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THE  
**MISSIONARY REGISTER**

FOR

27

M DCCC XLII.

CONTAINING THE  
PRINCIPAL TRANSACTIONS  
OF THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL:  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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FOR AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE GARDEN CAUSETH THE THINGS  
THAT ARE SOWN IN IT TO SPRING FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND  
PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS.

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ISAIAH LXI. 11.

LONDON:  
PRINTED BY R. WATTS, CROWN COURT, TEMPLE BAR.  
PUBLISHED BY L. AND G. SEELEY, 169, FLEET STREET.  
SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY; AND BY  
ALL BOOKSELLERS AND NEWSMEN.

1842.



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# Missionary Register.

JANUARY, 1842.

## SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

## INTRODUCTORY REMARKS.

### REMARKS ON THE SIGNS OF THE TIMES.

THE Year, which has just closed, has added greatly to the interest with which the watchful Christian looks on his coming years. The state of Society and of Religion in the United Kingdom, among the Continental Nations, and in the United States—the designs and exertions of the Romish Church—the enlargement of Protestant Missions throughout the World—the Movements relative to the Jews—the growing Intercourse with the Eastern Churches—the efforts in behalf of Africa—the exertions for the Extinction of British Connection with Idolatry in India—and the Breaking-down of the Chinese Barrier—all furnish subjects of great interest to the thoughtful mind.

In the state of Religion in the United Kingdom and its Colonial Dependencies, we have a pressing and immediate concern. It will have been seen, in our Introductory Remarks to our Annual Surveys for the last few years, that we have been alive to various Signs of the Times, which too plainly indicate wide-spreading hostility among professed Christians to those Truths which are essential to the Gospel—the restoration of Man to the Favour of God by an interest through faith in the atonement and righteousness of Christ, and his restoration to the Image of God by the regenerating and sanctifying grace of the Holy Spirit. These Truths, maintained in their integrity, and declared without reserve and in all their fulness, are the distinguishing principles and the glory of the Church of Christ. If not denied in express terms by the Romish Church, these Truths are yet so explained away or neutralized by inconsistent adjuncts, as seriously to endanger the souls of all who tamper with these deceivings.

An extraordinary combination of circumstances has brought, under the overruling Hand of God, the Apostolic and Reformed Faith in this country into imminent danger of being trodden under the feet of its enemies. Political power was long in the hands of those, who, on various grounds, promoted measures which tended ultimately, however little so designed, to anarchy

and national renunciation of Christianity, or to the re-subjugation of the Nation to the tyranny of Rome. Many were beguiled into neutrality; or even into the countenancing of these evils, in the expectation of promoting, by means of them, what they deemed good objects, and then arresting their further progress toward evil.

Yet while these adversaries were advancing to the assault, division, both avowed and stealthy, began to weaken the camp. Not only are those separate portions of the Army of the Faith, which should act in common accord in its support and propagation, widely disunited; but the Soldiers of Christ, who form those separate portions, are, in some cases, becoming more and more estranged from one another. An enemy in the Church of England stands on the watch to betray the Church; and has gathered such boldness, that he contemns and scorns her venerable Founders and Martyrs, and seeks to re-model her after the pattern of an age already marked by errors and superstitions, which ripened at length into the Roman Apostacy.

We rejoice to witness the increasing zeal of the United Church in the Cause of Missions. A large body of its Members, hitherto very little interested in the propagation of the Gospel, are uniting their strength to that of their fellow-members long previously in action. The rapid extension of our Colonies by emigration, and the simultaneous withdrawal by the Government of Public Grants in support of the religious instruction of the Colonies, led the Incorporated Society for the Propagation of the Gospel to make a practical appeal, by Agents sent throughout the Kingdom, in the manner so successfully adopted by other Societies, who have, in their turn, been eminently prospered.

The Missionary Labours of the United Church are now happily brought, in respect of Discipline, under the sanction of her authorised Heads and Rulers: in respect of Doctrine, her Missions are avowedly conducted according to her own Scriptural Articles; and it is the duty of every Member of her Missionary Societies to do his utmost to provide, through Representatives which he has or may have a voice in choosing, that this Doctrine be carried out in its spirit and fulness.

The Word of God and its Enemies are at issue all over the world. True Christians have brought out, and are bringing out, THE WORD. Let them stand by that Word, and manifest its full influence on themselves, and fearlessly exhibit it to the world in faith and prayer, and ultimate conquest over all the Powers of Darkness will be undoubtedly theirs.

We cleave in spirit to that choice body of holy believers, of which we have frequently spoken, and which are *the excellent of the earth and the glory of Christ*. They are the strength of the Nation wherever they dwell. Political, ecclesiastical, ritual, civil, social, intellectual claims and pretensions are agitating the whole mass of civilized society. From the bold blasphemers and the

reckless sensualist, through all gradations up to the men of honest intentions but bewildered minds, the Truths of God concerning the Salvation of the Immortal Man are belied or perverted. But under all the snares of such a day, there are those *who call on the name of the Lord Jesus, both theirs and ours.* We salute these as Brethren and Sisters in the Lord. *Great grace be upon them all!*

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#### SYSTEM AND EXTENT OF ROMISH MISSIONS.

It has been the great object of our Work to put on record, from month to month, the proceedings of those Churches and Societies which are engaged in making known the Gospel of the Blessed God throughout the Unchristianized World. In pursuing this object, we have entered into none of the distinctions in point of discipline which separate from one another the different Christian Communities; but have endeavoured, while heartily attached to the Episcopal Church of our own country, to report impartially all the main proceedings of the various bodies, opposed to the Church of Rome, who are engaged in this holy enterprise.

Occasional notices of Romish Missions occur in our pages. It is, however, only of late years that any considerable efforts have been made to extend those Missions. Similar motives began to operate in that Church to those which led to its increased exertions to repair from among the Heathen the losses sustained by the progress of the Reformation. The growth of Protestant Missions in Asia and the Islands of the Southern Ocean, with the increase of Protestants in the Western World, led, a few years since, to systematic and vigorous efforts to enlarge the Missions of the Romish Church.

Popery is putting forth its power in Protestant Lands, and it is thrusting itself forward in Protestant Missions. These are new features of the Apostacy, and they are Signs of the Times. And there is a third Sign of the Times as connected with Romanism—it is waning away in old Popish Countries.

This course of Providence has a voice to the attentive ear.

The influx of Romanists from Ireland and other quarters gave a starting-point to Popery in the United States. But it has made great inroads on the so-called Protestant Population of those States.

In Ireland, the vast and rapid increase of the population has greatly augmented the number of Romanists, but probably not in a greater proportion than that of Protestants. But political circumstances have given Popery a degree of boldness, which has led it to thrust itself forward in a manner which shews that all its professions of candour and charity are base and hypocritical.

Two lessons are especially enforced on us from this state of things—the rebuke of Protestantism, and the Develoement of Popery. Protestantism has everywhere, nationally, lost the energy and spirituality of its earlier years: with evangelical creeds, the love of the world and indifference to the Truth expose



the people to the self-soothing errors of Popery; and God has, in judgment, suffered these evils to work toward their own punishment. And the fuller Development of Popery is another result of this course of providential government: after all the display of the wickedness of the Man of Sin, throughout centuries on centuries of falsehood and tyranny, its open and daring affinity with Infidelity remained to be more fully displayed.

In this state of things, we think it right to let our Readers know the nature and extent of those efforts which have recently been entered on, and are carried forward with vigour by the Church of Rome. We count that Church the one great and special Adversary of the pure Gospel; and witness, with awe and dread, the rapid infection which its principles are spreading among nominal Protestants, because this has very much the appearance of judicial blindness inflicted on those who neglected and shut out the light which has shone around them.

We write in no ill-will to those whom we deem enemies to the Truth; but earnestly pray that God would have mercy upon them, and bring them under the saving power of that Gospel which they at present, in our judgment, fearfully misunderstand, pervert, and oppose.

The eloquent but delusive and embittered statements here made are derived from a Periodical Work, published in London every two months, entitled "*Annals of the Propagation of the Faith.*"

*Formation and Early Proceedings of the Institution for the Propagation of the Faith.*

When, eighteen years ago, a few humble and obscure Catholics met together for the first time, and, with a sum not amounting to 1900*l.*, collected from among the artisans and shopkeepers of Lyons, founded the "*Institution of the Propagation of the Faith in the two Worlds,*" assuredly human wisdom might have pointed at them the finger of scorn.

They, however, were persuaded that they were undertaking a work which the Almighty would not fail to bless, because it was founded on charity, humility, and confidence: for the smallness of the offering gave proof of a pious ardour which could not be restrained, and of the utter inability of those who undertook the work to effect it themselves; while it compromised, in a manner, Him whose co-operation was solicited, by the immense work which was left to His Providence to carry through. They remembered, too, the oil of the widow of Sareptha, and the five loaves of the wilderness; and they also hoped to be able one day to distribute the bread of life to so many wandering people, and to refresh the lips of the new prophets who announce to them the word of salvation.

The published Reports of the Institution for the last few years have furnished sufficient evidence that these hopes were not unfounded: the Report, which we are about to submit to our Readers, will give the same consoling assurance.

The receipts of 1839 amount to about two millions of francs (80,000*l.*); shewing an increase of 22,000*l.* over those of the preceding year, and being double the amount of the receipts of 1837, quadruple those of 1835, and sixfold as compared with those of 1833. This is almost a geometrical progression, the known terms of which allow us to calculate the gradual increase which we may expect in the receipts.

Two observations will explain this calculation. In the first place, the general approbation which the Association meets with, a more active and complete organization, and the sanction which time gives to every institution, will gradually secure the co-operation of those who have hitherto delayed to enrol themselves in its ranks. In the second place, the Institution commenced in a country where the faith of the inhabitants was most shaken by the influence of evil doctrines—it will extend further

among the inhabitants of those countries whose solid faith offers more certain hopes of success; so that it may be said, in geometrical language, that its velocity will increase in proportion to the time and distance.

Nor is it difficult to determine a fixed point of success, to which we may look forward without transgressing the bounds of the most moderate calculation. Let us take, as the elements of this calculation, the present state of the Association in the diocese of Lyons, where it was originally founded, but where it is yet far from having obtained its greatest development. The eight hundred thousand souls which the archdiocese contains are represented by the sum of 5500*l*.: now, it is not too much to estimate at a hundred millions the number of the faithful in the different states of the civilized world, who are placed in circumstances to allow them to contribute to the wants of others. The time must therefore come when their yearly contributions will amount to 550,000*l*.

Besides, our anticipations in this respect cannot appear exaggerated, when we consider that the Protestants, all whose various sects do not amount to more than a third of the Catholics, collect annually more than a million and a half sterling. This sum, however enormous, is not too much, when we recollect the extravagant salaries allowed the lordly Missionaries of the Anglican Church in the East and West Indies, the immense sums swallowed up by the Methodist Proconsuls, who rule it over the kings of the southern ocean, and the innumerable hawkers of Bibles, whose prudent zeal extends no further than to introduce along the coasts of China, with smuggled opium, the sacred writings which they profane.

This superiority, which our Protestant Brethren possess over us in the resources at their command, would be a source of considerable discouragement to us, did we not recall to mind the combination of moral circumstances which accompany it.

In the first place, the increasing number of foreign cities which figure in the columns of our Report—the coins, of denomination and value so various, which are united to form the viaticum of the apostleship—give to the Institution a more striking character of universality. France, which never pretended to make it an object of national monopoly, satisfied with having originated it, now glories in the emulation of neighbouring nations. Already Sardinia equals, and will soon surpass us, in the proportion which its contributions bear to the number of its inhabitants: Central Italy follows in the generous struggle, and has also doubled its receipts of the preceding year: the accession of the kingdom of the Two Sicilies, from which we have received the first pledges of co-operation, unites with us almost the whole Peninsula. Belgium and Switzerland continue to progress in the good work. The sum forwarded by Bavaria, which has latterly become the prop of Catholicism in Germany, is a decisive proof of the zeal of that country in favour of the Institution: the example which it has set is worthily followed by the Rhenish Provinces. On the other hand, does not the zeal displayed by England seem to indicate the approaching reconciliation of the Island of Saints? And with what lively emotion have we received the contributions sent us from Ireland? Poor and venerable Church! she continues with us that mission, which she never ceased to exercise from the time when she sent St. Gall and St. Columban to preach the Gospel to barbarous Europe, up to the present day, when she gives Bishops and Priests to the frozen regions of Newfoundland and the savage shores of Australia. The contributions of Portugal are tripled this year. Those of Spain are yet only the widow's mite; but that widow, once so glorious, will not forget us when happier days shine upon her.

Thus the same Nations, who, seven hundred years ago, were marshalled under the standard of the Cross for the conquest of infidel lands, are now rallying for the intellectual combats of modern times; and auxiliaries, whom their fathers had not known, are coming to their assistance: the islands of Greece and the cities of Anatolia are taking their places in the holy ranks; while from the extremities of the East, Pondicherry, Madras, and Calcutta, respond to the appeal.

Thus, the Christians of those countries, where Religion is still in a state of suffering, co-operate with the inhabitants of more-favoured regions, and experience a joy in giving, while the embarrassment of receiving is lessened at the same time; and the amount of the respective contributions is effaced in fraternal confusion. The newly-converted Pariahs of Hindoostan retrench, from their frugal meal of rice, the alms

destined, perhaps, to erect an altar under the hut of the savages of the Missouri; and the offering of the Arab will pay the ransom of the confessors who are loaded with the canga in the prisons of Cochin-China.

Nor is this a mere vision of the imagination: not long since, one of the native Chiefs of Algeria, he whom his countrymen designate by the name of the "Great Serpent of the Desert," assembled nine of the sheikhs of the neighbouring district, to form the first ten subscribers from the province of Constantina. Thirty poor children, in a House of Industry at Leghorn, contribute the tenth of their earnings; and the fishermen of Genoa anticipate on the uncertain products of their nets their contribution to the Missions. To the popular treasury, in which the humble savings of the servant and the labourer are accumulated, are added the offerings of the rich, many of whom we know to have made noble sacrifices in its favour.

Seven hundred thousand persons thus persevere in a community of prayer and alms; and, through this immense family, ninety thousand copies of the "Annals of the Propagation of the Faith," printed in seven different languages, are periodically distributed, and which contribute to keep up a feeling of union of heart and soul similar to that which prevailed among the first Christians of Jerusalem. As in those early days, they enable men who are strangers to one another's tongues to hear proclaimed, each in his native language, the wondrous works of God. Those whom every thing seemed to separate for ever are brought to know one another: and such is the sensibility which unites the members of this great body, that one of them cannot receive an injury which is not felt by all the others. Not a drop of martyr's blood can be shed upon the scaffold, which will not awaken the sympathy of the world: no Catechumen can be regenerated in the waters of baptism, but the Christian Family will be informed of its having received another brother into its bosom: nor can an apostacy occur without spreading mourning from pole to pole. Those who are fighting the battles of faith will feel animated with new courage on seeing themselves, as in an immense amphitheatre, surrounded with a host of witnesses; while the echoes of their victories will awaken from their lethargy such among the spectators as may have allowed themselves to slumber in indifference. And, henceforward, the humblest of the faithful, however lowly the rank which Providence has marked out for them in society, may witness, with their own eyes, events more lasting than those of time, and a thousand times more interesting than the revolutions of empires—that is to say, the progress of the Gospel, the advancement of civilization, and the eternal welfare of the human race.

Thus have we arrayed in our favour those things, which, at the present day, occupy the minds of so many—those things which so often prove dangerous illusions in the day-dreams of mankind, but which, in the hands of Catholicism, which alone possesses them in sovereign reality, are turned into sources of so much good—publicity, popularity, and universal association.

But the support derived from the opinions of men would not suffice for an enterprise whose object it is to hasten, as far as it can, the accomplishment of the designs of Providence: it also requires the co-operation of that unerring authority to whom it belongs to interpret them. The glorious patronage of the Chair of Peter has been extended to it; and twice this year, through his Eminence the Cardinal Vicar, have the people been invited to take a more active share in this good work. The marked increase in the subscriptions received from the States of the Church is a satisfactory indication that this appeal was not made to them in vain. The name of Rome in our columns is an assured pledge of success: it is the ark of the covenant in the midst of the tents of Israel. The approbation of the Holy See has been re-echoed through forty Episcopal Charges. Among the new protectors thus announced, are the distinguished Metropolitans of Dublin, Munich, Mechlin, and Naples, the two last named dignified with the Roman purple: Asia, through the Archbishop of Smyrna, unites her voice to that of Europe: Africa is heard too in the Letters of the successor of St. Augustin; and the Bishop of Olinda, in the name of America, adds his tribute of applause upon the distant shores of Brazil. The "Institution of the Propagation of the Faith" is, therefore, based on a power which is not of this world: it is strong with the strength of the Church of God. And who can tell but it is reserved to honour the religious annals of this age? Travellers through life, while we are crossing the

torrent of revolutions, like the people of Israel in the passage over the Jordan, we will each deposit our little store on its banks; and erect, perhaps, a lasting monument, which will cause the faithful of future generations to recognise us for their brethren, and, with accents of unfeigned joy, exclaim—"They who passed here were also of the people of God."

With testimonies so honourable and facts so consoling, the efforts of the members cannot relax: their zeal cannot rest satisfied with what has been done; for the many wants which still remain to be supplied sufficiently shew how inadequate are the means which can be applied to relieve them. But there is in the success, which has been already secured, enough to justify a hope of increased prosperity—enough to uphold the faith of the members in the reflection that they are not alone. And how can we fail to perceive, in the great and unexpected results which have been obtained, the assistance of Him, without whom *they labour in vain that build the house, he watcheth in vain that keepeth the city.* The Divine Blessing is manifested by that admirable fecundity which increases and multiplies all things: on the sixth day of creation it descended upon our first parents, and promised them an innumerable posterity: it was this which made the descendants of the Patriarchs as numerous as the sands of the sea and the stars of the firmament. By it did the Saviour, in quitting the world which He had redeemed, render His disciples the spiritual progenitors of nations; and every day does the Church, to whom it was entrusted, pour it out upon us and upon our fields. Has not the Association of the Propagation of the Faith reason to believe that it shares in this fruitful benediction; and that on the day when its humble founders were assembled for the first time, the Almighty, according to His promise, was in the midst of them, and said, *Increase, and multiply, and fill the earth?*

#### *Summary View of the Missions for the Year 1839.*

Having given, in the Report of 1839, an account of the religious, moral, and financial situation of the Institution, it will not be judged irrelevant to lay before our readers a concise statement of the General Condition of the Missions. The facts, which this short sketch will comprise, present, on one hand, the state of our accounts, and the consoling recompence which has crowned our past efforts; while, on the other hand, they point out the extent of our duties, and form a strong appeal to the generous co-operation of the members.

It cannot, however, be expected that a statement of this nature can be exempt from obscurity and inaccuracies; for among the scattered elements of a vast correspondence, some details must have escaped our notice, while many others were altogether denied us. There is in the breasts of the apostles of our faith a strong feeling of humility, which reserves for the eye of God alone those events which it studies to conceal from the knowledge of men; and a charity, which would scruple to devote to the recital of its labours one of those hours which it finds insufficient for its active employment. And then, how count over with accuracy the flock, in the midst of the storm by which it is dispersed, or of the wonders by which it is multiplied? In putting together the fragments of those documents, written on paper or on the bark of trees, and composed perhaps in a cave or canoe, we are not surprised to see the Missionary often obliged to interrupt his narrative, in order to absolve some dying penitent, administer the sacrament of regeneration, or prepare himself to die. Often while the Letter informing us of the birth of a new church is crossing the ocean, the number of Catechumens has been doubled, and falsifies the statement which our pen registers: lately, when the names of the Spanish Bishops and Priests of Tong-King reached us for the first time, they were already the names of so many martyrs of the faith.

Another imperfection must result from the thought which has directed our investigation. It was necessary to lay before the members of the Association a general outline of the uses to which their alms have been applied, of the good which has been effected, and that which still remains to be realized: it was, therefore, impossible to comprehend, in this rapid sketch of the Missions, either all those, or those only, which, in the strict canonical signification of the times, merit that denomination. We give all the congregations which have received succour, or are capable of receiving, immediate aid; whatever be their ecclesiastical organization, whether they be bishoprics,

provinces of religious orders, or vicariates apostolic. They are divided into groupes, according to their geographical position. A summary of the moral circumstances which characterize the situation of each of them precedes the annunciation of the Clergy, the Faithful, and the Religious Establishments existing among them.

	Archbishops.	Bishops.	Coadjutors.	Priests.	Catholics.
<i>Europe.</i>					
Ionian Islands .....	1	1	..	20	12,000
Kingdom of Greece .....	1	3	..	100	23,000
The Three Principalities .....	1	2	..	36	71,000
Turkey .....	5	6	..	423	281,000
<i>Western Asia.</i>					
Anatolia, Cyprus, and Chio .....	1	2	..	54?	12,000
Holy Land .....	..	..	..	168	11,000
Vicariate Apostolic of Aleppo .....	..	1	..	..	200
Maronites .....	8	2	..	1100	500,000
Melchites .....	1	12	..	180	50,000
Syrians .....	2	4	..	60	30,000
Armenians .....	1	2	..	100	40,000
Bishopric of Babylon .....	..	1	..	4	1,000
Chaldeans .....	5	5	..	101	15,000
<i>Central Asia.</i>					
Russia in Asia .....	..	..	..	140	20,000
Tibet .....	..	1	1	13	8,000
Bengal .....	..	1	..	13	20,000
Bombay .....	..	1	1	36	40,000
Madras .....	..	1	1	11	100,000
Pondicherry .....	..	1	..	38	230,000
Ceylon .....	..	1	..	100	200,000
Malabar .....	..	1	1	388	182,000
<i>Eastern Asia.</i>					
Indo-China .....	..	5	2	206	432,000
China .....	..	10	4	144	320,000
<i>Africa.</i>					
Algiers .....	..	1	..	25	74,000
Tunis and Tripoli .....	..	..	..	9	7,000
Egypt .....	..	2	..	50	20,000
Abyssinia .....	..	..	..	3	100
Mauritius .....	..	1	..	6	85,000
Cape of Good Hope .....	..	1	..	4	2,000
<i>America.</i>					
United States .....	..	16	..	484	1,250,000
Texas .....	..	..	..	3	20,000
British Possessions .....	..	8	..	133	437,000
Dutch Possessions .....	..	..	..	9	44,000
<i>Oceania.</i>					
Prefecture Apostolic of Batavia .....	..	..	..	4	1,000
Vicariate Apostolic of Australia .....	..	1	..	23	40,000
Vicariate Apostolic of W. Oceania .....	..	1	..	16	1,000
Vicariate Apostolic of E. Oceania .....	..	1	..	16	4,500
<i>SUMMARY.</i>					
Europe .....	8	12	..	579	387,000
Asia .....	18	51	10	2856	2,211,200
Africa .....	..	5	..	97	188,100
America .....	..	24	..	629	1,751,000?
Oceania .....	..	3	..	59	46,500
	26	95	10	4920	4,583,800

—for the whole Catholic World about 300 Bishops, without counting the Coadjutors, the Suffragans, and other Prelates, and more than 152 millions of Catholics.

In the continual changes caused by the ordinations of additional Missionaries, and by deaths and births, only an approximate calculation can be made of the number of the Clergy and Faithful. When, in the absence of official documents, we make a calculation purely conjectural, we accompany it with a note of interrogation.

*Note on Europe*—Besides the Missions which receive aid from the Institution, there are in Europe 14 Vicariates Apostolic, and about 600 Bishoprics\*, which, added to the numbers given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

*Note on Western Asia*—The number of Bishops given, indicates rather the Sees than the individuals; hence the Bishops who have no dioceses are not comprised in it. The Patriarchs have been considered as archiepiscopal titles; without confounding them, however, with the bishoprics, the administration of which each Patriarch may reserve to himself.

With regard to the number of Catholics, we have generally given the maximum of the calculations which we have seen; because the severity with which the capitation-tax is enforced, induces the people to withhold their names from the official census: besides, the most of the calculations are based on insufficient data; by counting according to the number of houses in a country where so many live in tents; or by allowing, according to the European average, five persons for each family, which is not perhaps correct, when applied to the East. Yet this is the rule which has been followed by the Delegate Apostolic, when he estimates at 15,000 individuals the 3000 families which constitute the remains of the Chaldean Nation. For want of any other sources of information, we have been obliged to adopt his calculations; not, however, without entertaining a hope that a population which in 1826 amounted to near 120,000 is not now reduced to a tenth of that amount.

*Note on Central Asia*—Besides the Missions, we reckon only the Archbishopric of Goa, which, in its present condition, belongs to none of these accounts: and the French Factories, where a feeble European Population is under the administration of an Apostolic Prefect and a Priest of the Seminary of the Holy Ghost.

The complete reconciliation of the Indo-Portuguese Schismatics would bring the number of Catholics to nearly twelve hundred thousand, out of a population of a hundred and twenty millions.

*Note on Africa*—Besides the countries where there are Missions, the Church reckons, on the coasts of Africa and the adjacent islands, several bishoprics and numerous believers: I. *Spanish Possessions*: 1. Bishopric of Ceuta, comprehending, together with the city of that name, the other presidios lying within the limits of the kingdom of Morocco. 2. Bishopric of Christopher de Laguna, in the island of Teneriffe. 3. Bishopric of the Canaries, in the island of Palmas. In all, 208,000 Catholics. II. *Portuguese Possessions*: 1. Bishopric of Funchal, in the island of Madeira. 2. Bishopric of Santiago, for the Cape-Verd Archipelago. 3. Bishopric of St. Thomas, in the island of that name. 4. Bishopric of Angola, on the coast of Tongo. 5. The factories of Mozambique, Mesurie, etc. In all, 1,400,000 souls, of whom, perhaps, half are Catholics. III. *French Possessions*: 1. Senegal. 2. Isle of Bourbon, about 85,000 Catholics, under the administration of the Priests of the Seminary of the Holy Ghost. IV. *Bishopric of Tangier*, vacant for many years, where a few monasteries attend on the small number of Europeans settled at Tangier and Morocco.—Grand total for Africa, including the Missions: 13 Bishoprics or Vicariates, 1,181,100 Catholics.

*Note on America*—Besides the Missionary Countries given above, we are to count—1st, Lower Canada, 2 Bishoprics and about 500,000 Catholics; 2d, French Colonies, 4 Prefectures Apostolic and 240,000 Catholics; 3d, Spanish Colonies, 3 Bishoprics and 1,000,000 Catholics; 4th, Mexico, Guatemala, the Republics of South America, and the Empire of Brazil, 44 Bishoprics, 23,000,000 of Catholics. Total for the New World, 73 Bishoprics or Vicariates, 26,641,000 Catholics.

*Note on Oceanica*—Exclusively of the Missions, the Church counts in her ranks numerous disciples. 1. The Philippine Islands, a magnificent colony of the Spaniards, and one of the most successful theatres of their labours in favour of civilization, present a population of three millions of souls already advanced in civilization, and which is increasing every day by new conquests effected among 500,000 savages dispersed in the interior of some islands. One thousand Priests, of whom six hundred are Natives, are distributed through five hundred parishes in the archdiocese of Manilla, the diocese of Zebu, Nova-Segovia, and Nova Caceres. 2. The Portuguese possessions in the islands of Timor, Flores, Sabrao, &c. contain about 135,000 inhabitants, a great number of whom profess the Catholic Faith. In taking the preceding details into account, all Oceanica will give seven Bishops, about 1200 Priests, and 3,100,000 Catholics.

\* Including Co-adjutors, Suffragans, and other Prelates. *Ed. Mss. Reg.*

*State of the Funds in 1839.*

## Receipts and Payments of the Year.

		franca.	cents.
France: Lyons Committee .....		706,396	36
Paris Committee .....		532,412	54
Germany .....		3,974	19
Bavaria .....		111,285	37
Belgium .....		100,664	33
British Islands { England .....	33,649 50	93,270	50
{ Ireland .....	58,553 20		
{ Scotland .....	1,067 80		
Spain .....		408	0
States of the Church .....		47,776	29
Levant .....		11,078	50
Lucca .....		7,479	8
Modena (Duchy of) .....		14,567	49
Parma (id.) .....		10,502	32
Portugal .....		15,010	57
Prussia .....		25,167	35
Russia .....		883	20
Sardinian States { Genoa (Duchy of) .....	42,839 44	154,459	62
{ Piedmont .....	85,495 78		
{ Sardinia .....	843 90		
{ Savoy .....	25,280 50		
The Two Sicilies .....		6,000	0
Switzerland .....		28,746	46
Tuscany .....		25,598	90
Total Receipts .....	fr.	1,895,681	27
Balance from 1838 .....		444,334	86
Total .....		2,340,016	13
Expenditure on the Missions .....	franca.	1,394,742	07
Printing Annals, &c.* .....		117,085	43
Expenses of Administration .....		25,237	90
		1,537,075	40
Balance in hand .....		802,940	73
		2,340,017	13

*Summary View of the Missions for the Year 1840.*

The year which has just terminated, is one of those which we place in our Annals with humble exultation. The Sovereign Pontiff, who has tended with anxious care the Institution from its foundation, having honoured it by public adoption and encouraged it by rich gifts, has been pleased, in order to complete his paternal solicitude, to bring it solemnly before the Christian World, in the most imposing manner within his power, namely, by his Encyclical Letter of the 13th of August 1840. In this important document, his Holiness designates as one of the principal hopes of the future, in the midst of the religious dangers of the present time, "that Society, founded first at Lyons, and subsequently spread abroad with a wonderful progress;" and concludes by recommending it to the zeal of all the Patriarchs, Primates, Archbishops, and Bishops of the world.

And it is a consolation in this troubled age, that never has the powerful voice of the Supreme Shepherd been hearkened to with more religious attention "by the Faithful. A vast number of Prelates have answered to the call of the Apostolic See: many had preceded it. The multitude of pastoral addresses can no longer find a place in our pages, but the persevering benevolence of their authors shall ever find a place in our grateful remembrance. We must not, however, pass by the patronage bestowed on the Association by the Bishops of the Two Sicilies, the fostering care of their Eminences the Cardinals Archbishops of Naples and Palermo, nor the unanimous concert of voices which is heard from the east to the west, from Aleppo to Cadiz; while, on the opposite shores of the Atlantic, the two national councils, of Ireland and the United States, respond by similar resolutions.

\* Ninety thousand copies of the Annals are now printed; namely, 56,500 French, 12,000 German, 5000 English, 500 Spanish, 1500 Flemish, 13,500 Italian, 1000 Portuguese: this number, published six times a year, gives a total of five hundred and forty thousand copies.

But, as if these were not sufficient favours, and that more valuable and affecting ones were required, behold what has been done for us! Other Bishops and other Priests, surrounded with mournful solemnity, have appeared in the market-places of the barbarous cities of Tong-King and Cochín-China: bowed beneath the axe of the executioner, they stretched forth their hands to give their benediction to Europe; and, in that last hour, when the prayers of the martyrs are endued with powerful force, they prayed for us. God resists not such holy violence: the bloody dew which have been poured on those ungrateful lands will fall in benedictions on us and on the Institution, which will receive from them a wonderful increase.

The receipts of 1840 amount to nearly 2,500,000 francs (100,000*l.*). The contributions of France form a sum of 1,370,000 francs (54,800*l.*). The inundations which have wasted the provinces of the south-east of this country, though they have called for immense assistance to alleviate vast wretchedness, have nowhere arrested the progress of the Institution. Piedmont continues to rival France. Tuscany and the Roman States augment their alms; and the kingdom of Naples begins to assume that rank which becomes this rich and pious nation. The mite which Spain sent us last year has increased a hundred-fold: in the midst of political tempests, notwithstanding the pecuniary exhaustion which they produce, and in spite of the necessities of its churches and clergy, the evangelizing spirit of this great people is not extinguished: they still recollect the glorious time, when their civilizing movement extended from the Antilles to the Philippines, and from California to Chili: they remember that Spanish Priests have obtained one-half of the crowns which have been won by the Churches of Tong-King. Bavaria, in raising its contribution to 207,000 francs (8180*l.*), for a population of four millions, exceeds the other nations in the proportion of its receipts to the number of inhabitants. We must also mention Switzerland, where a village of the Lower Valais counts three hundred subscribers among two thousand persons. In Belgium, the yearly tribute has increased in a remarkable manner. In England and its colonies the work suffers no interruption: but above all, we must not omit Ireland: her poor but generous population, for the cause of the Faith, have sent as their alms, 6549*l.*

On beholding this concourse of the faithful, we are filled with thoughts of consolation. Unity and universality are the most infallible characters to ennoble an institution: they are the securities for its prosperity, on account of that strength which is in union, of the ardour which is in emulation, and the perseverance which good example keeps up: if separated from the trunk which unites them, the wide-spread branches would soon wither and die. But there are here, moreover, powerful means of moral good: the spirit of religion is revived by the restoration of Catholic Brotherhood, henceforth to be maintained by a community of labours and success; by a monthly circulation of one hundred and twenty thousand copies of the *Annals*; and by the continual diffusion of the heroic traditions of the Apostleship. Thus might we not imagine that we have returned to those ages long past, when the countries of Europe, casting aside the jealousies of nation, mingled their genius and their arms, and rallied under the standard of Christ? The Association for the Propagation of the Faith ought to become hereafter the monument of general reconciliation. If it is the custom of states and kings, when building new edifices, to deposit medals beneath them, in order to secure for themselves, with posterity, the honour of the enterprise; even already, sufficient nations have cast their coins into the foundations of the Association, that the future should recognise it as the common monument of the Society of Christians.

We cannot but speak of the interesting source whence our funds are derived: wealth, it is true, makes generous sacrifices; and lately, 13,000 francs were given by an Italian Nobleman: but the mass of our receipts are the savings of the poor—the little sacrifice, which infancy joyfully offers—the fruits of the privation, which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt. And surely such offerings cannot fail to be pleasing to God: by them, the ways which were closed are opened again, and the deserted asylums are re-peopled. The Religious of St. Francis resume the way to Arabia; and, in another direction, crossing the Himalayas, carry, in the north, the advanced posts of Christianity into the heart of Cachemire: the disciples of St. Dominic restore in Mesopotamia their forsaken Missions; and the establishments of the Carmelites receive considerable reinforcements in Syria, Persia, and Malabar.



Thus is the evangelical net cast over the east by the *fishers of men* of our time. Thirteen New Missionaries have departed for the Archipelagos of Oceanica; where the liberated Church of the Sandwich Islands, and the fifteen thousand Catechumens of New Zealand, anxiously await their arrival.

The great effects produced from such small resources enable us to estimate the vastness of the good which might be accomplished with more ample means; and that, however rapid may have been the extension of the Association, the future presents a still greater work to complete. The contribution of 2,500,000 francs (100,000*l.*) from one hundred and twenty millions of Catholics, supposes only one subscriber for every one hundred and twenty inhabitants, and shews what an immense field for labour remains yet before us. We have this object in view, when laying before the world our periodical reports. Formerly, the king of Israel, for having through pride numbered his people, was struck with an avenging scourge: we, however, continue without fear our annual enumerations, because from them we become not less humble than grateful.

*State of the Funds in 1840.*

Receipts and Payments of the Year.		francs.	centis.
France: Lyons Committee .....		785,033	64
Paris Committee .....		604,946	43
Germany .....		5,609	81
Bavaria .....		207,368	60
Belgium .....		138,108	1
Brazil .....		719	39
British Isles...	{ England .....	32,595	40
	{ Scotland .....	955	0
	{ Ireland .....	163,741	50
	{ Colonies .....	5,341	83
Spain .....		27,302	65
Roman States .....		68,943	7
United States .....		5,115	50
Levant and Malta .....		14,317	50
Lombardy .....		1,955	92
Lucca .....		8,263	45
Modena (Duchy of) .....		16,098	0
Parma (Duchy of) .....		10,828	39
Netherlands .....		6,600	0
Portugal .....		26,634	37
Prussia .....		62,187	58
Russia .....		1,145	22
Sardinian States...	{ Genoa .... 49,690 <i>fr.</i> 65 <i>c.</i> }	183,487	53
	{ Piedmont .. 100,057 65 }		
	{ Sardinia ... 1,440 0 }		
	{ Savoy ..... 32,299 23 }		
The Two Sicilies .....		52,118	69
Switzerland .....		30,111	33
Tuscany .....		33,749	49
Total Receipts .....		fr. 2,473,278	30
Balance of 1839 .....		802,940	73
Total .....		3,276,219	3
Expenditure on the Missions .....		2,404,745	0
Printing Annals, &c.* .....		206,482	65
Expenses of Administration .....		32,037	39
Total .....		2,643,265	4
Balance in hand .....		632,953	4†
Total .....		3,276,219	3

\* One hundred and twenty thousand copies of the Annals are now printed; namely, 63,000 French, 17,000 German, 16,000 English, 12,000 Spanish, 4000 Flemish, 18,000 Italian, 2000 Portuguese: this number, published six times a year, gives a total of seven hundred and twenty thousand copies.

† Some slight inaccuracies in the statements of the accounts have been corrected. *Ed. Miss. Reg.*

*Object and Organisation of the Institution.*

The "Institution for the Propagation of the Faith" has solely for its object to assist by prayers and alms the Catholic Missionaries, who are charged to preach the Gospel to Foreign Nations.

The prayers are, a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning or evening prayer, and to add the following invocation: "Saint Francis Xavier, pray for us."

The alms is only one halfpenny per week. One member is charged to receive the subscriptions of ten; the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

Two Committees established, one in Paris and the other at Lyons, distribute the alms to the different Missions. A return of the sums received, and of their appropriation, is inserted annually in the "Annals of the Propagation of the Faith." This collection, which is destined to serve as a continuation of the "Lettres Edifiantes," and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A Number is distributed to every ten members.

*Inducements held out in Support of the Institution.*

The "Institution for the Propagation of the Faith" has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The Sovereign Pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, November 15, 1835, and January 22, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective Bishops, it shall be established, both in France and in all other countries in communication with France, the following Indulgences, applicable to the souls in purgatory.

1st, A PLENARY INDULGENCE on the festival of the Finding of the Holy Cross; the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the Indulgence, he must be truly sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, on the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d, An INDULGENCE OF A HUNDRED DAYS, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

Such is the System of motives and actions by which it is sought to destroy the Protestant Missions throughout the World! It is well that this should be known by all the enlightened friends of Missions. The Great Head of the Church permits this opposition for wise and holy ends. The ultimate triumph of the Truth over all the subtlety, falsehood, and violence, which are or may be arrayed against it, will redound to His glory.

**IMPORTANCE OF INTERESTING CHILDREN IN BEHALF OF MISSIONS.**

The following statements, by a zealous friend of Missions, were made chiefly in reference to Sunday-School Teachers and their Scholars. They have, however, an important bearing on all other Teachers and Children,

whether in Schools or Families. The foundation of the intelligent love of Missions, and of the Circulation of the Scriptures and Religious Publications, must be laid in childhood: such care of the Young will multiply, in every successive generation, the active Servants of Christ.

Sound counsel is here given to Teachers:—

Commence with renewed determination to employ SPECIAL PRAYER AND EFFORT FOR THE EARLY CONVERSION OF THOSE UNDER YOUR CARE. You may have been discouraged by the apparent fruitlessness of past attempts; but, hidden from your observation, the seed may long have been germinating beneath the surface, and this year it may be your joy to see the tender blade appear. When the hearts of your pupils are given to God, you will find it easy and pleasant work to lead them in paths of obedience and devotedness.

STRIVE TO GET YOUR OWN HEARTS WARMED AFRESH WITH MISSIONARY FIRE. Turn your attention to the present state of the world. Close not your ears, steel not your breasts against the melting entreaties of the Heathen. Let appeals, warm from your own heart, and enforced by your own example, awaken corresponding emotions in the minds of your pupils.

TAKE EVERY MEANS TO INTEREST YOUR CHILDREN DEEPLY IN MISSIONARY SUBJECTS. Labour to give them some general idea of the darkness and misery, which still all but cover the known world; as well as to bring these home to their feelings by individual facts. Tell them of the 500,000 annually torn from their homes in Africa, or sacrificed in the attempt to replenish the slave-markets. Tell them of the human sacrifices and bloody rites which still pollute the face of our globe—of the sufferings and degradation of women in Pagan and Mahomedan Countries—of the thousands of children in British India, who perish by famine or neglect—and of the prevalence of infanticide throughout the Pagan World. Tell them, that for the millions of children in China, no Christian School is provided—that no affectionate Teacher meets THEM on the Sabbath Morning—that no one cares for THEIR souls—that no one brings them to Him who took little children in His arms and blessed them.

ENCOURAGE THEM TO READ FOR THEMSELVES, and to become thoroughly acquainted with the subject; that the effect of your appeals may not subside with the ebullitions of youthful enthusiasm.

SET THEM TO WORK IMMEDIATELY. Induce them, not merely to bring their own halfpence to you on the Sabbath, but set those who are old enough to collect among their friends. Children are pleased to fill a card or a collecting-box; and the deficiency in income might be made up in this way alone, if Sunday-School Teachers would animate their classes to exertion.

TELL THEM TO PRAY for the Heathen. Tell them that the Saviour will not despise the intercessions of CHILDREN on behalf of their brethren and sisters in foreign lands.

TEACH THEM, THAT, IN A FEW YEARS, THE WORLD WILL LOOK TO THEM—that this generation have been clearing away the difficulties and preparing the ground for them—and that when the lips, from which they now drink in so much of wisdom and encouragement, shall be silent in death, it will be for them to take up the theme, and to make known the story of Redeeming Love to every fallen child of Adam.

You will not find it difficult to waken in their young and susceptible hearts a much deeper sentiment of compassion than has hitherto existed for the miseries of the Heathen World. They will neither be unable to understand, nor slow to sympathize with, the wants and woes of children like themselves.

And do not the claims of those little outcasts press on you also with peculiar force? As the heart of a parent learns to feel even for children not his own, does not the heart of a Sunday-School Teacher feel more for children generally, from having had his affections drawn out toward these children of his adoption! Reverse the picture of the world as it now is; and think, and teach your children to think, what happiness would be yours and theirs, if all those youthful wanderers were brought home to Christ—if every once Heathen district had its Sabbath School—if on infant countenances of every hue might be read the same expression of heavenly-kindled intelligence and holy joy—if from sweet voices in every tongue the ear might catch the name of Jesus! If the Hosannas of a few children in the temple pleased HIM so well, what music should be so delightful to Him as the sound of numbers without number

of children's voices joining in the same chorus? *The voice of harpers harping with their harps* would alone surpass it in sweetness; and, in large measure, would He then taste of the joy set before Him. To this object, my Dear Friends and Fellow-labourers, I call upon you to consecrate your willing services and glowing hearts anew, and never to rest satisfied till, not children alone, but

—"earth, with all her millions, shouts  
Hosanna to the Lord."

I look at their influence PROSPECTIVELY. Sunday-School Children often rise in society. Many of them will, no doubt, become respectable tradespeople; and, if accustomed to liberality now, will increase their contributions as their means increase. Some of them will become Ministers and Missionaries, and some, in the progress of colonization, may go to breathe a Missionary ardour into the infant empires of the coming age.

Of the practical object to be aimed at, it is said—

I wish to set before you a mark, from which some will shrink, but which I believe that all might attain. It is, that you would all endeavour to raise at the rate of ONE PENNY A WEEK FOR EACH SCHOLAR. If they cannot give it, induce them to collect it. If they cannot collect it, endeavour to collect it for them, from wealthier children, or older members of the congregation. Let it be given in their names, and pass through their hands; and let them be taught to wish for the time when they shall no longer be compelled to accept a substitute, but be able to give on their own account. And labour to impress upon them, that what they can themselves contribute, by the exercise of their own industry or self-denial, will be far more valuable and acceptable than what they merely obtain from others.

To bring their penny every week would early habituate them to the Apostolic method of collecting supplies; NOT at the annual visit of the collector, or return of the yearly Missionary Meeting, but on *the first day of every week, as God has prospered them*. In this undertaking, much judgment will be required rightly to direct your youthful charge, and to see that *your good be not evil spoken of*; that they do not urge their claims at unseasonable times, or on unsuitable persons—on those who have not means at their command, or on those who are already fully engaged in supporting other Missionary Societies. Much prayer and watchfulness will be needed to prevent the leaven of self-confidence and self-elation from entering their hearts; and to see that the effort does not become a snare, to rob them of that humility and simple-mindedness, which, in the sight of Jesus, are the chief ornaments of childhood.

It is said that there are nearly two MILLIONS of Sunday-School Children in this country. Supposing that but One Million are in regular attendance, and not quite too young to understand the subject, such a contribution would give the sum of above 216,000*l.* per annum.

The adoption of these suggestions is thus enforced—

The shortness of life, the pressing claims of the Heathen, the singularity of the present crisis in all its aspects, the openings in Providence which may be closed, the blessings to our country which may be lost, and the souls which may pass into eternity before we send them Salvation, are motives to impel us to immediate exertion.

There is also another which may not have occurred to us. Christianity is aggressive in its character; and unless counteracting influences are opposed, the number of its converts will increase in a multiplying ratio from age to age. Looking only at the present, we may suppose the interests of at most a few hundreds to be affected by the question, whether we begin this year or next; but if each fresh convert be the means of bringing some one brother or friend to Jesus, our decision may be found to bear on the destinies of many millions a few years hence.

Many will foretell the decline of Home Exertions, as a consequence of the absorbing interest of Foreign Missions. It was not thus that the Apostles reasoned. They did, indeed, as they were commanded, *begin at Jerusalem*; but they did not wait till all Jerusalem had received the Gospel, before they set themselves to the fulfilment of that more extended commission, to *preach the Gospel to every creature*. The reaction of such a course in their day was manifested, when, a few years after, the Gentile Converts united to make a contribution for the poor saints at Jerusalem: and in our day it is proved, by the springing-up of our Home Societies, nay, even our Sunday-Schools themselves, either since or contemporaneously with our efforts for the world. Let us carry this glorious principle of wide-spreading Christian

Philanthropy into all the detail of Christian Duties, and we shall find that it possesses an efficacy surpassing all that we have yet conceived. Let us make the dear children of our charge sharers in the effort and in the blessing. If God has so blessed us in our limited and feeble efforts, and notwithstanding the mixture of our motives, will He not much more bless the ardour of youthful devotedness, and the simplicity of childlike sacrifices? On many a youthful candidate for His notice, who pressed forward to lay a palm-branch at His feet, the glance of the merciful and condescending Saviour doubtless fell with affectionate approbation; while the voice of Infinite Love attested, *Out of the mouth of babes and sucklings Thou hast perfected praise.* Are the offerings of children less acceptable to Him now? or from His high throne in heaven has He ceased to regard them?

#### GIVING ENLARGES THE HEART.

This truth, so encouraging under the necessity for repeated and importunate applications in support of the Cause of Christ, is forcibly illustrated by Dr. Chalmers, in the following extract of his Address to Dr. Duff, on the return of that zealous Missionary to his labours in India:—

Jealousy has been sometimes felt by the advocates of different Societies. This jealousy proceeds on a false arithmetic; or rather on a misapprehension, by virtue of which it is that natural and moral arithmetic are confounded together. By natural arithmetic, we estimate the means; by moral, we estimate the motives: and it is quite a natural thing, that by the very process by which the means of benevolence are alienated from our Society, a tenfold force is given to the motive. Nothing can be more palpably true, than that the guinea which is parted with for one charity is no longer in reserve for another: but that appliance, which drew the guinea from the hand, sent at the same time an impulse to the heart; so that he, who has been operated upon, has become a much more hopeful subject for a fresh application than the man whose purse has never been opened, and that because his sensibilities have never been addressed in the cause of liberality.

It is thus that our different schemes might work, and in fact do work, to one another's hands. Should the first have preceded, and gone over the whole of Scotland, the second only finds the ground the more softened and prepared. It acts not by exhaustion—it acts by fermentation. Exhaustion!—the notion is preposterous. Who exhausts himself? Who has abridged one item of his expense in the cause of charity? Who has cast more into the treasury of the Lord, than a very small fraction of that, which is familiarly known by the name of pocket-money? They are mainly the same names which are to be found over and over again in all our great Charities. We do not count on the power of alchemy, which would transmute every thing into gold: ours is a higher and nobler alchemy—the alchemy of the heart; by virtue of which it is that the charity given for one object expands to another, till the giver exercises a wide and wakeful eye on all the sufferings and wants of humanity. Those who would cast jealousy between two Societies have never attended to the facts or the philosophy of the subject. They display an equally gross want of philosophy with those who would repress the liberality of the working classes in favour of our Bible and Missionary Institutions, lest it should bring them nearer the workhouse, and hasten their descent to pauperism: the fact is, it widens their distance from pauperism; and translates them into the dignity of givers, from that degenerate sloth and sordidness which turn many of them into receivers.

#### EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action: and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be

obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

\* \* The references to pages are always to those of our last Volume, when not otherwise specified.

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## Western Africa.

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### GOVERNMENT EXPEDITION UP THE NIGER.

EXTRACTS from Lord John Russell's Letter to the Lords of the Treasury were given at pp. 14, 15 of our last Volume. The recommendations contained in it have received the sanction of the Treasury, and have been acted on. Three iron steamers have been built and equipped, as stated at p. 64, with the greatest attention to the probable necessities of the Expedition. It was remarked, at p. 108, that the Committee of the Church Missionary Society had obtained permission from Government to allow two members of the Sierra-Leone Mission to join it.

From causes, stated at p. 120, the Expedition delayed its setting out till the months of April and May; and sailed from Sierra Leone in July, see pp. 272, 430, 472. The bar of the River Nun was passed (p. 520) on the 13th of August. It has pleased God, however, to visit the Expedition with much fatal sickness (p. 555): one-third of the crews had, on the 29th of September, invalided, of whom 27 had died. It appears, that of the entire number of Whites, one-eighth have perished; of the officers, one-seventeenth; and of the men, about one-sixth. The scientific men attached to the Expedition have suffered very slightly; and the Rev. Messrs. Müller and Schön not at all.

The loss is much less than that of former expeditions. Park's whole retinue was annihilated. Captain Tuckey, in 1816, died with nearly one-half of his officers and crew; and all the scientific men, with a single exception. Captain Owen lost nearly two-thirds; and Laird, by the time he had arrived at the confluence, had buried half his white crew, and more than half his officers. This latter gentleman gives it as his decided opinion, that the fever was less malignant in this case than in his own; that they have "passed through their greatest danger with much less loss than any reasonable man anticipated;" and that those who have escaped are not likely to be attacked again, unless by returning to the swamps. This opinion, combined with the confirmation which they give of the healthiness of the country above the Delta, goes far to remove the natural fears for their future safety. Treaties have been concluded with Obi, of Eboe, and Attah,

of Egarrah, for the entire abolition of the Slave Trade, and of Human Sacrifices. Of the conduct and deportment of both these Princes, the Commissioners speak very highly.

A tract of land has been purchased, 16 miles in length, and four to six in width; extending, on the right or eastern bank of the Niger, from Mount Pattéh on the north to Mount Soracte on the south, and including Beaufort Island. The ground rises gradually from the bank of the river, and is dry; while Mount Pattéh rises 1200 feet above the level of the river.

The country is represented as fully open for enterprise; the Natives perfectly peaceable and friendly; their eagerness for Missionaries and Teachers highly encouraging. Obi and Attah earnestly desired a Teacher to be left with them; and were much disappointed at finding that their request could not be granted.

The "Albert" was proceeding, at the date of the last despatches, up the Niger, and the "Wilberforce" up the Tchadda.

It is thought that one of the steamers may probably go down to the sea for the winter, for the purpose of surveying the various outlets; but all are expected to join in pursuing their Mission up the river next spring. As the "Albert" was on the point of ascending the Niger, and the "Wilberforce" the Tchadda, when the last accounts left, we may perhaps shortly hear of various important interesting discoveries up these rivers.

#### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**B. F. BIBLE SOC.** — The *Sierra-Leone* Auxiliary has remitted 76l. 9s. 2d., being the Receipts of the last six months of the year ending Jan. 1841: of this sum, 10l. 6s. 4d. was collected at a Public Meeting held in Freetown, at which between 2000 and 3000 Natives were present. The Society has ordered 524 Bibles and 24 Testaments, in addition to 600 Bibles which had been previously received: a grant has been made, on behalf of the Ashantees, of 250 English Bibles and Testaments, 12 Arabic Bibles, and 40 Portions of Scripture; and, for the use of the Niger Expedition, 120 Bibles, 50 Pen-

tateuchs, 25 Psalms, and 120 Gospels and Acts in Arabic; and 50 Pentateuchs in Hebrew—P. 15.

**PRAYER-BOOK AND HOMILY SOC.** — The Auxiliary in *Sierra Leone* has remitted 14l. 8s. 4d.; and made application for a further supply of Books—P. 15.

**RELIG.-TRACT SOC.** — Missionaries have been supplied with about 2480 Tracts: and Libraries, to the value of 15l., on reduced terms, were granted for the "Albert," "Wilberforce," and "Soudan," on application of their Commanders, previous to their proceeding on the Niger Expedition—P. 15.

#### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

##### GOSPEL-PROPAGATION SOCIETY.

At p. 350 of our last Volume, a notice was given, that the Society had been induced, by favourable circumstances, to re-establish their Mission on the Western

Coast of Africa: and at p. 519, it was stated that the Rev. John Earle had been recommended to the Chaplaincy of Bathurst, Gambia.

##### CHURCH MISSIONARY SOCIETY.

###### SIERRA LEONE.

Proofs of the growing importance of the *Sierra-Leone* Mission invest it, at this crisis, with peculiar interest. In the Colony itself, God hath set His seal to the labours of His Servants: and without the limits of the Colony, the commence-

ment of a Mission among the Timmaneea, and the hopeful connexion established between the Missionary Body and the Niger Expedition, present already some glimpses of that grandeur, which, it may be hoped, will hereafter attach to Missionary Efforts for the Evangelization of

Africa; and encourage the prayer, that Sierra Leone may yet prove the fountain-head of a River of Life, which may fertilize this vast continent with the Blessings of the Gospel.

A Sermon was preached in the new Mission Church at Freetown, in aid of the Society, by the Rev. D. F. Morgan, Colonial Chaplain: the Collection amounted to 5*l*. A Meeting was also held, at which the Governor, the late Sir John Jeremie, presided: the amount collected was 10*l*.

The Total Contributions raised during the year amount to 49*l*. 2*s*. 3*d*.; which, added to former remittances, makes the total received by the Parent Society from the Auxiliary, 1885*l*. 3*s*. 10*d*.

See, at pp. 164—169, 208, 209, 454—462, 486, 487, many details of proceedings in the Mission; at pp. 108, 109, remarks on some of the Native Languages; at pp. 311, 429, notices of the deaths of Mrs. Young and Mrs. Schmid; at pp. 433, 434, an Obituary of Mrs. Young; and at pp. 204—207, 521, 522, Obituaries of several Africans.

#### Labourers.

Rev. John Warburton and Mrs. Warburton, Mr. and Mrs. Townsend, and Mr. and Mrs. Illott, arrived at Sierra Leone on the 15th of Dec. 1840; and Rev. N. C. Haastrop, Rev. D. H. Schmid and Mrs. Schmid, on the 12th of January, 1841. Rev. J. W. Weeks and Mrs. Weeks, with Rev. Ebenezer Collins and Mr. Isaac Smith, arrived in London on the 2d of June; and Mrs. Schön has, by ill health, been obliged to return to England. Rev. Christian T. Frey, and Rev. Charles A. Gollmer, were admitted to Deacon's Orders, by the Bishop of London, on the 6th of June; the Rev. Henry Rhodes, Rev. Christian T. Frey, and Rev. Charles A. Gollmer, to Priest's Orders on the 12th of September; and on the 15th of October, the Instructions of the Committee were delivered to the Rev. John U. Graf, Rev. Henry Rhodes, Rev. Christian T. Frey, Rev. Charles A. Gollmer, and Mr. John Reynolds, and their Wives, on the occasion of their departure to Sierra Leone: they embarked in the "Roalin Castle," Oct. 28th—Pp. 15, 16, 174, 224, 310, 428, 429, 471, 520.

#### Stations.

Freetown—1804—James F. Schön: Thomas Peyton, *Cat.*; John Illott, Surgeon; Thomas King, Richard Bowley, *Nat. As.*; George Nicoll, *District Visitor*

—Communicants, 82—Scholars: Boys and Girls, 380; Youths and Adults, 319—P. 16; and see, at p. 430, a notice of the embarkation of the Rev. James F. Schön, with Thomas King, a Native Catechist, and other Natives, in the vessels engaged in the Niger Expedition.

This day I have been under the painful necessity of dismissing from our Day School 59 children, who, after repeated admonition, refused to attend church on the Lord's Day. In the course of the day, all the parents of the children, except two, came, begging me to receive them again. I told them, that I would re-admit them, if they would send them to church on the Lord's Days. I assured them, that I required of every child attending the Day School, except in cases of sickness, a constant and regular attendance on Public Worship. The parents replied: "Master, what you say is very right: we will send our children to church, if you will be so kind as to take them back to school." It was pleasing to see them come in so becoming a manner; and it afforded me equal pleasure to receive them.

I went to the house of a poor woman who had sent for me; and found her suffering severely from the effects of intemperance and debauchery. She said, that many times her heart had told her that she was living in a bad way, and that she should go to the bad place when she died. "I shall be sure," she continued, "to go to hell. Many times my heart has told me to go to church, and learn to serve God; but I loved my sins too much, and I not go." She confessed every aggravating circumstance which she could remember of her iniquity. I shall never forget the way in which she addressed herself to me, after she had gone through the melancholy tale of her life. With a look of the most exquisite distress, she directed her eyes to me, and said, "Sir, is there no mercy for me, such a great sinner?" I directed her to the *Lamb of God*, as an all-sufficient sacrifice, who *taketh away the sin of the world*. [Mr. Peyton.]

Christian Institution—1828—Edward Jones, *Superint.*: Henry Townsend, *Cat.*; Sam. Crowther, *Nat. As.* Students, 17—P. 16; and see, at p. 430, a notice of Sam. Crowther's joining the Niger Expedition.

Mr. Isaac Smith, who has had the charge of the Institution since the departure of the Rev. G. A. Kiasling, reports very favourably of the religious state of many among the Students.

This Institution may be regarded as the most important of all the Missionary Operations carried on at Sierra Leone. Many causes have hitherto prevented its attaining that position, as an Educational Establishment, which the



*Church Missionary Society—*

Committee desire; but measures are now in progress, with a view to make it an efficient Training School for intelligent African Youths; and thus, under the Divine Blessing, the means of preparing Africans to be themselves the Teachers of their own countrymen. [Report.

On two days in the week, an hour is devoted to Infant-School Instruction; by which the Students gain a practical acquaintance with an important part of their future duties.

During the quarter, six have applied to be received as candidates for the Lord's Supper: I sincerely hope their motives are pure. It was cheering to me, to hear them plead for admission upon no other ground than a desire to be made acquainted with the will of God, and to know the love of Christ, which passeth knowledge, so as to have an interest in Him. The number receiving instruction for Baptism is 4; and for the Lord's Supper 11. I am therefore encouraged to consider the Institution as prospering. [Mr. J. Smith.

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*; lying E. and SE of Freetown, from 3½ to 20 miles—Fred. Bultmann, David H. Schmid: William Young, *Cat.*; John Attarra and 12 other *Nat. As.*—Communicants, 555—Scholars: Boys and Girls, 1294; Youths and Adults, 1261—P. 16.

The following is an extract from a Native District-Visitor's Report:—

I put down all the names of backsliders, because I wish to call on them in their houses and to speak to them. On the 27th of July, I go from house to house; but I did not find many of them at home. Then I said, "Never mind; on Lord's Day I shall see them all." On that day, I tell them to come to my house next day. They come well, and I read to them Jer. iii. 11—15. Some remember well; but some began to draw back again, as our Saviour says, Matt. xii. 43—45.

To-day I met two Communicants: one of them very bad attend church. I ask the careless: "What is the matter you not come to church?" He says, "I have had trouble, which prevents me to come to church."—I say, "Your trouble ought to lead you to God." The man began again to complain.—I say to him, "Brother, stop!" I took his own Bible, and read to him Lam. iii. 31—40. I turn to Rom. viii. 35—39, and speak to him many good words; told him that he must not do so; and begged him to go to church. He says, "Yes."

I pass on, and come to another man. I ask him, "You go church?" He says, "No."—I say, "What is the matter you no go church?" He says, "I am a poor man."—I say, "You no

hear what the Bible says? Rich and poor, all must go and pray." The man say, "But look at my cloth." He put on a blanket without sleeves, without collar: so I say to him, "If death come to-day, you cannot say to him, Look me poor man." The man said, "I will go."—I also told him, "God done send the rain to make the ground soft: we must plant cassadas, and ginger, and every thing, and get cloth, and go to church."

I met a man, in his house, worshipping an idol. I told him, "This is not good;" and told him of the goodness of God to man; and how man has sinned against God. I took my Bible, and read Psalm cxv. 2—8. I told him of the deadness of his idol. I turn to Jer. xlv. 14—19. The man say, "True what you say: many people come to me, but never read to me as you do."—I told him, "I will come and see you again." He say, "Yes." [Klooy.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and SSE of Freetown, from 3 to 6 miles—John Warburton, Niels C. Haastrup: James Beal, *Cat.*; Matt. T. Harding and 11 other *Nat. As.*—Communicants, 693—Scholars: Boys and Girls, 1160; Youths and Adults, 1132—P. 16.

SEA DISTRICT—*Kent*: the most southern Station in the Colony: 40 miles from Freetown—Joseph Bartholomew, Thomas Lefevre, *Nat. As.*—Communicants, 43—Scholars: Boys and Girls, 180; Youths and Adults, 210—P. 16.

TIMMANEE COUNTRY—*Port Lokkoh*: a Native Town, about 40 miles from Freetown, has been fixed on as a Station in this country—Christian F. Schlenker: Nathaniel Denton, *Cat.*; William C. Thomson, *Translator*; George Metzger, William Dick, *Nat. As.*—See, at pp. 17, 18, a notice of a Journey into the Timmanee Country; and at pp. 103—107, many details of the journey, and the commencement of a Mission.

The expedition which was made into this country ascertained that very favourable openings for preaching the Gospel presented themselves. The desire which is felt by many for Christian Instruction is illustrated by the following statement made by Mr. Smith:—

On Friday last, Neu Sököh, the Timmanee Chief at Yongoroo, came here, and was present at the opening of the School; when we sang a Hymn and read the Scriptures, at which he appeared quite affected, and said, "True, white man have sense too much." He is exceedingly anxious to have a Missionary at Yongoroo: he points out the spot where the Rev. G. Nylander once resided; and says he keeps it for us, if we will come and teach them: he also says that the people will erect a School House, and a house for a Schoolmaster.

The allusion to Mr. Nylander, one of the first Missionaries of the Society to Sierra Leone, shews how the memory of the just gives a holy character to the very spot where they have laboured, and predisposes the minds of the people to receive the Missionary: and thus the bread cast upon the waters is often found after many days. [Report.]

#### Summary.

Stations, 13 — Labourers, 46; being 7

*Effects of Education*—The following fact plainly shews that a desire for religious enjoyments is spreading through the Colony of Sierra Leone. An order was received from the Missionaries for 2000 copies of the Cottage Hymn Book. The Secretary, to whom the order was addressed, surprised at its large amount, was afraid that some mistake had been made in the figures. He, however, despatched the required number; and in the course of a few months received another order for an additional 3000. This intelligence is the more gratifying, as the whole of these copies were purchased by the people. The whole number forwarded in nine months amounts to 6000.

*Native Languages*—Mr. Thomson is still occupied in preparing elementary works in the Timmanee Language. There are in Manuscript a Timmanee and English Dictionary, consisting of three small Volumes; the outlines of Timmanee Grammar; and an English and Timmanee Dictionary, it is expected, will soon be ready.

Some Elementary Lessons are prepared for our Timmanee Schools. They consist of tables of the elementary sounds of the language, and a few simple sentences in words containing not more than four letters.

*Episcopal Superintendence*—At a Meeting of Archbishops and Bishops of the United Church, held at Lambeth Palace, (see p. 276,) it was proposed to have regard to Sierra Leone as a Colony which has a claim to the early appointment of a Bishop.

#### WESLEYAN MISSIONARY SOCIETY.

##### GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821—Wm. Fox: John Cupidon, John Gum, *Nat. As.*—Pp. 18, 64.

*Macarthy Island*: 300 miles up the Gambia—1832—Wm. Swallow: Pierre Sallah, *Nat. As.*—The Rev. Wm. Moss, on account of ill health, has returned to England; and the Rev. Samuel Symonds embarked for this Mission on the 11th of November — Members at St. Mary's and Macarthy Island, 600 — Scholars, 271—Pp. 18, 351, 362.

The son of Pierre Sallah having been for a time under instruction at a school in England, is now very usefully employed as an Assistant-Teacher in the Mission School at Fattota. A new Institution, especially designed for the education of the Sons of Native Kings and Chiefs, has been completed: it was undertaken by the special liberality of that friend of Africa, Dr. Landoe, and of the Foulah Civilization Committee. [Report.]

##### SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Dove, Henry Badger, Wm. English. Rev. Thomas Raston, and Samuel

Missionaries, 7 Catechists, 1 Surgeon, and 31 Native Assistants: of these Labourers, 26 are married—Labourers on their way, 4 Missionaries and 1 Catechist, and their Wives—At Home: 2 Missionaries, and 1 Catechist—Average Attendance on Public Worship, 6654—Communicants, 1373—Scholars, 6053: being, Boys and Girls, 3014; and Youths and Adults, 3039.

Annear, embarked for this Mission on the 11th of November — Members, 2077 — Scholars, 1561—Pp. 18, 19: and see, at pp. 488, 532—534, a Letter from a Converted African, Hopeful Indications for Africa, Return of Liberated Africans to their Native Tribes, and Notices of the Slave Trade.

The number of Members has been increased: several substantial Chapels have been built: and the Schools are rising to greater efficiency, under the management of Mr. Charles Knight, a pious Native, who, through the kindness of some friends, was placed at the Borough-Road School in London, and returned to the Colony in the course of the past year. [Report.]

The visit of Charles Knight to England has been of great service: he has gained a perfect knowledge of the British System of Education: he has already got our large School, at Bathurst Street, into excellent order; and will, ere long, I hope, be able to direct his attention to all our Schools in the Colony. As many of our Chapels, covered with thatch, had fallen to decay, we have built such Chapels as will last many years. Since our arrival, we have erected 3 stone Buildings, and 10 framed Chapels, each raised on a stone wall, with a shingled roof and

*Wesleyan Missionary Society—*

boarded floor. We have now 25 Places of Worship in the Colony of Sierra Leone. Last year, we had a Public Missionary Meeting.

[Rev. T. Dove.

The Akús will doubtless be the pioneers for the Gospel. These enlightened men are now paving the way for Missionary Enterprise. In the name of the Lord of Hosts, they have set up their banners in those places which were formerly the strong-holds of slavery, and where bloodshed and every abomination prevailed: and now the cry, *Come over and help us*, is continually ringing in our ears, from the very interior of Western Africa. We hear it in the small still voice, and in the strong cries of hundreds of poor Africans around us. Be it known to the Wesleyan Methodists in my native land, be it known throughout the land, that *Ethiopia is stretching out her hands unto God*, and hundreds of her sable sons and daughters are imploring the Christian Church to send the means of Life, Light, and Salvation to them. We are on the ground; and we see and know that the harvest is already white, and that the Labourers are few.

The arrival of the Expedition bound for the Niger excited in the Colony extraordinary interest. We had a day of Special Prayer for the success of this noble undertaking. Our Colonial Chaplain, the Rev. D. F. Morgan, delivered a very appropriate sermon on the occasion; and in the afternoon, prayers, fervent and devout, were offered to the Father of the spirits of all flesh, that His Blessing might rest upon all engaged in this work; that they might find favour in the sight of the people on the banks of the Niger; and that they might *prepare the way of the Lord, and make in the desert a highway for our God*. Suitable addresses were delivered by the Rev. J. F. Schön, the Rev. T. O. Miller, myself, and others, at St. George's Church; when the nature and importance of the object were clearly stated: and in the evening, a similar Service was held in four of our own Chapels in Freetown. Such a glorious day was never before known in Sierra Leone. There was no market on that day: it was observed with as much sacred solemnity as Sunday.

The three steamers, the "Albert," "Wilberforce," and "Soudan," left us on the morning of the 3d of July. Many of our Members, of different tribes, are gone with the Expedition, as Interpreters.

As the Governor and Council have kindly granted to the Wesleyan Methodist Missionary Society a large stone building, once intended for a church, together with a quantity of fine prepared stone, we have prepared a roof. A Member of the Society is desirous of lending us the sum of 400*l.* without interest. He merely wishes his money to be secure, he having no

use for it; and, as he has no relatives, he is anxious that the Society should have the amount, in case of his death. This sum will be about sufficient, not only to finish this large and beautiful building, but also a Mission House at the end of the Chapel. I have for a long time had in my possession the sum of 407*l.* 13*s.* 8*d.* belonging to the person in question. His name is Peter Nicolls, a Liberated African.

[The Same.

## GOLD COAST, AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with Out-Stations: 1835: John Watson: and 1 *Nat. As.*—*Annamabos*: Robert Brooking, and 3 *Nat. As.*—*British Accra*: Samuel A. Shipman: Wm. de Graft, and 2 other *Nat. As.*—*Ashantee*: Thomas Birch Freeman: and 1 *Nat. As.*—Mr. Freeman and his associates arrived at Cape-Coast Castle on the 1st of February: Mr. and Mrs. Mycock have been obliged, by ill health, to return home: Mr. Thackwray died on the 4th of June: Mr. C. Walden died on the 29th of July: Mr. Hesk, on account of ill health, has returned, and reached London on the 6th of November; bringing the painful intelligence of the death of Mrs. Freeman on the 26th, of Mrs. Hesk on the 28th of August: and on the 16th of November the Rev. Wm. Allen sailed for Cape Coast—Members, 650—Scholars, 310—Pp. 20—22, 351, 362, 471: see, at p. 428, notice of Beecham's "Ashantee and the Gold Coast"; and, at p. 447, notice of a large collection made by Sheffield School in behalf of the Ashantee Mission.

In reference to the afflicted state of the Mission, a Letter has been received from His Excellency President Maclean, from which the following observations have been selected:—

As every death of a European, which occurs in this country, is ascribed, in England, to the effects of climate; and as the late deaths will, I fear, cast a damp on the exertions of our Christian Friends in England; I feel anxious to remove, in some measure, the idea that they have been caused SOLELY by the climate. In fact, each of the lamented individuals had passed safely through the seasoning fever; and I think, with sufficient prudence and care, their lives might have been preserved. I ought, indeed, to except Mrs. Freeman's case; for her death was occasioned by an hereditary and peculiar complaint. I am far, however, from taxing the others with positive imprudence or recklessness of life; but when persons have arrived at a certain age, their habits and opinions

on the subject of health generally become fixed; and they will not readily forego them, however earnestly urged by those who are acquainted with the country and climate. While, then, I would hope that the friends of West-African Missions will not be cast down by the late events, I would take the liberty of suggesting that YOUNG persons should, if possible, be selected for this Mission. Their constitutions not being fully formed, they would become more readily and easily acclimated, than persons more advanced in life.

The following notices are taken from various Letters of Mr. Freeman's:—

I have written to the King of Ashantee, to acquaint him with our intentions to proceed to Coomassie in company with the Princes. Nothing has transpired, during my absence from the Station, which would tend to discourage us in our projected Mission to Coomassie: we have confidence, because we believe that the hand of the God of Missions is with us.

Our prospects on every hand are very pleasing and encouraging. [March 18.]

I have received an encouraging message from the King of Ashantee; from which I learn that he entertains friendly feelings toward us, and will be very glad to see us in Coomassie.

[May 5.]

In every part of the Mission our prospects are encouraging. A second pleasing message from the King of Ashantee leads us to TRUST and BELIEVE that the Lord is going before us, and opening our way.

[May 26.]

After staying a day or two at Cape Coast, I again returned to Annamaboe, to fit up the Chapel, and get it ready for opening as early as possible.

A small Chapel was ready for opening at Abassa, in the Annamaboe Circuit; and I had unavoidably failed in keeping my promise of going to open it. Though I had for several days felt poorly, I was anxious to avoid breaking my promise a second time; and although the rains were beginning to fall heavily, I left Cape Coast on Thursday, the 27th of May, and proceeded to Annamaboe. On the following morning I received a Letter from Mr. Thackwray, in which he stated that he was unwell, and intended to come down to Annamaboe. I immediately sent for medical aid, directing the doctor to proceed at once to Domonassie, if he did not find Mr. Thackwray at Annamaboe.

I then set out for Salt Pond, where I stopped all night; met the Chief of the place, and, in the morning following, the friends of the School Children, and gave them a short address. I thence proceeded to Abassa, through rain and heavy, muddy roads; many miles of which I was obliged to walk, though I could scarcely

keep my feet, on account of the slippery and uneven nature of the ground.

On Sunday I opened Abassa Chapel, under very pleasing auspices. I preached in the morning and afternoon; and, feeling very anxious about Mr. Thackwray, immediately started for Domonassie, a distance of about twenty-five miles. I travelled until about half-past eight P.M., during which time I twice lost my way in the forest, after the sun had set; and then stopped for the night in a little open shed. The shed was so poor a protection from the rain, that I was obliged to shelter myself with an umbrella, as I lay in my hammock.

Early the following morning I started for Domonassie; where, after a journey of several hours through the wet forest, wet up to my knees, I arrived in safety; and found Mr. Thackwray in his season of fever, which, as you are already aware, terminated fatally.

While the Expedition was staying at Accra, we were visited by President Maclean, accompanied by Captain Tucker, Commander of H.M. frigate "Iris," and the two Captains Allen, of the "Soudan" and "Wilberforce." Captain Tucker informed us of an opening for Missionary enterprise on the banks of the Gaboon; where some Natives, very anxious for religious instruction, have told him, that if a Teacher could be sent to them, they would furnish him with a house, and undertake to support him. Captain Tucker said he was so fully satisfied that the establishment of Missions, in the slave-dealing states, would be the most effectual means of destroying the slave-trade, that he would embrace an early opportunity of taking one of us down in the "Iris," to visit these people, and see what can be done; after which he would bring him back again to the Station.

With the Niger Expedition came the Ashantee Princes; and I am glad to find them amiable and promising young men. They will be exposed to many dangers, on their arrival in Coomassie. O God, preserve them!—Mr. Brooking and I shall leave for Coomassie, in company with them. We start for that capital of Ashantee, God willing, early in October. Our prospects all around are cheering, and we are expecting much success and prosperity in our work. The mind of the King of Ashantee seems to be still favourably disposed toward us. May the Lord turn his heart, *as the rivers of water!*

Though my opportunities of becoming acquainted, since my return, with the spiritual state of our Societies have been rather limited, yet I find many things of a very encouraging character.

Though deeply distressed, we are none of us really discouraged. Our motto is, "Stand, as the beaten anvil to the stroke." If we are not discouraged, I trust our friends will not despond.

*Wesleyan Missionary Society*—but send us as much help as possible, without delay.

I feel it a mercy that I still exist, and am able to discharge my duties. Nevertheless, I must say, I begin to feel rather jealous of my constitution. Is it possible that it can still survive these repeated strokes, which, though they are heavy for all, are heaviest for me?

Our prospects on every hand are most encouraging. Will you send us out help?

[*Aug. 7, 27, Sept. 10.*

All sorts of vices are practised: even now, at Dutch Accra, it is the practice, on the death of a Chief, to sacrifice human beings in private.

#### BAPTIST MISSIONARY SOCIETY.

At p. 411 of our last Volume, it was stated, that Fernando Po had been selected by the Rev. John Clarke and Dr. G. K. Prince, as a Missionary Station: and at p. 412, that a site had been purchased for the Mission.

Our prospects for Fernando Po are cheering; but all is darkness with regard to the vast continent. Thirty-two persons, from different nations, have joined our Wednesday-Evening classes. The Sabbath and Week-Night Meetings are well attended: 24 couples have been united in marriage: 5 couples more have had the banns proclaimed: and several more are preparing for a similar union. All agree, even those not very friendly to us, that a great change has been effected. [*Mr. Clarke: July 10.*

One of our most diligent learners is a labourer from Cameroons; and from fifteen to

Only a month since, a Chief died, when ONE was sacrificed: and a gentleman assured me that that was not all. If they will do this in the face of the Authorities, how much more will they do so in the Interior, where they are in little or no danger from them!

Our prospects regarding the extension of Christianity are delightful. During my excursions in the Interior, I have had an opportunity of ascertaining the feelings and dispositions of the people toward us, and in reference to our endeavours to introduce the Gospel among them. The greater part of the villages which I have visited, are anxious to have Teachers sent to them. [*Mr. Brooking, Sept. 1841.*

twenty others of his countrymen commonly visit us on the Sabbath in a distinct body, to receive familiar instruction in the fundamental doctrines of the word. [*Dr. Prince: Aug. 24.*

All the parts of Africa which have come under our particular notice are, with the exception of a few enlightened by the Gospel, trusting to idols which cannot save: many pray to the dead, and make sacrifices to them; and not a few still offer up human sacrifices to their gods—sometimes of enemies, sometimes of slaves, occasionally of freemen; and at Bonny, of a little girl! kept for a long time by the fetishman, preparatory to the sacrifice to be made at the BAR of the river, to bring trade, by drowning the child upon it!—I pray God to raise up a thousand Missionaries, to assault this land of darkness. [*Mr. Clarke: Aug. 28.*

#### GERMAN MISSIONARY SOCIETY.

The repeated losses sustained by the Society, in the deaths of their Missionaries in Western Africa, were mentioned at p. 22 of our last Survey. We now give some particulars, taken from a statement made by the Rev. Wm. Hoffman, Inspector of the Basle Missionary Institution:—

The Missionary Society at Basle has, for the last twelve years, had Stations in Liberia, and on the Danish Gold Coast.

Almost all the Missionaries in Liberia died before they could do much: on the Gold Coast, THREE only were labouring more than a year; and now there is but one survivor. Under these depressing circumstances, the Committee recalled the Rev. Andrew Riis, to deliberate with him on the practicability of establishing a Mission in some more promising part of Western Africa.

Mr. Riis had visited Aquambo, Akim, and, with a view of carrying into execution an old plan of the Society's respecting the Ashantee Country, Coomassie.

The information brought home by Mr. Riis,

respecting Ashantee and the plan of the Wesleyan Society in reference to that country, induced the Basle Committee to drop their former plan; and circumstances encouraged them to make a new attempt at Akrofong, in the Aquapim Mountains, the place where so much preparatory labour had been carried on. Mr. Riis found some unequivocal proofs of the influence exercised by our Missionaries on the minds of the Negroes; and the King of Aquambo expressed a desire that White Teachers might take up their residence near him; while Mr. Riis had prevailed on Negro Chieftains to release their prisoners, and give up their quarrels.

These encouragements induced the Committee to adopt a plan for securing, as far as possible, the lives of their Missionaries, who, for want of Labourers, had hitherto been forced to spend their strength in manual labour: they have requested of the Directors of the Moravian Missions, permission for some Christian Negro Families, from the West Indies, to settle, at the expense of the Basle Society, at Akrofong. To this the Directors have assented. They have also applied to the King of Denmark, who has

given an audience to Mr. Riis, for the protection of his Majesty's Government for the Negroes to be settled there. One of our Missionaries is a Negro, and was educated at the Society's Institution at Basle.

If these requisites be granted, the Committee

propose to send two Missionaries with Mr. Riis to Aquapim; and when they shall have been there about a year, they hope to be able to send two other Missionaries, and some Negroes, to Aquamba, on the Volta River; and contemplate proceeding, as far as possible, to the North-east.

#### AMERICAN MISSIONARY SOCIETIES.

##### Baptist.

**LIBERIA**—*Edina*, at the southern extremity of Liberia: 1839: J. Clarke: Lewis K. Crocker (or Kong Koba), *Nat. As.*—*Madebbi*, 20 miles from Edina: W. G. Crocker—*Baxley*, 6 miles above Edina: John Day. Mrs. Crocker died Aug. 28, 1840: Messrs. Fielding and Constantine, with their Wives, arrived at Edina on the 3d of December; where they were to remain for a time, and afterward proceed into the Interior, by way of Fernando Po and the Niger. Mr. and Mrs. Fielding, however, died in the January following. Mr. W. G. Crocker is, on account of impaired health, on a visit to America—Communicants, 44—Scholars, 78.

Mr. Crocker gave his principal attention to Translations; Mr. Clarke, to the Bassa Language, and preaching at Edina.

The Missionaries have given the following sketch of the Bassa Tribe among whom they labour.

Their manners are simple, and their wants few. They depend upon the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. Each person selects some spot, which, by not having been cultivated for several years, is covered by trees and bushes. These trees and bushes he, with the aid of his wife or wives, cuts down in the dry season; and, after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. As soon as the farm is burned, almost all the rest of the work devolves on the women. The time occupied by the men in farming is not far from three months in the year: the remainder is spent chiefly in idleness. Some, however, are more industrious, and make canoes, paddles, and rice-mortars. Some are employed by the colonists to fetch wood, or to work on their farms. Though they are generally averse to labour, and always call their farming season a time of trouble, yet, for the sake of reward, they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard.

The people live in small villages, containing from twenty to two hundred houses. Each man, with the exception of the headman, builds his own house. These houses are from six or eight feet square, to twenty feet long and a

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dozen wide. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, projecting two or more feet beyond the sides of the house, and generally comes down to within about four or five feet of the ground. By this, the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed, formed of a mat resting on a kind of frame-work, raised from the ground about eighteen inches; or made of earth, elevated above the rest of the floor about six inches, and covered with a mat. The Natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes a wooden spoon, comprise all that many a native family owns of such articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces forms the robe of one of their most respectable females. The cloth is, by females of the Bassa Tribe, wrapped round the body, so as to lap in front; the width of the cloth, which is usually from three-quarters to a yard, forming the length of the garment. The men use generally about a yard of cloth. Some of the tribes on the coast differ from these, in their mode of wearing cloths. The Gebro men, at Cape Palmas, dress like the Bassa women, and their women like the Bassa men.

The food of the Natives is, usually, rice, cassada, palm-oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs, monkeys, snakes, frogs, and almost every kind of fish that can be procured.

Their principal amusement is dancing to the sound of a drum, accompanying their instrumental with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement, that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. At the burial of a Headman, great preparations are made: Natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast.

The Bassas seem to have no system of religion. They are, however, much under the

*American Missionary Societies—*

power of superstition. Their belief in witchcraft is amazing. They live in much dread of being poisoned; and they wear on their bodies something furnished by their gregree-men, to guard them against that and other evils. They profess to believe that their gregrees will protect them from bullets, but they rarely put themselves in a situation to test their virtue.

In regard to futurity they manifest astonishing blindness and ignorance. Indeed, such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. They have some vague notion of existence beyond the grave; and frequently carry food, and throw it upon the grave of a deceased relative, years after his death. I have seen Santa Will talking, professedly, to his son's body, years after it was put into the grave. Some believe that the person who dies comes back an infant. It is the province of the gregree-man to say who it is that has thus come back: the child is then called by the name of this person.

Mr. Clarke writes—

Our prospects here were never more encouraging than at the present. The Natives manifest an increasing interest in the education of their children. We have forty children connected with the School at Edina—28 boys, and 12 girls. They are making good progress in their studies. About half of them can read tolerably well, and have advanced considerably in writing: seven of them are attending to Arithmetic, five to English Grammar, seven to Geography, four to Natural Philosophy, and two to the rudiments of Latin: one of these two is Kong Koba, and the other Zewio, the son of Santa Will, the Headman of the town, Madebli, in which Br. Crocker resides.

A Bassa Spelling-Book and a Hymn-Book have been printed at Cape Palmas: the Gospels of St. Matthew and St. John are revised for the press.

A Printing-press, and other apparatus, have been supplied to the Mission.

*Board of Missions.*

CAPE PALMAS: *Fair Hope*: John Leighton Wilson; B. V. R. James, *Printer*, a man of colour; and 3 *Nat. As.*—*Fishtown*: 1840: Alex. E. Wilson, M.D.; and 1 *Nat. As.*—*Nat. Communicants*, 12—*Children* in the Seminary, 35 males and 15 females. Total number of scholars, 125—Pp. 22, 23. Dr. Wilson, writing from a New Station, at Fishtown, says—

At length we are settled at this place, and have commenced our operations. We have a School of 22 children, of whom 15 are day-scholars. The remainder came with us from Fair

Hope, and board with us. Mrs. Wilson takes the principal management of the school; and is assisted by Mr. Banks, who for several years has been in the employment of the Mission.

Every Sabbath, since our removal, we have held Divine Service for the people. The attendance has been tolerably good; perhaps the average number about 100. Our plan has been, to teach the History of the Creation, and Man's Apostacy, as we have it recorded in Genesis, using the catechetical plan of instruction.

We find the people a good deal different from the warlike Zoolahs. Perhaps no heathen people is less blood-thirsty than the Grebo. They are palaverous and noisy enough, but they shrink from the shedding of blood. They have wars; but sometimes they continue from five to ten years, and there will not be twenty lives lost. They use guns, but never in fair close battle. How different from the brave Zoolah, who, assagay in hand, rushes down on his adversary; and fights hand to hand, until the death of one party puts an end to the combat! and instead of a Moselekatsi or Dingaan, we have a most complete specimen of democracy. The Ashantee, as also other kingdoms, are dreadful in war, as the lamentable destruction of Sir George McCarthy and the whole of his army evinces: and generally, in those parts of West Africa where the slave-trade is carried on, wars are conducted with more enterprise and destruction of human life.

We are situated within seventy or eighty yards of the sea. The scenery immediately around Fish Town is quite oriental. Looking West and South, we have a beautiful expanse of ocean; and turning to the South-east and East, we have a plain, with here and there a tall palm-tree, rising to the height of fifty or sixty feet without a limb.

The Settlement is made up of four compact villages, the most distant of which are not more than a quarter of a mile apart. The number of houses in all is between 500 and 600; and the number of inhabitants probably between 2000 and 3000. The place has a beautiful bay, and excellent landing.

The Missionaries give the following view of the Mission at the close of 1840:—

*Congregation*—During the year, preaching has been continued at Fair Hope every Sabbath; one Sermon in English, one in Grebo, and a Lecture in the Evening in one of the Native Towns, also in Grebo. Besides this, two Weekly Evening Prayer-Meetings have been held in the Native Towns. The Service in English is for the benefit of the members of the Mission and the more-advanced pupils of the Seminary. The attendance upon Grebo preaching, for the most part of the year, has been composed almost entirely of the pupils of the Seminary.

There has been a gradual improvement, however, in this respect during the last four months. The night meetings have been attended with better success; and they are, we trust, silently exerting a good and salutary influence. At three Out-Station, viz. Rocktown, intermediate between Cape Palmas and Fishtown, Middletown, half way between Rocktown and Fishtown, and Sarekeh, twelve miles in the Interior, occasional preaching has been maintained.

**Communicants**—The number of communicants belonging to the Mission Church is 23; of whom 12 are Natives, and all, in some way or other, connected with the Mission. One of the pupils of the Seminary we hope experienced a change of heart a short time since; but we have thought it prudent to defer for a while his admission to the Sacrament.

**Influence on the Natives**—We have the satisfaction to know that many of them have a considerable amount of religious knowledge, and that the subject of Religion has become a theme of frequent discussion. Many have discarded altogether their greegrees. Perhaps one-third of the influential men of the country have no greegrees now. Many of them would be ashamed to acknowledge their belief in the power of greegrees.

The power of the doctors (fetishmen) over the minds of the people is obviously becoming less. It is universally believed among them, that if a doctor falls, or is thrown into salt water, his devil will forsake him; and, as a class, they are always careful to keep themselves at a due distance from the surf. They, however, excited, on one occasion, the displeasure of the people; and eight of them, at the same time, were conducted to the surf, and, in the midst of tremendous shouts and exultations, were plunged into the salt water. The thing was hailed with general exultation throughout the country, and every doctor who misdeemans himself is threatened with similar treatment.

**Education**—The operations of the Seminary have continued during the year without any interruption. The number of pupils in steady attendance, exclusive of four or five children belonging to the colony, is about 50: the number of males 35, and females 15. The progress of the pupils has been as good as could reasonably be expected. The first class are about to enter upon the studies of the last year; and will be qualified, if their lives are spared, in the course of it, to become efficient Teachers. Six of our native pupils are now

in active employment; and their efforts and success have been such as to inspire us with high hopes of those who are in a course of preparatory study.

The Day School at Rocktown has been continued without any material interruption. It is a larger community of Natives than that either at Cape Palmas or Fishtown. Probably the amount of inhabitants does not fall short of 4000; so that the influence of one School and one Teacher over such a community cannot be very considerable.

The School at Sarekeh is taught by one of our native pupils. The number of pupils, male and female, is 15, all of whom are provided with food by their parents. The influence of this Teacher, though he is young and inexperienced, is very considerable. His house is thrown open at Morning and Evening Prayers; and not unfrequently it is filled with people, the most of whom are attracted to the place by their love of singing. On the Sabbath he conducts a Sabbath School and a Religious Meeting. They are always much entertained in hearing stories from the Bible. The story of Joseph is familiar to almost every individual in the community; and the rehearsal of it, and of stories of kindred nature, has become a pastime among them. The cause of Education is decidedly popular at that place; so much so, that we find it far easier to procure female pupils at that place than at any place on the sea-coast. This we ascribe to the influence of the Teacher's Wife.

In addition to the Day School already mentioned, we may add, that we have a Night School at Cape Palmas, embracing 15 or 20 children, all of whom are taught by one of the pupils of the Seminary.

The printing executed at the Mission Press embraces 16 separate publications; among which are, a Dictionary, the Ten Commandments, Bible History two Volumes, Life of Christ, Reading and Spelling-Books for the Schools, and Hymn-Books. These publications contain 556 pages, the number of Volumes 25,000, and the entire number of pages is 1,028,800; of which there are in the Grebo Language, 470 pages of different matter, 20,000 Volumes, and the whole number of pages 942,000. The remainder is in English and the Bassa Languages.

**Call for a Hundred Missionaries**—The Missionaries, in their Annual Report, say—

That part of the coast commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas, and extending to the distance of 400 miles, embraces an immense population; and, inclusive of such as would be rendered accessible to the Missionary by means of the rivers, would probably exceed ONE MILLION. This part of the coast is healthful, and has never, except to a very limited degree, been disturbed by the slave-trade; and in consequence, the



*American Missionary Societies—*

people are, comparatively, harmless and inoffensive in their intercourse with White Men; and are enterprising and industrious, compared with other parts of Africa.

We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more good to the inhabitants of Africa, than the fact, that one of the greatest Christian Nations should be engaged in laying open the heart of Africa, and inviting the Heralds of the Cross to co-operate with her in disseminating Education, Civilization, and Religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude by the Christian Church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the Missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, for the prosecution of his undertaking. The field will afford ample scope for the uninterrupted and most-extended efforts of every Missionary Association.

Can there not be found men whose hearts pant to enter upon this field of labour? It seems to us highly desirable that at least seven or eight Missionaries should be sent out to Africa with as little delay as possible;—one or two to strengthen this Mission, three to found a new Station on the Ivory Coast, and at least three for the country bordering on the Niger. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least ONE HUNDRED Missionaries, almost the whole of which must, we fear, for many a long day, remain a scene of desolation and moral ruin.

*Episcopal.*

CAPE PALMAS—*Mount Vaughan*—1836  
— Thomas S. Savage, M.D., L. B. Minor,  
Joshua Smith: G. A. Perkins, *As.*; 4  
Male and 1 Fem. *Nat. As.* — Out-  
Stations: at *Graway*, 8 miles, Mr. Appleby;  
and at *Cavally*, 13 miles, 3 *Nat. As.*—  
Mr. and Mrs. Payne sailed from Cape  
Palmas on the 13th of April, and reached  
New York, July 1; Mrs. Payne's health  
requiring a temporary change of climate  
—Communicants, at Mount Vaughan, 26  
—Scholars, 117—Cost of the Mission for  
the last year, 1990*l.* 14*s.* 4*d.*—Pp. 23—  
25.

The Committee have furnished the following review of the Mission:—

More than 100 pupils, taken principally from the children of the Native Chiefs and Headmen, have been received into the Mission Stations; and thus, separated from heathen parents, are preparing to become Teachers of their countrymen. Several of the older pupils have been baptized into the Christian Faith, and a part of these are now employed as Teachers. The Gospel is preached at three Stations, to several hundred of the Natives, each Sunday. So far as the overcoming of prejudice is concerned, and the exciting of a desire for instruction, the result is evident.

*The Report states—*

Eight persons were baptized on the previous Easter Day, having given evidence of Faith in Christ. At the School, there were 30 male and 20 female pupils. Four of the more advanced had been sent to the Out-Stations, as Interpreters and Assistants. The progress of a Native Town under Christian influence, to which

allusion was made in the last Report\*, has been very gradual. Six houses, however, had been built, and in part occupied, adding much to the cultivated appearance of the Mission Grounds.

Of Mount Vaughan it is said—

The Congregation at the Mission Chapel, in the Morning, averages 75; and in the Evening, more of the colonists attend, sometimes filling the house. Four Services are held, during the week, at the Native Towns in the immediate neighbourhood, beside occasional Services elsewhere. During the last six months of the year, three were added to the communicants.

Of the Out-Stations, the Committee report—

At Graway, the School has been continued: the number of pupils is 15, all of whom are taught to read. Religious instruction is also given by Mr. Appleby, with encouraging prospects.

The Schools at Cavally, under the care of the Rev. Mr. Payne and his Wife, contain 37 Adults and Children, 22 of whom reside at the Mission. Services at this Station have been continued with increasing interest, the congregation amounting to about 200, and continuing through the busiest season of the year. The Natives at large have manifested a disposition to suspend their accustomed labour on the Sunday. The principal Interpreter at this Station, a young man of hopeful promise, has visited Dehneh, in the Interior, and found an earnest desire for Teachers. Mr. Payne had commenced religious instruction at the town of King Baphro, at the mouth of the Cavally River,

\* See p. 24 of our last Volume.

4 miles beyond his Station, and 18 from Cape Palmas.

Mr. Payne brings pleasing intelligence from the Mission; and a visit of eight days at Sierra Leone afforded an opportunity of personal acquaintance with the important operations of the Church Missionary Society in that quarter.

We subjoin a few extracts from Mr. Payne's Journal:—

—Yesterday, Gnebur returned from a visit to an interior tribe, called Wehbo, distant from this place about 50 miles. He, and two young men who accompanied him, took their books with them, and made good use of them. Among others, he took a Grebo Hymn-Book, several of which he learned to read and sing with great facility. These he used in Evening Worship, in connection with Prayer in his own tongue. Whenever he gave notice that there would be Religious Services at the house in which he was staying, it was crowded to overflowing. On these occasions, in addition to singing and praying, he was in the habit of telling the people of the things of God. The conversations afford apt illustrations of the state of mind which the Missionary here has to encounter.

"But, Gnebur," says an old man, "if true, why should we attend to the things of God? What can we gain by it? We are too far from the coast to be visited by White Men, and therefore cannot become rich? Why then tell us to mind the things of God?" "I do not tell you," says Gnebur, "that by keeping God's laws you will become rich in this world, but that you will be happy with God when you die. But God is able to make those who love him rich, even in this world, if he chooses."—Such remarks shew that Gnebur's trip caused the people of Wehbo to think about the claims of the Gospel; and thus a beginning of preaching the Gospel to this interior tribe has been made.

—Our Quarterly Examination took place yesterday. The Rev. Mr. Wilson of Cape Palmas and his Wife, the Rev. Mr. Smith, and several Teachers of our Mission, attended. The progress of all was encouraging; that of many of the young men, much so. The interest of the occasion was not a little enhanced by the presence of the King, Headmen, and the parents of most of the children; all of whom appeared highly gratified with the exercises.

When the Examination closed, Mr. Wilson arose, and, after expressing his gratification, remarked, that it was not yet quite seven years since he first visited the towns of the Grebo Country: then there was not one school, nor one child under religious instruction: now, there were seven schools in operation, giving instruction to upward of 200 child-

ren; and the people of the towns where those schools were located were hearing the glad tidings of the Gospel.

The Rev. Dr. Savage was induced, for the restoration of health and for gaining further information, to visit the leeward coast. His absence was prolonged for several months, no opportunity occurring for his return. His attention, however, has been given to Missionary Duties; and to inquiries at various points on the coast as far as Accra, including a range of sea-coast not less than 550 miles. He mentions the following places as eligible for Missionary Stations:—

*Cape Lahou*—Little or no difficulty need be apprehended in establishing a Mission at Cape Lahou. The population, I am inclined to think, is more dense than in any other part of the Gold Coast. A large river, having a common origin with two others, empties its waters into the ocean just east of the town, by which a free intercourse is had with the interior.

*Dix Cove*—I found at Dix Cove a very gratifying feeling in favour of Missions and general improvement. Every facility was proffered, by both the Commandant of the Fort and the Natives. There are a number who have put on, to a considerable degree, civilization, and desire the immediate location of a Missionary. There are about 20 who can read well in the Bible, and understand enough of English to receive instruction without the aid of an Interpreter. The greater part of this number have attended the Fort School at Cape Coast, and derived their knowledge of the language principally through that channel. They are so urgent in their call for a Missionary, that they offer to assist largely in the erection of a Mission House and Chapel. This point may be considered the most promising, in respect to immediate results, between Cape Palmas and Cape Coast, and ought to be at once occupied.

A School has been in operation for about a year, established by the Governor of Cape Coast, and taught by a Native of that place. If the circumstances of our Mission would permit, I should deem it my duty to recommend its occupancy without delay. At Boutry, 4 miles, and Secondee, 20 miles from Dix Cove, are Native Settlements, with forts occupied by the Dutch. But long as this part of the Gold Coast has been in the hands of the Europeans, no change has been effected in their religion. The Fetish, with all its concomitants, seems to have as strong a hold upon this people as any other. The Governor, however, freely gives his consent to Missionary Effort any where within the Dutch Territory, and has personally expressed his wishes for our success.

*American Missionary Societies—*

*Cape St. Appollonia and Westward*—The Gold Coast may be considered as occupied from Cape St. Appollonia to Accra inclusive, a distance of 180 miles. But from the latter point eastward, almost indefinitely called the Slave Coast, the sound of the Gospel is not heard. Westward from Cape Appollonia, as far as the Grebo territory, in our immediate vicinity, is a field extending more than 300 miles along the coast, wholly unoccupied, and open to the labours of American Missionaries. The most important points within this range are, Talva, Cape St. Andrew, Cape Lahou, and probably Aminee. All of these, without doubt, are immediately accessible to the Missionary, especially the first three; and ought to be occupied as soon as the right men can be found. Being but 40 to 100 and 170 miles from Cape Palmas, they are within canoe distance; and may be adopted, in case of additional Labourers, without fear of endangering the unity of our present Mission.

*Methodist.*

**LIBERIA—1832**—John Seys: S. M. E. Goheen, M.D.; J. Burton, *As.*; W. P. Jayne, *Printer*; Ann Wilkins, Lydia Ann Beers, *As.*—At 13 Stations, principally in the towns of Liberia, there are also 13 Missionaries, and 6 *As.*, mostly Coloured People—Rev. J. B. Barton has departed to his Rest—Communicants, Coloured People, 728.

*The Report states—*

The Mission is still under the superintendence of the Rev. John Seys, who in labours and sufferings has been abundant during the last year. Notwithstanding repeated afflictive bereavements, and the severe trials to which he has been subjected by an unhappy misunderstanding with the Governor of the Colony within which the Mission is located, he has persevered in his Missionary Work with unabated zeal and success.

The High School at Monrovia is in a state of increasing prosperity, under the charge of Br. Burton, assisted by White and Coloured Teachers. It contains 140 Scholars. The Manual-labour School at White Plains is becoming an object of great interest; and Br. Seys has removed from Monrovia to White Plains, chiefly with the view of being near this thriving Institution. Here various agricultural and mechanical employments are provided for the NATIVES, who exclusively are the pupils in this School.

In addition to the Churches, Sabbath Schools, and Day Schools in the Colony, including that of the recaptured Africans, all of which are in an encouraging state, the attempts to establish Mission Stations in the Native Towns in the

Interior have met with unexampled success. At Heddington there is a flourishing school of Native Boys; and 100 Natives had been converted, and united in church fellowship. Many of the neighbouring tribes are sending their Headmen to examine the wonderful things at Heddington. One of the Native Chiefs, King Bango, after having given good evidence of piety, has lately died in great peace.

Another Station is in a Native Town called Robertsville. Here also are a School, Sabbath School, and Church, which has greatly prospered, and promises to rival Heddington in extent and usefulness. A Native Chief, named Zoda, has engaged in Missionary Excursions through the neighbouring tribes; and has met with extraordinary success in bringing in scores of inquisitive Heathen to hear this "God-palaver," as it is called by the Natives, as well as in recruiting boys for the school. The children of the Kings of most of the adjacent tribes are included among the pupils, in all the schools.

The success and usefulness of the efforts made by our Society, in behalf of Africa, encouraged the Board to persevere in the support and enlargement of this Mission, with renewed courage and confidence; believing that a great and effectual door is now opened into the heart of that dark Continent.

*Presbyterian.*

**LIBERIA:** among the Kroo People—Oren K. Canfield: Abraham Miller, *Nat. As.*, and Cecilia Van Tine, *Coloured As.* The Rev. O. K. Canfield embarked on 3d of February, in company with Mrs. Canfield, Rev. Jonathan P. Alward and Mrs. Alward, and the Assistants A. Miller and C. Van Tine. Mr. Alward died on the 21st of April. On the 6th of November, the Rev. Robert W. Sawyer and Mrs. Sawyer embarked for this Mission.

The field of labour to which they were appointed is that part of the coast inhabited by the Kroos, a large tribe, stated to be probably 30,000 or 40,000 in number, dwelling at an equal distance from Monrovia and Cape Palmas. The Station at Green, or Boblee, has been, for a time, relinquished.

Abraham Miller is a Native Prince, formerly a scholar at the Station of Green, and hopefully pious. After spending nearly a year in America, at school, he has gone back to his people, with apparently strong and sincere desires to be useful. He will continue his studies under the care of the Missionaries.

[The Board.

The Board adds:—

The Grand-Sesters Tribe, immediately below the Kroos, has many claims on the attention of the Church for immediate Missionary Labour;

and two Missionaries, one a Minister of the Gospel and the other a Physician, might have been obtained for them, if the Committee could have

engaged to send them out in July last. The want of adequate funds was the poor, but sufficient reason, for not undertaking their support.

#### AMERICAN COLONIZATION SOCIETIES.

In our last Survey, we gave, in detail, the Statistics and Prospects of the Colony of Liberia, which is the scene of the operations of these Societies: the particulars may be seen at pp. 25, 26 of our last Volume.

Proposals for establishing an Episcopal Theological Seminary, and an appeal on this subject by the Bishop of Kentucky, appeared in the same Volume, at pp. 463, 464; and, at pp. 448—491, an account was given of the Prosperous State and Good Prospects of the Colony.

The controversy referred to, p. 25 of our last Volume, is still maintained.

#### *Statistics and Prospects of Liberia.*

From the last Report of the Societies we select the following particulars:—

*Health of the Colony*—The Governor says that there is less sickness in the colony than at any period for the last eighteen months. Even the White-Mission Families have enjoyed good health during the past year.

*Road into the Interior*—The Committee have for some time been anxious to open a road from the coast to the mountain country, with a view of making a Settlement; believing it will prove much more healthy than those on the sea-board, and thus render the acclimating fever harmless. We have received assurances that this road, which had been commenced prior to the rainy season, will be prosecuted with vigour as soon as the weather will permit.

*Agriculture*—The colony has continued gradually to improve. The amount of labour applied to the cultivation of the soil was greater the last than it had been in any two preceding years. A surplus of provisions was, for the first time, raised in the colony.

*Summary*—In 5 Settlements there are 7205 coffee-trees; 95 acres in rice; 182 in cassada; 160 in potatoes; 5 in corn; 8 in pea-nuts; 8 in peas; 10 in sugar-cane; 27 in arrow-root; 15 vegetables: total under cultivation, including the Public Farm, 513 acres:—57 cattle, 246 hogs, 114 sheep, 101 goats, 2 turkeys, 174 ducks, 2162 fowls. In the Public Farm, there are 25 acres in sugar-cane; 15 in potatoes; 10 in cassada; 2 yoke of oxen.

There are about 200 acres of land in cultivation at Bassa Cove, Edina, and Bexley, but considerably more is cleared. By a Report made some time since, there were actually growing about 23,000 coffee-trees in the three Settlements of Bassa Cove, Edina, and Bexley.

*Retail Trade*—The Committee, previous to sending out the last Expedition, directed the

Governor to discontinue the retail of goods and provisions, and to sell only by wholesale; believing that justice to the colonists entitles them to the retail business of the colony.

*Schools*—The Governor has encouraged the colonists to establish Primary Schools in the several districts and settlements in the colony, by paying a portion of the salaries of the Teachers. The sum appropriated to each School is about 100 dollars. He is directing suitable buildings on Factory Island, in the St. John's River, for a High School. The funds are furnished by "The Ladies' African-School Society of Philadelphia." These buildings are to be of brick, sufficiently extensive to accommodate a large Boarding School.

*Extension of Territory*—The Committee have urged the Governor, by purchase, to extend the jurisdiction of the colony to Cape Mount.

There are strong inducements for us to extend our territory. The Slave Trade can never be effectually broken up within the colony, while the Natives own intermediate portions, which they permit Slavers to occupy; nor can a communication by land be safely kept up between our Settlements. An additional reason is, that the British Government, and the agricultural and commercial companies preparing to act in Africa under its protection, are treating with the Native Kings for territory on the coast. Should they make Settlements in Liberia, it would embarrass, if not defeat, the experiment now making there, of a United Representative Government. Our purchases made from the Natives do not require their removal. Their political relations only are changed: they are required to submit to the laws of the colony; to give up their barbarous customs of trial by sassa-wood, &c., and to abandon the Slave Trade; while their title is secured to their homes and their lands.

*Sinou*—This Settlement, planted by the Mississippi State Colonization Society, has received no new emigrants since the death of Gov. Finley, who was murdered by the Natives, when absent from the colony. In losing the Governor, the colonists seem to have lost, in some degree, their energy. They are now, however, gradually improving, under the supervision of Gov. Buchanan, who has been appointed Agent by the Mississippi Society. The Mississippi and Louisiana Societies being now politically united with the American Colonization Society, we hope, with their cordial co-operation and assistance, to be able to strengthen the Settlement of Sinou.

*Cape Palmas*—The operations of this colony

*American Colonization Societies—*

continue to be conducted with energy and success. The colonists, under the supervision of Gov. Russwurm, a Coloured Man, are improving in their moral and physical condition.

*Bexley*—Gov. Buchanan visited Bexley, and was highly gratified at the progress of things among the new emigrants. All are living in comfortable log-houses, with lots around each, covered with a luxuriant growth of cassada, potatoes, corn, beans, plantains, &c. The streets, too, are all planted. Some of the men were hard at work, cutting and burning the trees and bushes off their farms.

The Society has been principally occupied, during the year, in circulating information relative to Slavery and the Slave

The population of Liberia, including Cape Palmas, is 5000. There are, in the colony, Missionaries and Teachers connected with the Baptists, Methodists, Presbyterians, and Episcopalians; and, in the aggregate, number 1380 Communicants.

Gov. Buchanan has lately acquired for the American Colonization Society the different tracts on the coast, known as Grand Boutaw, Little Boutaw, and Blue Barre—a distance on the sea of fifty miles, and extending indefinitely inland.

*AFRICAN CIVILIZATION SOCIETY.*

Trade, by means of Associations, and the publication of "The Friend of Africa"—Pp. 26, 27.

## South Africa.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

The Auxiliaries have remitted the sum of 180*l.*; and 890 copies of the Scriptures have been sent to them. The printing of the Sechuana Testament, with the Book of Psalms, translated by the Rev. R. Moffat, has been completed; and nearly the whole edition has been forwarded to the Missionaries—P. 27; and see, at p. 208, a notice of the Efficacious Influence of the Scriptures.

*CHRISTIAN-KNOWLEDGE SOCIETY.*

The Cape-of-Good-Hope Western District Committee have circulated 121 Bibles, 94 Testaments, 25 Psalters, 408 Common-Prayers, 1715 Religious Books and Tracts, and 210 Books of General Literature—P. 27.

*RELIGIOUS-TRACT SOCIETY.*

Grants have been placed with several Agents of the Colonial Church Society, including 20*l.* in Books, on reduced terms, for the formation of Religious Circulating Libraries: and several grants have been sent to Algoa Bay and Graham's Town; including a Library, value 10*l.*, on reduced terms, for the Sunday School at Graham's Town. Rev. Dr. Philip has remitted 8*l.*, the produce of the Dutch Hymn-Book. The South-African Tract Society has published 21,500 copies of five new Tracts, four in Dutch, and one in English; and 12,000 copies of Dutch Books have been printed. The receipts of the Society amount to 126*l.* 8*s.*—P. 27.

The eagerness with which the Tracts are received, in almost every part of the country, convinces the Committee that the Society has conferred a great moral benefit on South Africa, in thus furnishing the scattered inhabitants of the colony with religious instruction in so simple and Scriptural a form. An individual, formerly connected with the sea, has persevered for several years, through evil report and good report; and, for a considerable time much persecuted by the boatmen, has overcome their evil with good. They now treat him with civility, readily receive his Tracts, and he entertains good hopes respecting some of them. "Every Sabbath morning," says the distributor, "when the weather will permit, I go round, in a boat, to the ships in the Bay, distributing Testaments and Tracts: they are well received, both by men and officers."

*(Report of South-African Tract Soc.)*

A grant of 30,800 small Publications has been sent to the Society, for gratuitous circulation.

*BRITISH AND FOREIGN SCHOOL SOCIETY.*

A supply of Lessons, which had been sent to Cape Town for sale, has been transferred to Dr. Philip; and, subsequently, a further supply of materials has been sent out. Dr. Philip writes—

The little leaven which has been infused into this country is working upon the mass of society, and gradually assimilating it to the benign influence of Christianity. An increased desire for Instruction is everywhere evinced by the Coloured Population; and many more, both adults and children, are, since their

emancipation, attending the Schools. It is impossible to look back upon the fears which agitated many before the event took place, and not be struck with the perfect contrast which the conduct of the Emancipated has shewn to what was anticipated; and we hear from all parts of the country the uniform testimony to their quiet and orderly deportment.

#### EASTERN-FEMALE EDUCATION SOCIETY.

Miss Tunstall has charge of the Barrack-Street School: Miss Huntley is under the direction of Mrs. Beck, of the Dutch Reformed Church: and Miss Harding and Miss Pitchers have been sent to

Caffraria—Pp. 27, 368.

Of Adults, the week-day attendance is about 60. Many of them evince that they are recipients of Divine Grace. Their personal appearance is different from that of others in the neighbourhood, who do not attend our school. We have also a large number of Children and Adults, who come for instruction on the Sabbath Day; after which, Miss Burnscott and myself go out with Tracts. My Day School is in a very flourishing condition: I have 140 names on the books, though not quite that number in daily attendance. On the 8th of April I had a Public Examination of the Children, and I am happy to say their progress gave general satisfaction. [*Miss Tunstall: July 1, 1841.*]

### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

#### UNITED BRETHREN.

SEE, at p. 374 of our last Volume, the Synodal Committee's Survey of the Mission for the Year 1840; at pp. 273—276 a Memoir of Sr. Eve Dorothy Kohrhammer; and, at pp. 313—317, 433, an Obituary Notice and Character of Bp. Hallbeck.

*Groenekloof*: 40 miles N of Cape Town — 1808—*Brn. Lehman, Franke, Christensen*—Communicants, 257—Total under instruction, 865—Pp. 27, 28; and see, at pp. 45, 46, Obituary Notices of Converts.

My dear fellow-servants at Groenekloof are looking out somewhat anxiously for our return; but of this there is no immediate prospect. Br. Lehman is meanwhile far from strong; and I do not wonder at his finding the burthen which he has to bear almost too heavy for him. One comfort however is, that the work is the Lord's; and He has engaged to provide for its necessities, and to supply the instruments needful to carry it on. [*Br. Teutsch: March 28, 1841.*]

Our congregation is proceeding in its usual course. The Services at Chapel are well attended; and the majority of hearers, we trust, feel real hunger after the Word of Life. Since the new year, 81 persons have obtained leave to become inhabitants of the Settlement; and the number of applicants for this privilege does not seem to decrease. The late individual speaking, in which my wife and myself were engaged, was a real refreshment to our souls. Many of those with whom we conversed declared that they had been led to us by a secret and irresistible impulse, the nature of which they could hardly explain; and that, though at first they could comprehend but little of what they heard at Church, they now began to understand and to relish it, and could not feel

sufficiently thankful to the Lord for the grace conferred upon them. At the subsequent Mission Conference, we had the pleasure to appoint 70 persons for an advance in the privileges of the Church, of whom 19 shortly after received the rite of holy Baptism.

[*Br. Lehman: July 20, 1841.*]

*Genádenal*: 130 miles E by N of Cape Town; with an Out-Station at Kopjes-Kasteel—1736; renewed, 1792—*Brn. Teutsch, Sonderman, Schopman, De Fries, Brauer, Gysin: Wid. Sis. Hallbeck; Single Sr. G. Hallbeck, As.*—Communicants; 693—Total under instruction, 2187—Pp. 58, 59; see, at p. 46, Obituary Notices of Converts; and, at pp. 95, 96, Obituary Notices of Hopeful Children.

The following extracts are taken from the Diaries of this Station:—

Br. and Sr. Schopman spoke with all the classes of the congregation, except the Communicants; and never, since the establishment of Genádenal, was a general speaking so numerously attended. More encouraging, however, than the number, was the spirit of the people. The emancipated slaves seem animated by an uncommon desire after spiritual blessings: there is a fire in their hearts, which has not been kindled by man, but by the Spirit of God. Freedom appears, by the Divine Blessing, to have awakened in their minds the feeling, that they are beings who belong not to time only, but to eternity. "The chains," said one of them, "were on my limbs from infancy: I could not come to the House of God, but was obliged to live like a brute. Now, God has broken my chains, and I am here; but my heart is quite a blank; I am old, and can understand but little. My God! let but some drops of heavenly dew fall upon my barren soul!"

*United Brethren—*

On the 25th of July, departed the Communicant Br. Blaauw, who had faithfully discharged the duty of an Overseer. He was one of the wealthiest inhabitants: his property consisted chiefly of cattle, particularly horses. These were his favourites; and his heart cleaved to them, perhaps more than was good for him, as he would himself frequently complain. When, therefore, one after another of his fine animals was carried off by the epidemic, till not one remained, we were astonished to find him manifest the greatest resignation; not a murmur escaping his lips. "It is well," he said, "that my horses are gone. Now I can enjoy my Saviour's fellowship more uninterruptedly; and look forward more calmly to the hour, when it shall please Him to take me to Himself."

On the 7th of February was the interment of Charlotte Orzom, a girl of fifteen years, who had been baptized in March last year. A Brother, who visited her a few hours before her end, relates—"When I entered her hut, I found many neighbours assembled; and the patient lying with her eyes shut. When I spoke to her, and laid hold of her hand, she knew my voice, and mentioned my name. Having told me that she was baptized last year, and had ever since remained in communion with God her Saviour, and that she rejoiced to go to heaven at so early an age, she broke out with great animation into these words: "Ah, I love the Lord with all my heart! With my whole heart I cleave to Thee—and Thou wilt come and dwell with me;—this is my consolation! In joy and pain, my soul depends on Thee with humble confidence, Thou Rock of my salvation!" She then sank down exhausted; and in two hours after this affecting scene, her ransomed soul winged its flight to heaven."

Easter Sunday was a day of rich blessing: nearly all the inhabitants of the Settlement, and Members of our Congregation, assembled. The morning was clear; and at sunrise we proceeded to the burial-ground, to read the Easter-Morning Litany, accompanied by the players on musical instruments, and a multitude of about 2000 persons. During the Public Service, the Church and School House were crowded with hearers, and a considerable number had to listen at the open windows. In the afternoon, the largest number which had ever been baptized in our Church were, by that sacred rite, initiated into the Christian Church; 31 persons; viz. 18 men and 13 women.

Bp. Hallbeck, about two months before his death, writes:—

It is encouraging to see the great eagerness and earnestness with which the people avail themselves of the Means of Grace, and to observe how the minds of those who were but lately ignorant and unconcerned are gradually

opened for the benign influence of the Gospel. The 7th of September has more than once been a day of signal blessing to our whole congregation; and I have every reason to believe that this was again the case on Monday last. More people than ever before were present on that solemn occasion. It was highly interesting, during this solemn transaction, to witness the intense devotion of the happy catechumens, the lively expressions of joy in the countenances of sympathizing friends and relations, the tear of grief and disappointment on the sable cheeks of those who were longing for the same favour but have still to possess their souls in patience, and the fixed attention of the crowded auditory to every part of the solemn Service. May the impression, evidently made on many present, prove abiding, and lead to a real change of heart! Ignorant and unlettered as many of them are, their simple reliance on the Saviour, and their anxiety to advance in His knowledge and grace, may well put many of us, who are and have been more favoured, to the blush, and remind us of the Saviour's words—*Many that are first shall be last, and the last shall be first.*

The following particulars are taken from Br. Teutsch's Letters:—

The bridge over the Zonderend having become ruinous, we applied to one of our neighbours for permission to cut the timber, needful for the repair of it, in a wood belonging to his estate. This he willingly granted; and we have, in consequence, been enabled to cover the whole of the bridge with new beams and planks. As the wood was situated in the recesses of a mountain kloof (or glen), to which no vehicle could have access, we employed 130 of our Hottentots to fell and square the timber, and to convey it to the waggons for its transportation to the Zonderend. During the progress of these operations, Br. De Fries and myself spent a night in the woods with our work-people; on which occasion we held a solemn service with them, before we retired to rest. Assembling under the canopy of heaven, or rather of the thick primeval forest which afforded us shelter as well as employment, and forming a circle around a blazing fire, we joined in bringing to the Lord our God the sacrifices of praise and prayer. Amid the darkness of the night, and the stillness and solitude which else reigned in the surrounding wilderness, the cheerful singing of our Hottentots sounded delightful. The whole scene was most interesting and impressive, and would have afforded a fine subject for a painter.

[March 23, 1841.]

When I learnt that the venerable fathers of our Church had appointed me to succeed Br. Hallbeck in the general superintendence of this Mission, my eyes filled with tears; and I could not help asking my Lord, why He had seen fit to lay this burden upon me. I felt, that unless He

gave me grace to look away from myself, and to fix the eyes of my faith simply and entirely upon Him, I should sink down in utter discouragement: at the same time, the remembrance of His goodness and help, experienced in seasons past, revived my fainting spirit, and I was enabled to cast my care upon Him, and to stay myself upon His promises. [July 17, 1841.]

*Hemel-en-Aarde*: a Hospital, supported by Government, for the relief of lepers: about 12 miles from Caledon, and near the sea—1823—*Br. Fritsch*—Communicants, 36—Total under instruction, 82—P. 29; and see, at p. 47, Obituary Notices of Converts.

I received a very friendly Letter from the Colonial Secretary at Cape Town, expressing, in the name of the Governor, the deep and unfeigned sorrow which the departure of *Br. Hallbeek* had occasioned, and appointing me the acting Superintendent of the Leper Institution. [*Dr. Toudsch*: Jan. 28, 1841.]

*Elm*: about 60 miles from Genâden-dal, and near Cape Aiguilla: with Out-Stations at *Houkloof* and *Duinvouiteyn*—1824—*Brn. Genth*, *Luttring*, *Herman Meyer*—Communicants, 170—Total under instruction, 715—P. 29; and see, at p. 47, an Obituary Notice of a Native Convert.

The Brethren and Sisters are well; and their labours, which they are enabled to prosecute with great cheerfulness and diligence, are evidently not in vain in the Lord.

[*Dr. Toudsch*: Jan. 28, 1841.]

*Enon*: on the White River, near Algoa Bay—1818—*Brn. Lommertz*, *Stolz*: *Wid. Srs. Hoffman*, *Halter*, &c. *Br. Hoffman* was released from his sufferings in June last—Communicants, 75—Total under instruction, 327—P. 29; and see, at p. 47, an Obituary Notice of Converts.

Our dear *Br. Hoffman* has been released from all infirmity and suffering, and translated into that rest for which he has long been sighing. On the 1st of June, he seemed so feeble, that he received the blessing of the Church for his departure, at his own request: but the Lord's time was not yet come; he had still to wait three weeks for the hour of his happy release. The eye of his faith was meanwhile directed to his Lord and Saviour, on whose blood and righteousness he placed his only trust. Our late brother was in his fifty-eighth year; and he had been engaged for twenty-three years and a half in the service of the Cape Mission. [*J. Lommertz*: July 4, 1841.]

In the Diary of *Enon*, it is said:—

The last twelve months have been a season

of trial, but, at the same time, a season of blessing to our Hottentot Flock. Many have evidently grown in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ; and not a few, who were careless or indifferent, were awakened to concern for their salvation, by the awful visitation of the small-pox, which the Lord permitted to befall us. To those who in their distress cried to him for mercy, He was pleased to reveal Himself, as their Saviour and Helper in time of need, whereof we had some striking and edifying proofs. Our Schools have been well attended; and our endeavours to instruct the dear children, and to train them up for Jesus, have been owned and blessed by Him. With the Infant School we have had peculiar pleasure; and many have been our fervent prayers to the Good Shepherd, on behalf of these lambs of His Flock, that they may all be and remain His property.

Of the adult members of our congregation, very few escaped the attacks of the small-pox, which has exhibited itself as a most distressing and loathsome disease. Several of the poor patients were visited by the so-called blue small-pox, whereby they have become grievously disfigured and deformed.

Since the preceding communication, *Br. Lommertz* has reported, that—

The small-pox, which was raging here at the date of my last, has nearly disappeared from this place. Twenty persons, chiefly young people and children, have been carried off by it, and many others suffered severely from its effects. We celebrated a solemn day of thanksgiving to the Lord, for mercifully delivering us from this scourge; humbly confessing our sins before Him, and renewing our vows to order our lives more faithfully according to His Word. Owing to this severe visitation, and the continuance of the drought, which prevents our river from flowing, much distress still prevails among the inhabitants of our place.

The work of the Lord meanwhile proceeds, in the midst of temporal difficulties and privations. The Services in the Passion Week were very well attended, and we had the pleasure to add several to the different classes of our congregation.

Within the last few days, some of our people killed two tigers, which had found their way to this place, and committed much depredation among the flocks. Not long since, a lion and two lionesses, with four young ones, were seen at no great distance from the settlement. The boldness of these creatures seems to increase with the distress of the dwellers in these parts and the temporary decrease of the population.



United Brethren—

## TAMBOOKIES.

*Shiloh*: on the Klipplaat River—1828 — *Brn.* Bonatz, Kachischang, Th. Küster — Communicants, 51 — Total under instruction, 548 — P. 30.

By the mercy of God, we continue thus far in peace and quietness, though on every side of us bloodshed and plunder are the order of the day. After the general speaking with our people in July, we celebrated a blessed Prayer Day, on which occasion two Fingoo Women and one Tambookie were admitted into the Church, by Holy Baptism. The baptized Members of our little Flock proceed on their way in quietness and simplicity. May they all prove faithful, even to the end! Pray for them, and for us, your unworthy fellow-servants.

[*Br. A. Bonatz.*]

## FINGOOS.

*Clarkson* (the name given by Gov. Napier to the New Settlement of *Koksbosch*, after the well-known enemy of Slavery): on the Zitzikamma, among the Fingoo—1839 — *Brn.* Nauhaus, Adolph. Küster. *Brn.* Rudolph Kolbing, Heinrich — Communicants, 4 — Total under instruction, 138 — Pp. 30, 31. On the 12th of December 1839, the Church at Clarkson was consecrated. Br. and Sr. Nauhaus had, a short time before, conversed with all the inhabitants. Of this speaking, Br. Nauhaus says:—

The many contrite tears shed by the poor people on this occasion, the deep feeling which they manifested of the depravity of their nature, their ardent aspirations for grace, their joy in

The progress of the Mission in this extensive field continues to be marked by many tokens of the Divine Favour. In the midst of much distress and many and varied difficulties, our Brethren have to tell of a large measure of temporal, as well as of spiritual blessings vouchsafed to their labours by their gracious Master. Even the Settlement and Congregation at Enon, sorely as they have been visited by famine and pestilence, form no exception to this remark. The complete repair of the bridge over the Zonderend, the construction of which, eighteen years ago, did so much credit to the skill and perseverance of the Hottentots at Genadendal, is a work by which the whole neighbourhood will be largely and permanently benefited.

[*Ed. Period. Accounts.*]

## LONDON MISSIONARY SOCIETY.

The Rev. Wm. Ross and Mrs. Ross, with the Rev. David Livingstone, embarked on the 8th of December 1840, and arrived at Algoa Bay, on their way to Lattakoo, in April 1841. The Rev. Robert Barry Taylor and Mrs. Taylor embarked on the 14th of February; and on the 17th of May reached Cape Town, on their way to the Kat River—Pp. 120, 174, 351.

*Cape Town*—John Phillip, D.D. *Superint.* of the Society's Missions in South Africa: Wm. Phillip, M. Vogelgezang — Commu-

nicants, 111—Scholars: Sunday and Day, 875—P. 32.

believing, and their confirmed desire henceforth to live not unto themselves, but unto Him who died for them and rose again, were clear proofs that the Lord has kindled a fire among them, which all the powers of Satan and of Hell shall not be able to quench.

Br. Teutsch writes—

This relates to the Fingoo; but the Hottentots and Liberated Slaves are likewise eager to press forward; and their walk confirms what their lips declare, as to the grace which they have received. A Fingoo Captain acknowledged his spiritual blindness with many tears; adding, that he felt how Jesus loved him, and was seeking his soul; that he had devoted himself entirely to Him, wishing to be closely united to Him. He then said: "My Saviour has not only purchased me with his blood, but in the days of my ignorance and misery He shewed himself an Almighty Redeemer in me, and subdued my desperately-wicked heart: now I sincerely desire to cleave to Him; and I believe He will keep me, so that the powers of darkness shall not be able to separate me from Him." O how glorious are such testimonies to the unction and power with which our Saviour accompanies the preached Word! and how encouraging to His servants, thus to see that their labour is not in vain.

## Summary.

Stations, 7—Labourers: Missionaries, 22; Wives of Missionaries, 21; Assistants, 3 Widows and 1 Single Sister: Total, 47 — Natives under instruction, 4862, being an increase of 365.

nicants, 111—Scholars: Sunday and Day, 875—P. 32.

The attendance at all the Preaching Stations has been good. The Day and Infant Schools have made excellent progress in the past year. The Teachers attend with exemplary diligence to their duties, and exhibit an earnest desire to promote the present and eternal interests of all who are placed within the range of their influence.

[*Report.*]

In our Meetings, we have often experienced the presence of God, and frequently almost the whole congregation has been bathed in tears.

From the improved behaviour of the hearers, I have strong reason to hope that there is a good work going on among them. I have baptized 76 Adults and 40 Children. My Church contains 73 Members: two Members have died; and in such a state, as allows me to cherish the fullest confidence that they are now resting in the Lord. In my congregation there are 7 baptized persons, formerly Mahomedans; and others not yet baptized, but who, I hope, have given themselves to Christ. [*Mr. Fagel's song.*]

#### HOTTENTOTS.

*Paarl*—85 miles NE of Cape Town—1819—George Barker—Communicants, 41—Scholars, 260—P. 32.

A Penny-a-week Society, in aid of the funds of the Parent Institution, has been established in the congregation; and the sum of 18*l.* 8*s.* 4*d.* raised. The Collectors are my own children and three active Members of the Church. The Society excites great interest. Lately we held the first annual meeting in our School Room, and passed a series of Resolutions: five of the Coloured People spoke on the occasion.

The Coloured People are become an independent class; and if Christians do not take them by the hand, moral destruction awaits them. It grieves me at heart to see them obliged to go away; every spot in the chapel being crammed, the pulpit stairs filled, and forms placed even outside the door.

[*Mr. Barker.*]

*Tulbagh*: 75 miles NE of Cape Town—Arie Vos—Communicants, 16—Scholars, 180—P. 32.

The attendance of the people on Divine Worship has considerably increased; and the aged Missionary, who ministers to them the Bread of Life, is privileged to rejoice in the fruit of his labours.

Mr. Vos continues to receive valuable assistance, in the work of the Mission, from the Rev. G. A. Zahn. [*Report.*]

*Klaas Vooks River*: in the District of Zwellendam—1837—Cornelius Kramer—P. 32.

*Caledon*: 120 miles E of Cape Town—1811; renewed, 1827—Henry Helm: Dan. J. Helm, *As.* Mrs. H. Helm died on the 20th of January 1840—Communicants, 110—Scholars, 248—Pp. 32, 174. Mr. Helm reports a partial continuance of the general awakening mentioned in our last Survey. The Directors say:—

The congregations have been large: a spirit of prayer has pervaded the people: many of those who had previously lived *according to the course of this world* have been awakened to a sense of their condition as sinners before God: a few appear to have experienced the

power of His renewing grace; and others seem to be in a state of spiritual anxiety, yearning for that peace of mind which is found alone in Christ. The Native Church has received an addition of 11 Members. Mr. Helm bears pleasing testimony to the faith, piety, and steadfastness of the young converts.

It is added:—

Many of the men who served in the Caffre War returned to the Stations greatly demoralized. To these, the Missionary has paid especial attention, and his efforts have been followed by the happiest results. Several have returned to the Shepherd and Bishop of Souls, and have been again received into the fellowship of the Church.

This Station, having largely shared in the temporal mercies of God during the past year, presents an aspect of prosperity such as it has not exhibited for many previous years.

*Pacaltsdorp*: 245 miles E of Cape Town—1814—Wm. Anderson. Mr. Hood has removed to Long Kloof—Communicants, 54—Scholars, 186—P. 33.

Manifestations of the Divine Favour have abounded toward the inhabitants during the year. Mr. Anderson speaks in gratifying terms of the behaviour of his people, and states, that, with a few exceptions, he has great pleasure in them. Among the younger portion, proofs of spiritual concern, and of a desire to participate in the salvation of Christ, continue to be exemplified.

The progress of education is exceedingly encouraging; especially in the Infant-School Department, which embraces children from one to six years.

At the special request of the people, the Auxiliary to the Parent Society has been re-established. [*Report.*]

*Dysal's Kraal*: 45 miles N of Pacaltsdorp—1838—John Melvill—Communicants, 20—Scholars, 222—P. 33.

The number of the persons to whom the Gospel is preached has much increased: not a few appear interested in the statement of Divine Truth: and some have, as the Missionary hopes, believed *to the salvation of the soul*. When the people meet in the House of Prayer, they manifest an earnestness of attention and a solemnity of feeling. There is an aged Hottentot belonging to this congregation who has reached his seventy-fifth year, and is encompassed with the feebleness of age: he resides eight miles from the Station, yet so ardent is his love to the House and to the Word of God, that he is seldom absent on the Sabbath.

Our Brother derives much satisfaction from the conduct of his Church Members. They

*London Missionary Society—*

manifest much zeal, in exhorting their unconverted countrymen to repentance; and their endeavours to do good in this way have not been in vain.

The plan of Mutual Instruction is carried on with great advantage among the people. Numbers have been greatly assisted by these means in learning to read the Testament. One of the Female Members of the Church gratuitously instructs 28 children belonging to the farm on which she resides. *(Report.*

*Hankey: near Chamtoos River—1825*  
— Edward Williams, E. Solomon—W. Kelly, *As.*; James Clark, *Artisan*—Communicants, including those of Kruis Fountain and Cambria, 188—Scholars, 255—Auxiliary, 99l. 13s. 4d.—P. 33.

Reference was made last year to the preparatory labours of Mr. E. Solomon for entering the Missionary Field. He has since been publicly set apart to the work. Mr. Solomon occupies the station at Hankey during the absence of Mr. Williams, who is journeying to the north for the benefit of his health.

The attendants on Divine Worship, and the number of the awakened, have multiplied beyond the Missionary's most sanguine expectation. The preaching of the Gospel has been the means of bringing about the changes which are now perceptible. Mr. Williams has found this simple instrumentality to be, as ever, the power and the wisdom of God to the salvation of the soul: 43 Members have been added to the Church.

Mr. Williams has a number of talented Youths under his instruction, with a view to their being employed as Native Teachers.

The progress of the work of God at the Out-Station, Kruis Fountain, continues to afford decided encouragement. At Cambria, another of the Outposts, a Christian Church of 12 Members has been formed, and a Day School established, containing from 50 to 60 children.

*(Report.*

Never have I witnessed more lovely traits of Christian Character than among the people of this Station at the present time. The more the native disciples are brought under the constraining influence of the love of Christ, and the more precious He becomes to their own souls, the greater will be their efforts to spread the savour of His Name, and advance the interests of His Kingdom. During the year, they have contributed for the spread of the Gospel 50l. more than the year before. *(Mr. Williams.*

The Rev. E. Solomon, writing from Hankey to Dr. Philip, says—

Mr. Williams's labours have been great, and the Lord has favoured him with success. All the glowing reports which we heard in Cape Town are, in my opinion, below the truth. The secular concerns of the people are gradually

improving. Mr. Williams has carried out new water-courses, by which about twice as much ground is irrigated as when you were here; and the people have cleared away much bush, and formed many new gardens. I never had so high an opinion of the Hottentots as I have at present. There is much less poverty than formerly; so that only eight shillings have, during ten months, been paid out of the poor fund.

While the secular concerns of the people are prospering, so also are their spiritual. All Religious Services, the Schools and Chapels, are very well attended: I never preached to a more attentive congregation. Last Sabbath there were 170 present in the Adult School, in which all the Teachers, except Mrs. Williams, are Natives. At the Morning Service there must have been at least 450; and the Chapel is so crowded as to render it uncomfortable. A new Place of Worship is required. Some time ago, an individual erected a canteen on the bank of the river, opposite the village; but the inhabitants were so fully convinced of the danger connected with strong drink, that only one of them was known to enter the house. After waiting for some time, the proprietor left the place.

*Bethelsdorp: 450 miles E of Cape Town*  
—1802—James Kitchingman—Communicants, 141—Scholars, 130—Auxiliary, 50l. 4s.—Pp. 33, 34.

On the return of Mr. Kitchingman from the Kat-River Settlement, in February, a very pleasing change was effected in the state of things at Bethelsdorp. Our Brother, having invited his people to meet him, gave them a full account of the work of God among the Tambookies and Bushmen in the neighbourhood of Kat River, and earnestly exhorted them to fervent prayer for renewed communications of grace and love. Some Members of the Church proposed, of their own accord, to hold a Prayer Meeting every morning before day-break: and since its commencement, all the Public Services have been well attended, and 41 Members have been added to the Church. Among these are persons young and old, who had long sat unimpressed under the sound of the Gospel. Others, who have not yet joined the Church, seem truly contrite, and are bringing forth fruits meet for repentance. The work has not been attended with much external excitement; but it is evident, Mr. Kitchingman observes, that many have been affected with deep sorrow on account of their transgressions.

*Port Ekusaboth: Out-Station to Bethelsdorp—Adam Robson: Wm. Passmore, As.*  
—Communicants, 133—Scholars, 211—P. 34.

The Report of the Auxiliary states:—

There have not been so many admitted into the English Church as in the preceding year; but, from the profound attention and regular attendance of an increasing congregation, as well as from the anxious inquiries of individuals, especially among the young, it is evident that a work of grace is going on. The Native Church has received an addition of 25 Members, and 27 by Baptism, including 4 Fingoes and 2 Bechuanaas. Two members have been excluded, and one has been restored. The state of feeling among the Coloured Population is truly encouraging.

Mr. Robson has visited the lepers in the vicinity once a week during the year: and Mr. Passmore continues his efforts for the Fingoo Population, whose progress is said to afford much encouragement.

*Uitenhage:* Out-Station to Bethelsdorp, 20 miles NW of Port Elizabeth—J. G. Messer, Wm. Elliott—Communicants, 256—Candidates, 83—P. 34.

The Communicants belong to nine or ten different tribes and nations; and include some who had formerly worshipped the idols of Hindostan, or abandoned themselves to the foul delusions of the False Prophet.

Among the juvenile part of the native community the Lord appears to be shedding abroad the influences of His Grace. The public baptism of a Native Boy is said to have deeply impressed the minds of the young, and to have been instrumental in developing and confirming the work now in progress among them. The Mission Chapel has been well attended, and the people generally shew an increasing desire for religious knowledge.

Mr. Elliott has opened a School, on the Infant-School System as known in England. He has regularly preached in the Mission Chapel on the Sabbath Evening and one Evening in the Week, and rendered occasional services in various departments of the Mission. But his chief attention has been directed to the Fingoo Population, whose erratic and barbarous habits he has laboured to correct, by bringing them under the discipline of a regular attendance on Christian Instruction. The Fingoes are beginning to perceive the advantages, and submit to the restraints of civilization. Several have abandoned the nomadic life, and a few have been received into the Fellowship of the Church.

[*Report.*]

*Theopolis:* 550 miles E of Cape Town: Christopher Sass: Thomas Edwards, Thomas Merrington, *As.*—P. 35.

The interests of the Gospel at this Station still labour under serious depression. Most of the Hottentots have removed to the Kat River, and a large proportion of the present population consists of Fingoes and Basutoos. Previous to

the emigration of the Hottentots, the Institution was in a flourishing state; but the loss sustained by that change, which will probably not be permanent, is considered a great gain to the new Settlements.

The Fingoes are described as remarkable for their industry and frugality, and seem well prepared to receive the advantages of civilization; but they do not display the same earnestness about the salvation of their souls as is evinced by them in relation to their temporal affairs.

The Basutoos, however, while equally industrious with the Fingoes, seem to be more under the influence of Religion. Some of them, it is believed, are really changed in the spirit of their minds; others appear impressed in favour of Religion; and, as a body, they are attentive to the Means of Grace.

[*Report.*]

*Grahamstown:* in Albany District—John Locke: N. Smith, *As.*—Communicants, 110—Scholars, 405—P. 35.

The attendance on the English Services has so much increased, that, early in the year, the erection of a new Chapel was resolved on. It was expected that the Chapel would be ready for Divine Worship before the close of the year. The former Chapel is to be entirely appropriated to the use of the Native Congregation, which has increased to such an extent as to render this additional accommodation indispensable.

The progress of the Mission Schools affords ample ground of encouragement and hope. The European Residents appear to take great interest in them.

[*Report.*]

The augmented attendance on the Means of Grace has, we believe, been followed by the Divine Blessing. The number of communicants has gone on gradually increasing. The conduct of the Members generally is such as *becometh the Gospel of Christ*: yet I cannot but pray for a larger measure of Divine Influence, that they may manifest a greater degree of devotedness to God, and furnish a more active, prayerful, and efficient agency in carrying forward his work in this quarter.

[*Mr. Locke.*]

*Graaf Reinet*—A. Van Lingen—Congregation, 300 to 400—Communicants, 43—P. 35.

*Kat-River*—1829—James Read, James Read, jun., B. Taylor—Communicants, 500—Scholars, at 17 Schools, 1012—Pp. 35, 36, 174, 351.

There have been encouraging evidences of the operation of Divine Grace on the hearts of the people: 150 Members have been added to the Church: many of these are from among the young.

During this prosperity within the Settlement, the Word of the Lord has sounded out to the regions beyond it. New Stations have been

*London Missionary Society—*

established in the neighbouring country. Tambookies, with their Chiefs, have received the Gospel; and the scattered Bushmen of a large district have left their fortresses in the mountains, and gathered round the peaceful standard of the Cross. At one of these Stations, Mr. Read has, at the pressing request of some of the Chiefs, placed his second son. The other new Stations are supplied by Native Teachers from the Church at Philipton; and the people around these Stations are entreating for more Missionaries. The Station on the Kie River was visited by Mr. Read toward the close of last year; and he found that the Services were conducted in a very impressive manner, by the Native Teacher and his son, in the Caffre Language. The Station under the care of young Mr. Read was found in an equally encouraging state.

Connected with the principal Station, Philipton, there are 16 Out-Stations, 13 within the boundary of the Settlements, and 3 beyond it. At each of these, Native Teachers have been placed, and a School established. Two of the Outposts beyond the confines of the Settlement are among the Tambookies; the other is a Bushman Station. Kallagalla and Jumba, the two Tambookie Chiefs, for whose people religious instruction has been provided, appear to be well-disposed men, and manifest the strongest desires to secure the advantages of Religion and Civilization for their tribes. Kallagalla has been constant in his attendance on the worship of God, and he has frequently been seen repairing to the bush for private devotion. Since the Missionaries have known him, he has given proof of his attachment to the Gospel, by refusing the solicitations of his people to go to war. This Chief is said to be labouring under consumption.

The Station, New Bethelsdorp, is in a promising condition; and these children of the desert are already so sensible of the benefits of a settled mode of life, that Mr. Read thinks they will never resume their wandering habits. Several already feel the power of the Gospel; and four or five of them, it is believed, have become disciples of the Saviour.

The Tambookie Out-Station, where Jumba resides, the post occupied by Mr. Read's second son, is named Laponda. Young Mr. Read is assisted by a deacon of the Church at Philipton, and a Native of Fingoo Origin.

The people have not been able to contribute so liberally as in the preceding year to the funds of the Society; but they have bestowed a large amount of gratuitous labour on the erection of buildings for Missionary purposes. They have built 8 School Houses, and 4 Dwelling Houses for Native Schoolmasters, without any expense to the Society.

The Printing Office is finished, the press set up, and measures have been taken to obtain a printer.

[Report.

At Kat River we were exceedingly gratified. Between 700 and 800 Children were examined, and their progress was very satisfactory, especially when we considered that the whole of the Schoolmasters were either of the Hottentot Nation or of Hottentot descent.

[Mr. Backhouse.

Mr. Read writes—

The people at Laponda are increasing in number: there are now about 40 families, and many more are expected: they have had a good harvest, and, contrary to expectation, the Chief, Madoor, and others, have laid up some provisions for the winter. They are getting industrious, and are daily gaining confidence in our good intentions toward them. Several families which were in the mountains, and declared that they would not leave their fastnesses, fearing our plan was merely a trap to catch them, have now come and joined the Station.

The three women whom I baptized at Laponda, about a year ago, have maintained their profession, and, while walking agreeably to the Gospel, are very zealous in trying to bring others to Jesus. There are six inquirers, who attend separate meetings: but it is said there are about 20 more under serious impressions, among whom is the old chief, Madoor: he is constant in attending the means of grace, and uses his influence to bring others to Christ.

There are about 50 Children in the School, some of whom can read the Testament.

We have lost our Tambookie Chief, Kallagalla: he died about two months ago. His successor is a child, about eight years of age: his two Wives are friendly to the Gospel, but no people will adhere to them.

My son Joseph has brought invitations from two other Chiefs for Missionaries: one, residing about 8 miles from Laponda, who has many Tambookies under him, and is more powerful than Jumba: the other is a Chief of the Galakas (tribe of Hintza), residing on the Chumie River, about 30 or 40 miles SE of Laponda, not far from another Chief of the same tribe, who has been requesting a Missionary for more than two years, and it is only the war between the two tribes which has prevented us from trying to meet his wishes. With the Chiefs of Hackney, and the Amaponda Chiefs, we have five Ethiopians stretching forth their hands, and saying, *Come over and help us.*

In the last two months there has appeared a great seriousness among several of the young people at Kat River. A little girl, eight years of age, has been with me, and said, "O Sir! my sins are very heavy upon me this evening. I wish I had sought and found the Lord from my

mother's breast, then I should not have committed so many sins."—I said, "Well, what must you do?" She replied, "I must believe, and give myself to Jesus Christ."—I said, "Do you love Jesus Christ?" "O yes," was the answer.—"And why?" I asked. "Because He shed His blood for me." The child here wept bitterly, and could say no more.

[May 26, 1841.]

On the Ordinance Day before last, I baptized 24 Adults, and last Sabbath 25. I also baptized a youth about 12 years of age. One of the women was formerly slave to a boor in the Long Kloof; and was awakened, by means of a pious Hottentot, 20 years ago. She purchased her freedom, and that of her children, in order to enjoy the means of grace. She suffered much persecution from her master on account of her Religion.

We are visited almost daily by persons from a distance, under concern for their souls, awakened chiefly through our Native Members in different directions, every one teaching his neighbour, and every one his brother; so that a *little leaven leaveneth the whole lump*. The leaven is, we trust, working very generally round about us. Our Chapel is much too small, even for our Members. On Wednesday last, the corner-stone of a new Chapel was laid, when a vast concourse of people attended. [Aug. 4, 1841.]

**Cradock**—1839—John Monro—Scholars, 120—P. 36.

Cradock appears to be advantageously situated for Missionary Operations, and will, in all probability, become, at no distant period, an important Station. It lies upon the banks of the Great Fish River; and Mr. Monro regards it as the key of the interior.

Four Sermons are preached upon the Sabbath, two in Dutch and two in English, on which the attendance is tolerably good. [Report.]

**Long Kloof**—1840—T. S. Hood, *As.*

Mr. Hood, formerly at Pacaledorp, has removed to this locality, which is described as a promising field for Missionary Labour. He resides at a place called Avonture, near the centre of the district. He has established a School, an Auxiliary Missionary Society, and a Society for the Promotion of Temperance. The farmers and people are found attentive to religious instruction, and several pleasing instances of conversion have taken place. Mr. Hood speaks of his pleasure in seeing the farmers and their former slaves mingling their tears together, as they called to mind the darkness which once prevailed among them, and recounted the blessings which they had derived from the Gospel.

[Report.]

#### CAFFRES.

**Buffalo River**—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—Communicants, 6—Scholars, 60—P. 36.

Jan. 1842.

The number of Natives who have attended the preaching of the Gospel at this Station in the past year has been greater than at any former period. Several of them are going through a course of catechetical instruction, with a view to their being received as candidates for Church Fellowship. In several localities at a distance from the Station, Divine Worship has been maintained with tolerable regularity by the visits of Jan Tzatzoe and another of the Native Brethren. The Church Members, who are very poor, have commenced their humble efforts in the cause of Christian Benevolence, by subscribing a penny each per week to the funds of this Institution.

[Report.]

**Knapp's Hope**, on the Keiskamma—1833—Gottlieb Fred. Kayser—Communicants, 8—Scholars, 52—P. 37.

Mr. Kayser continues to experience an ample share of the Divine Blessing in his Missionary Labours. The Natives attend in increasing numbers: so that a further enlargement of the Mission Chapel is found necessary; and he has sometimes been obliged to address his congregation in the open air. The conduct of the Church Members has afforded him great comfort and joy.

Deeply impressed with the desirableness of raising up a Native Agency for the diffusion of the Gospel in Caffreland, Mr. Kayser has employed another Christian Native, to communicate the glad tidings of Salvation among the more distant kraals. The people have received this Messenger of the Word of Life with much kindness and cordiality, and willingly listen to his instructions.

[Report.]

**Blinkwater**—1839—Henry Calderwood—Communicants, 26—Scholars, 270—P. 36.

Mr. Calderwood preaches in Dutch to the Hottentots, and in the Caffre Language among the Gonas and Caffre attendants of the Chief Macomo. Three Services are held on the Sabbath; at which sometimes 400 are present, of whom some are red-painted Caffres, who, till lately, refused to attend Public Worship.

There are 4 Out-Stations, 3 of which are under the charge of Native Teachers. The Missionary occasionally visits them. The Native Church consists chiefly of Hottentots from Theopolis and Kat River, with a few Gonas and Caffres.

The work of education, in the Mission Schools at Blinkwater and its Outposts, appears to be making gradual but substantial progress. The want of suitable Teachers is greatly felt. [Report.]

My Native Assistant itinerates regularly among his countrymen, and he is much respected. He is a man of strong good sense, and says at times striking things. He possesses

*London Missionary Society—*

more firmness and faithfulness than Caffres generally. I insert a translation of a part of his prayer at our Evening Service a few weeks ago. Umhala, the present Head of the Slambie tribe, came to me one evening. I informed him that all who come to this Station must hear the Word of God. Umhala is a very superior man in intellect, but is opposed to Religion. Rai, the Assistant, engaged in prayer; and the following is a part of what he said:—"Great God, open the eyes of the Chiefs! The people complained that Gaika stood in their way, and did not receive the Word of God for himself: Thou tookest him out of the way, that the people might have no excuse. The people complained that Hintza stood in their way, by not receiving the Word of God: Thou tookest him out of the way, that the people might have no excuse. The people complained that Slambie stood in their way, and was a hindrance—he did not receive the Word of God: Thou tookest him out of the way. They are removed, they are dead, that the people may have no excuse—that they may have no hindrance: therefore open the eyes of the Chiefs to their own interests, and help them to receive in their hearts the Word of Life."

[*Mr. Calderwood.*]

The number of Caffre inquirers has greatly increased within the last five months. Before this period we had sometimes 5 and even 20 persons, who appeared as inquirers; but circumstances forced upon me the conviction that not one was sincere. At a loss what to do, and greatly cast down, I gave up, for a time, meeting them. Soon after, however, several of the same individuals gave good evidence of their real interest in the Word of Life. I began my meetings again, and for some time we have had upward of 56 Caffres and 12 Hottentots as inquirers. I cannot doubt the sincerity of many of these, and their progress in knowledge is very encouraging. About 18 or 20 may soon, I hope, be baptized.

I will give you a few of their expressions. One said: "I am a great sinner. I know not my time: I think I must soon die, I am so great a sinner." Another said: "I fear greatly, my sins are so heavy: I fear as I sit in the fields and think on the word of the Teacher: it is a true word." The same person said, on another occasion, "I have seen my sins: they kill my soul; they are murderers. But I see, and it is sweet, a Saviour, Jesus Christ, the Son of God. He alone is a Saviour." Another said: "Yes, I see it; I am a sinner, greater than other men. My sins killed the Son of God. It was not the Jews alone that killed him. My sins, which are great, struck the nails into His hands." Another said: "I am a thief, and a murderer: I have seen my death for my sins; but Jesus, the Son of God, is willing to save

sinner, great sinner." Another said: "God spoke to me: He said to my heart, You need a garment—you are naked—your old garment is torn and dirty—Jesus can clothe you."

As to the Hottentots, I can say little. But there is a decided improvement among them generally, in this quarter. We have now in our house four boys whom we support, with the hope of their being ultimately of service; and Mrs. Calderwood has just taken charge of a young daughter of Macomo, with a view to her instruction. [*The Same: May 13, 1841.*]

An Auxiliary has been formed; and we hold regular Monthly Meetings; when money is collected, and Missionary Intelligence communicated. This proves an excellent method of preaching the Gospel; and of enlightening the understandings, and opening the hearts of the Caffres. It gives them a practical exhibition of the power of the Cross, and this they can understand. Nothing will try them more than having to give.

A few of the Hottentots are able and willing to give a little, and the Caffres also. It is very little, indeed, which they have to give: a few penny-pieces, and now and then a sixpence or a shilling, is generally the amount of their wealth in money. At our first Monthly Meeting we received 1*l.* 9*s.* 7½*d.*, including the monthly subscriptions of our own family. [*The Same.*]

We have just had our Missionary Meeting: upward of 300 Children were present. Between 30 and 40 of them were Hottentot Children; all the rest, Caffres. Mrs. Calderwood gave each of them a piece of bread, and a little tea-water. They appeared to approve of this plan very much. We have collected during the past year, and at our Meeting, 21*l.* One of the Caffres, whom I have just baptized, said: "Our Teacher tells us the service of the month is nothing; we must lift up our hearts to God; we must give our hearts to him. Heaven is a place where we do not go with our feet (meaning, we cannot go there and be with God in our bodies); we go with our souls, and are in heaven with our hearts. Now, we lay down our money here: the money is like a thing that has power, by which God works to send His Word to all nations. Now, with our money, we must lay down our hearts; we must stoop, be humble before God. The Word of God has power; it does great things. There are Englishmen: there are Hottentots: here I am a Caffre; and we are all one, and seek one thing, by the Word of God."

A Hottentot said: "When children work for their parents, they do not lose by it: they work for themselves at the same time: they get a share of it. It is the same with us. If we try to send the Gospel to all men, we work for a good Father: he does not, he will never let us work for nothing." [*The Same: July 6, 1841.*]

*Botman's Kraal*—1838—Richard Birt  
—Pp. 37, 38.

The new Place of Worship has been filled ever since it was opened; and last Sabbath there were about a hundred that could not find room within the doors. The old chief, Botman, and his sons, have been each day present.

[*Mr. Birt.*]

Mr. Birt, in the hope of exciting an interest in behalf of Female Education in Caffreland, gives the following particulars:—

The daughters of Caffreland are looked upon by their nation as so much property. When marriageable, their fathers can select a husband for them, and then demand what he considers their value in cattle. The daughter, who had been cared for by the father, because in her he beheld a means of adding to his property, becomes a slave the day that she is made a wife. She works extremely hard, so as to bring on premature old age. She is, in most instances, then laid aside, and another wife taken. But in no wise is she released from her slavery.

[*May 3, 1841.*]

#### GRIGUAS—CORANNAS—BECHUANAS.

*Griquatown*: 530 miles NE of Cape Town: inhabitants, 2100 adults, and 960 children—1801—Peter Wright, Isaac Hughes, Holloway Helmore: Jan Fortuin, and 22 other *Nat. As.*—7 Out-Stations—Communicants, 705—Scholars, at 10 Schools, 800—P. 37.

The people attend regularly on the means of grace, and the desire for instruction increases among them. Applications have been made from various kraals for Native Teachers, but it has not been in the power of the Brethren to comply with more than one of these. The additional kraal, for which they have made provision, lies within the sphere of the Bushman Mission. A promising Day School has been established there, and numbers assemble on the Sabbath to worship God.

The Circulating Library established at the head Station has been eminently successful: in the course of the year, several hundreds of Tracts, and some larger Works, all in the Dutch Language, have been added to it. The Church at Griquatown has had an accession of 22 Members; the Church at Lekatlong, 24; and the Church at Morane, 32.

[*Report.*]

All the Members continue to walk worthy of the Gospel, and some of them are rendering extensive and important service to the Cause of God. They have manifested much firmness and strength of principle with respect to temperance. They are exposed to great temptation; brandy is brought into our neighbourhood in large quantities, and drunkenness prevails in

places outside our district to an awful extent. But in no instance, to our knowledge, has a Church Member yielded to strong drink. In one or two instances, brandy found its way into the district; but our Chief, and other influential members of the community, remain inflexible in their determination not to allow, on any account, the introduction of spirituous liquors into their territory.

[*The Missionaries.*]

Notwithstanding our many and severe difficulties, our Mission is still safe and prosperous. The Lord has, in answer to united and persevering prayer, visited this land with abundant rains, which have caused the fountains of Griquatown, our Out-Stations, and the whole country to flow, after having been dried up for the last seven or eight years. This blessing has put new life into our people, and filled all hands with additional employment. The first Monday in June was held as a day of public thanksgiving to God. All were invited on the occasion from the Out-Stations, and a week before the time a multitude were assembled.

The wide spreading field of our labour and the importance of a vigilant superintendence render it of the last importance that one of us should be always journeying from Station to Station. Very much of this kind of work falls to my lot. During the last year I made twelve journeys, each being from ten days to a month: and besides these journeys, I and Br. Hughes were several weeks absent.

[*Rev. P. Wright: Aug. 14, 1841.*]

*Lekatlong*—Mr. Helmore has taken the charge of this Station, as an integral part of the Griqua Mission. The people comprise that branch of the Batlapi Nation which is under the authority of the Chief Matebe. Lekatlong has a church, and all the usual appendages of a complete Mission Establishment.

#### BOSJESMANS.

*Philippolis*: on the north side of Craddock River: inhabitants, 357 men, 358 women, 900 children—1831—Theophilus Atkinson, Gottlob Schreiner—Communicants, 107—Inquirers, 93—Scholars, 542—Auxiliary, 571. 14s.—P. 37.

Mr. Schreiner has furnished an encouraging report of the progress of his labours. Many who heard and received the Gospel in former years, but afterward gave mournful signs of spiritual declension, are again turning to the Lord, and seeking restoration to his favour. The Word of God is increasingly sought and read among the people. Mr. Schreiner has taken particular pains to set before his people those religious considerations which enforce the fulfilment of relative duties; and he has had the happiness to see the reward of his



*London Missionary Society*—labours in the improved social and domestic conduct of the native believers. [Report.

## BECHUANAS.

*Lattakoo*: 630 miles N E of Cape Town—1817—W. Ross, David Livingston: Robert Hamilton, *Artisan*; Roger Edwards, *As.*—Messrs. Ross and Livingston arrived on the 30th of July. Mr. Moffat is on a visit home—Communicants, 200—Infant School, 40 to 50—Pp. 37, 38, 120, 351.

The lamentable spiritual apathy which had long characterized the younger part of the community seems to be gradually yielding to the power of Divine Truth. The Brethren, deeply mourning over their state, had for some time earnestly besought the Lord to commence a work of grace in their hearts; and at a time when, to all appearance, they were as careless and unconcerned as ever, it was discovered that a number of them were labouring under serious impressions, and, unmoved by the reproaches of the Heathen, had begun to refrain from the sins and follies of youth. Three of these young persons have already been received into church fellowship, and there is a prospect of five or six more being shortly added. [Report.

We have received 500 copies of the Sechuana Testaments. This is surely among the greatest blessings this benighted country ever received; and had we immediate conveyance (for we must

not keep them all for this Mission) there would not be a copy left at the end of the week. A few to each Station will prepare the way for a more amply supply, which we are glad to hear we may soon expect. [Mr. Edwards: Aug. 2, 1841.

There have been forwarded 2500 copies of the Testament and Psalms.

## NAMAQUAS.

*Komagga*: about 22 days' journey from Cape Town—1829—John Henry Schmelen—P. 38.

The extreme poverty of the people in this part of Africa continues to interpose a serious obstacle to their progress in Religion. Mr. Schmelen has not ceased to preach the Gospel to them *in season and out of season*, earnestly inviting them to labour for that *bread which endures to everlasting life*. Few of them, however, have turned to the Lord, though many acknowledge the importance of seeking Him, and appear to experience the restraints, without realizing the consolations of Christianity. In Great Namaqualand, an extensive but wholly unoccupied field is now open to the efforts of the Church; and the Native Chiefs are earnestly soliciting the appointment of Missionaries to labour among their people. [Report.

*Steinkopff*: in 8 Lat. 29° 32' E Long. 17° 35'—1817—P. 38; and see, at p. 174, a notice of the death of the aged Missionary, the Rev. Michael Wimmer. No successor has been appointed.

The Directors avail themselves, in their Report, of the testimony of two benevolent Members of the Society of Friends, Messrs. Backhouse and Walker, who visited and carefully inspected the Missionary Stations both within and beyond the Colony. One of these gentlemen observes:—

If any one would see man in his natural state, let him go among the Caffre Tribes, where the light of the Gospel has not reached; and there he will find in action every vicious and degraded propensity of which our nature is capable. In fact, the First Chapter to the Romans exactly pictures their condition: or, if any vice belonging to our fallen nature is wanting among them, it is because they want the means of gratifying it. And if any one would see evidence of the change produced by Religion upon the heart of man, let him visit the tribes enjoying the advantage of a Mission Station. Here he will find individuals, families, communities, under an influence which raises man above his low estate, leading him to look inward to his own condition, and forward to a future state, and filling him with a desire to promote the well-being of his fellow creatures. I recollect hearing this remark made by some Caffres, at one of the Wesleyan Stations, in reference to a Christian Convert: "Well, certainly the Grace of God must be a wonderful thing! Here is a man, who was formerly one of the greatest pests which we had in the place, and so under the dominion of evil that it was impossible to live in peace near him; but since the Gospel has come, he has been a well-conducted man. There must be great power in the Gospel." This was the remark of several who had not themselves received the Truth.

*The Influence of the Missionary Character*—A French Missionary travelling near the Matuta, a branch of the Orange River, fell into the hands of a wandering predatory tribe, who made him unyoke his oxen, and began to examine the contents of his wagon. He fully expected to be plundered; but when the Chief was told that he was a Missionary, his conduct immediately changed; and coming toward him, he respectfully gave him to understand, that had he known that he was a Missionary, he would not have allowed him to be molested. He then caused the wagon to be yoked again, and sent the Missionary on his way.

That the influence of the Missionary Name and Character has spread far inland, there are many

proofs, in the messages sent to Kat River, from Tribes in the Interior desiring Missionaries. At another Station, there arrived, not long ago, a Chief, to beg for Missionaries for a Nation inhabiting a territory far beyond the country of Dingaan, bordering on Delagoa Bay. This man had, on his way, crossed seven large rivers; none of them navigable, but swollen and almost impassable for waggons, it being winter-time, and abounding with alligators. And a few weeks afterwards, another man came, with a wagon, almost 1000 miles, in order to obtain a Missionary.

Some of the African Churches have received, during the year, special and copious communications of the Holy Spirit: the power of Religion among them has been revived, and their numbers have been greatly increased. The total number of Communicants now exceeds 3000. These consist of Hottentots, Caffres, Fingoes, Corannas, Griquas, Bechuanaas, and other Native Tribes: once distinguished by mutual enmity and strife, they lived enemies to God and to each other; but now, made one in Christ, they dwell together in unity, adorning the doctrine of God their Saviour in all things.

[Directors.

(The Survey will be continued in the February Number.)

## Biography.

### THREE NATIVE CONVERTS UNDER THE CHURCH MISSIONARY SOCIETY.

#### NEW ZEALAND.

#### *Hopeful Death of a Christian Teacher.*

REV. ROBERT MAUNSELL, states, under date of Nov. 30, 1840—

The congregation of Otawao has lately sustained a great loss in the death of Broughton, the head Native Teacher of that place. He was a Native of Matamata; and shortly after the plunder of that Settlement, he began to think seriously on the subject of Religion; and almost all his relations, except his father, a Chief of head rank, followed his example. About a year afterward, he was admitted, by Mr. Brown, into the Church, by baptism; and having removed to Otawao, he continued, at our request, to act as Native Teacher at that place. His intelligence, his knowledge, and his consistent carriage, soon secured him the esteem of his fellows; and to him we are indebted, under God, for the order and harmony by which that Church has heretofore been distinguished.

Eight months ago, however, a deep cough, and all the signs of incipient consumption, gave him warning to return to his native place, and to urge his still heathen father to accompany him in the happy ways of Zion. A large number of the Church at Otawao, as a parting token of their affection, conveyed him to Matamata, a two-days' journey: and on his being advised by his friends to proceed to this Settlement—Waikato Heads—they brought him to the Waikato River; and having seen him safely on board the canoe which was to convey him hither, they fell on his neck and wept, and returned. Here he continued for about three months,

manifesting throughout an intelligent dependence on the Saviour, and the natural fruit of it—a holy and humble conversation.

The medicines administered seemed to benefit him; and he hastened back to his friends at Otawao. Consumption, however, had laid too fast a hold of him; and having remained there two months, he was again carried back to his relations at Matamata.

His death we feel to be a considerable loss to that important Station. I am thankful, however, to add, that we have there two others well instructed in the truths of the Gospel, who will, I trust, follow his example, and continue the good impression which he succeeded in making.

#### CEYLON MISSION.

#### *Cornelia, a Scholar in the Cotta School.*

THE following Memoir is abridged from a Tract drawn up in Singhaliese, by a Native Teacher; and translated into English, with Notes, by the Rev. Joseph Bailey.

Cornelia was the third daughter of Wahalatantrigey Hendrick Perera, Notary Public of Cotta. She began to attend Mrs. Bailey's Girls' School in October 1835, with one of her sisters. She was about five years of age, and could not speak correctly; so that little hope was entertained of her learning quickly. She, however, possessed good sense and a good memory; and having learnt the Singhaliese Alphabet, and the Principles of the Christian Religion, soon outstripped the

girls of the lowest class, to which she then belonged, and gradually rose to the first class in the space of three years. In this time she learnt to read the Scriptures remarkably well, and to write the Singhalese letters tolerably: she also committed to memory Watta's First Catechism, the Church Catechism, the Four Gospels, and the Acts of the Apostles. She learnt also the four principal Rules of Arithmetic.

She began to learn English during the last year; and had, some time previous to her death, received a present of an English Testament. Every day she repeated her lessons well, and sometimes learnt more than was appointed. Though children in general learn the lessons which are given to them, yet they do not try to retain them in their memory, nor to understand them. But this was not the case with Cornelia: she proved, by her conversation and answers, that she remembered what she learnt, and that she understood it. She was diligent in needlework as well as in study. She presented a sampler to the Bishop of Madras, when he visited the school a little more than a year ago: the Bishop, on receiving it, took particular notice of her. The text of Scripture marked on it was, *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* His Lordship afterward wrote of this visit: "I examined Mrs. Bailey's School; and the very neat appearance, good manners, and, as far as I could judge, proficiency of the girls, highly gratified me. One of them, an intelligent little girl, presented me with a sampler which she had worked especially for me, containing, though of course accidentally, a beautiful text of Scripture, which I had introduced, on Lord's Day, into my Farewell Sermon."

Cornelia's conduct was so remarkably correct, that it was never found requisite to inflict on her any punishment, or even to reprimand her. Her exemplary conduct entitled her to become a monitor of a small class. She studiously avoided lying, backbiting, quarrelling, and speaking bad words. She never neglected attending the school: it was a grief to her to be absent for one day.

She had learned the Scriptures from a child: so that she knew a great deal about God her Creator, and Jesus Christ her Saviour; as may be seen from the advice given by her to her mother, who was one

day treating a Buddhist Priest with food:—"O Mother, it is not good to have two hearts: Mother, take one heart only."\* Though very young, her heart was impressed with the truths of Christianity, and with the obligation of implicit obedience to the commands of God; proofs of which she gave, by her regular attendance on the Worship of God, and by advising her father to go to the Church on Lord's Days and Wednesdays. On this subject she advised her father twice: she also advised her parents, on several occasions, not to work on Lord's Days. In many other instances, she shewed her love to religion, and her anxiety for the welfare of her parents.

On Tuesday, the 26th of March, she attended the School; and, though somewhat unwell, did not go home until it was closed. From that time she had fever and headache; and was prevented, during the whole week, from attending the School. But when the Lord's Day arrived, though still unwell, she attended the Sunday School, and learnt the lessons for the day, as usual.

After this, her disease made rapid progress. The means used by the medical men for her recovery began to fail. Up to this time, however, she willingly took all the medicine which was given to her; but as she well knew, from the Scriptures, that it was very wicked to distrust God, and to seek help from devils in the time of sickness, she shewed very great aversion to heathen and devil ceremonies being performed by her relations and friends for her, and begged them not to do any of those things with a view to cure her.

On Saturday, at four o'clock in the afternoon, though her speech had before left her, she was enabled to speak, and repeated the Lord's Prayer and the Fourth Commandment as distinctly as when she was well. After this, when the medicine was given, she refused to take it, saying, "I don't want that: I want the Bible."

About five o'clock, the Rev. Joseph Bailey went to see her; but she was not able to say any thing to him.

About two o'clock in the morning of the Lord's Day, when she was greatly suffering, her sister said to her, "Do you

\* This refers to the lamentable state of Nominal Christians in these villages; who, though baptized, still observe Buddhistical Customs and Ceremonies, wishing to be considered good Buddhists and good Christians at the same time.

now want the Bible, which you before asked for?" She said, "Yes." When the Bible was brought to her, she stretched out her hands to take it, and clasped it to her bosom; but her weakness was so great, that she was unable to hold it. Her sister then said to her, "Do you wish to hear the Bible read?" She answered, "Yes." Then she read to her the 38th and some following Psalms; and repeated the 3d chapter of St. Mark's Gospel, which she had committed to memory at School. After this, she read some Prayers from the Order for the Visitation of the Sick, in the Common-Prayer Book: while these were being read, she listened with great pleasure and eager attention.\* Nothing was so precious to her soul as the Bible. In the course of the day, she again requested her sister to read the Bible to her, and particularly mentioned the 22d Psalm.

Though Cornelia was at the point of death, and unable to speak, she was continually whispering, though inarticulately.

When a monitor, she received one penny a week, and had laid by 5s. 3d.: on her father asking her what should be done with the money, she told him to give it to the Missionary Society. She highly valued the privileges which she had enjoyed from the Missionaries. She knew that the School in which she had been taught was supported by the contributions of Christians, and therefore she sought its prosperity; and to shew that she wished well to the labours of the Missionaries among her countrymen, at her death she willingly offered all which she possessed to that Society, as a token of her love and gratitude.

Toward daylight, on Monday Morning, without any fear of death or sorrow of heart, in the happy enjoyment of hearing the Word of God, Cornelia slept in Jesus, on the 26th of April 1841, in the tenth year of her age.

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\* To what pleasing reflections does this circumstance give rise, in the Christian mind! A little girl only ten years of age, approaching the gates of death, surrounded by numbers of her nominally Christian, though, in reality, Heathen Relatives and Neighbours, desiring the consolations of the Bible, and none of them able to afford her the consolation which she desired; but her little sister, only twelve years old, who had been her constant companion to school, was now able to be a real comfort to her dying sister, by reading to her the Word of God, and leading her in prayer according to the Forms appointed by our Church for the sick and afflicted.

#### NORTH-WEST AMERICA MISSION.

Rev. John Smithurst, at the Red-River Settlement, thus reports the

#### *Sickness and Death of an Adult Indian.*

July 14, 1841—I went to see a sick Indian, whom I baptized last January. I reminded him of the promises which he made when he was baptized, and asked if he were still determined to put his full trust in God through our Lord Jesus Christ, depending upon His merits alone. He answered, with some emphasis, "Yes." I then exhorted him to keep his feet firm upon that Rock of all our hopes; assuring him, that if he were depending upon Christ, though he might have but little knowledge of the Word of God, he would find himself safe. Having said as much to him as I deemed advisable in his present exhausted state—for I more than once thought him expiring while I was talking—I asked if he particularly wished to say any thing to me. His voice was now scarcely audible; but his wife, putting her ear to his mouth, said, "He asks you to baptize his child, and let him be taught the Word of God, that he may come to him in the next world."—I said, "If the child be given up to us, of course we shall instruct him in the school, and in due course he will be baptized. Ask him if that is satisfactory." He said, "Yes; but it is now too young to leave its mother: may it stay with her till it is old enough to go to school?"—Feeling deeply affected at the considerate tenderness of this request, I could scarcely repress the tear, as I said, "Yes, it may." I then exhorted him to cast himself upon the mercy of God through our Lord Jesus Christ; and told him I would call upon God in prayer, that he might be supported in the last trying scene, and be conducted in safety to that heavenly inheritance which I trusted was reserved for him in the world above. While I was kneeling by the dying man, commending his soul to God in prayer, the pealing thunder, together with the rain falling upon the bark which covered the tent, rendered my voice inaudible. It was indeed a solemn scene!

July 15—I again visited the sick Indian, and found him sinking rapidly. I asked him if he still felt comfort in resting upon the merits of Christ. He feebly articulated, "Yes," and appeared desirous of saying more; but his voice failed, and he fell back, evidently in the agonies of death.

I was deeply grieved to hear his father giving utterance to expressions which must have both distressed and disturbed the dying man. Among other things, he said to me, "You talk about your God being so good and powerful; yet there is my son lying, and you are not able to obtain any help for him from your God." I told him, that I trusted our God, to whom his son had given himself, was about to take him to a place of happiness, where he would dwell for ever, be no more sick, nor suffer hunger, thirst, or pain; and that the afflictions which had been laid upon him were intended to make him repent of his past sins, and trust in the Saviour, in order that he might be made fit for heaven. I then endeavoured to shew the old man how awful it was for him to be so completely given up to the devil, and so bent upon doing his drudgery, as even to disturb the dying moments of his son. I told him, that unless he underwent a great change, he would very soon be separated from his son for ever; and I could only pray that his eyes might be opened, before he found himself in hell. Having commended the dying man to God, I left the tent; and had not been long at home, when a person came to tell me that he had expired.

I sent Mr. Cook to make arrangements for burying the body; but he returned, saying that they wished it to be taken away at once. I was therefore compelled to send my servants to carry the corpse to the church, till a coffin could be made. The Indian custom is, to bury the dead

as quickly as possible; and so strong is their aversion to see the change which the last enemy produces upon the countenance, that it is the practice, as soon as the person has expired, for the relatives to paint the face red, that the change may not be seen, even during the few hours occupied in making the grave. They then put upon the deceased all his ornaments, and wrap the body in a blanket, together with his hunting and fishing implements. Having placed it in the grave, in a sitting posture, and covered it with earth, they sit in a circle around the grave for about an hour, smoking their pipes; after which, some one makes a speech, and then they retire. All the Christian Indians are of course buried in the churchyard, after the European custom; and when any die who have not Christian Relatives to bury them, the task falls upon us, as in this case. I do not know how I am to get this poor man buried; for all the men able to give any assistance are now away, and I have only one Indian Boy with me in the house; as my principal servant, who alone could have been of any service to me, is sick at Grand Rapids.

July 16, 1841—I was compelled to set to work this morning, with two Indian Boys, to make a coffin for the man who died yesterday. We finished it by noon; and the boys having put the body into it, they placed it in the grave. After I had read the Service, they filled in the earth; and thus we finished our disagreeable duty, without any assistance.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

#### *Address of the Committee on the Financial Situation of the Society.*

THE financial situation of the Society has for some time occasioned great solicitude to the Committee. The difficulties in which they find themselves involved, do not arise from a falling-off of income, but from that large increase of expenditure in the Missions consequent on their progressive enlargement, and the success with which it has pleased God to bless the labours of his servants.

Another cause of serious embarrassment to the Committee has been, the inadequacy of the funds available to meet the inequalities between income and expenditure in the course of the year. They have therefore issued the following "Address" to the Members of the Society; in which its situation is fully explained, and the prompt and effective assistance of friends solicited, in order to place the finances of the institution on a satisfactory footing.

The pecuniary difficulties in which the CHURCH MISSIONARY SOCIETY has become involved, led the General Committee, in

September last, to refer it to the Committee of Correspondence, to consider the Financial State of the Society in all its bearings, and the measures which might in consequence be called for. The subject thus referred to them was very carefully considered by the Committee of Correspondence, in many Meetings. The result of their investigations has been embodied in two Reports, which have been adopted by the General Committee.

These Reports state, that the Operations of the Society at Home and Abroad are economically conducted; that the General Committee has already done much to reduce Expenditure in the Missions, especially by gradually withdrawing from the West Indies, and impressing on all the Representatives of the Society abroad the necessity of keeping down the Expenditure; and that there is no prospect of further diminishing the Expenditure, but by a contraction of the Foreign Operations of the Society, or by providing more largely for the support of them from local resources.

The Committee of Correspondence therefore recommended, and the General Committee have already adopted, measures, with a view to cast a larger portion of the Expenditure of the several Missions, than has hitherto been done, on local resources. These are of two kinds: **THE CONTRIBUTIONS OF FRIENDS ON THE SPOT TO THE MISSION CAUSE; and THE CONTRIBUTIONS OF NATIVE CONVERTS.**

**I. CONTRIBUTIONS ON THE SPOT.**—Magnificent Contributions to the General Fund of the Society are now made by many Christian Friends abroad, especially in India; and these, the Committee trust, will be continued: but they think it reasonable to suppose that many will contribute specifically for local objects, in which peculiar interest is felt; such as, Schools, and Buildings for Schools and Public Worship; and that even Heathen Natives might thus contribute, as some have already done, to the cause of Education. With this view, there will be a *Local Fund* opened in each Foreign Mission.

**II. LOCAL FUNDS FROM NATIVE CONVERTS.**—It has always been a recognised principle of the Committee, in carrying on the operations of the Society, that Native Converts should be habituated to the idea, that the support of a Native Ministry must eventually fall upon themselves; as, in their heathen state, they have been accustomed to bear the expense

of Heathen Ministrations. The present position of the Society renders it more than ever important that this principle should be carried out to the utmost practicable extent. By this course, the Committee would be preparing the way for the transfer of such Native Christian Congregations to the regular Ecclesiastical Establishment; and leave themselves at liberty to go forward in the work of breaking up the fallow-ground of Heathenism, which is the peculiar province of a Missionary Society. The assertion of this principle is not intended, however, to interfere with measures for the endowment and establishment of a Native Church; but it is hoped that it may rather facilitate and prepare the way for that desirable and ultimate object.

**III. MEASURES FOR ENLARGING THE INCOME.**—Though the Committee are deeply impressed with the obligation which is imposed on the Managers of a Missionary Society, on moral as well as financial grounds, to limit the Expenditure from year to year within the Income of the year; yet they equally feel that the present state of the Society's operations, as well as of its finances, call for the use of all suitable means to enlarge that Income. With this view, and as one of the most effectual means of accomplishing it, the number of Association Secretaries has been increased; past experience having fully attested the efficiency of this branch of the Society's arrangements in extending the influence and increasing the Income of the Society.

The utter inadequacy of the Society's Income to meet the demands from abroad for Missionaries has compelled the Committee to reject many appeals for the formation of new Missions under very encouraging circumstances; and other similar ones are now before them, to which they have no alternative, but to return the same painful reply.

**IV. FORMATION OF A SUFFICIENT FUND IN HAND FOR MEETING THE CURRENT EXPENSES OF EACH FINANCIAL YEAR.**—In investigating the Financial Situation of the Society, the attention of the Committee of Correspondence was strongly drawn to the fact, that the Committee have been compelled, during the present year, to obtain large advances, on loan, from individual Members of the Society, as well as from the Bankers, to meet the current expenses. This is a state of things so seriously objectionable, that the Com-

mittee are of opinion that the most strenuous efforts should be employed to prevent its recurrence. It has been already stated, that the Committee are powerfully impressed with the necessity of so administering the Society's affairs, that its annual outlay should, if possible, not exceed its annual income. They trust that the measures referred to above will materially tend to the securing of this object. But even in that case, loans, in future years, will be unavoidable, unless the Committee have at their disposal, at the beginning of each financial year, a sum in hand equal to meet the inequality between Income and Expenditure, which is constantly found to occur at certain parts of the year. Some years ago, the Committee possessed a fund so disposable, of from 25,000 to 30,000*l*. A considerable portion of this was sold, from year to year, when the Income of the Society was not half its present amount, to meet the temporary inequality between Income and Expenditure just referred to. These sums, while the entire year's Income of the Society was equal, or nearly so, to its Expenditure, were replaced, as capital, before the Society's accounts were closed on the 31st of March. As the Society's operations enlarged, the amount requisite to meet this temporary inequality between receipts and outgoings was proportionably greater. In addition to this circumstance, the Income of the Society has of late, on an average of years, not equalled its Expenditure. Hence, what may be called its working capital has gradually been lessened in amount; and at the commencement of the present year was only 8000*l*.; which sum was so far below what was requisite to meet the present year's inequalities between Receipts and Income, that, in addition, loans to the amount of more than 20,000*l*. have been indispensable, in order to meet the current expenses. It thus appears, that a sum equal to at least one-third of the Annual Expenditure will be necessary, as an actual capital, to carry on the operations of the Society through the year, without loans, even when the entire Expenditure of the year does not exceed the Income.

The Committee are very solicitous that the Members of the Society should clearly understand the object and necessity of a fund of this description. The mode of conducting the operations of a Missionary Society is, in certain respects, analogous to that of a commercial body. A Missio-

nary Society incurs pecuniary obligations—those of the Church Missionary Society now approaching to 100,000*l*. per annum—which are to be provided for at intervals throughout the year. The funds for carrying on the operations of the Society in its Missions are provided by Bills on the Parent Committee, drawn, as may be found practicable or most advantageous, in the countries where the Missions are respectively carried on; and the amount of Bills which may fall due at any particular period is variable and uncertain: hence the necessity of having always at command a sum of money to meet demands as they arise. In every mercantile concern, such a fund exists, under the head of "Capital," and forms the basis of the whole of the transactions of the concern. But it may be said, that the expenditure of a Missionary Society is to be provided for, if its proceedings are properly conducted, out of the income of the year. As a general position, this is true; but it does not prevent the necessity of a fund in the nature of capital.

1. The periods at which the Contributions of the various Branch Societies reach the Treasurer's hands are not, nor can possibly be rendered, coincident with the periods and amounts of the payments which are to be made. Experience has, as already remarked, fully attested the fact, not only that at certain parts of the year the receipts of the Church Missionary Society are unequal to the payments falling due in those parts of the year; but that this disproportion is, at times, very considerable;—so much so, indeed, that, in the present year, the sum of about 30,000*l*. was, as stated above, requisite to meet payments falling due beyond the amount actually received.

2. It is, moreover, to be constantly borne in mind, that the Income of the Society, being entirely derived from voluntary contributions, is liable to vary in its amount from year to year. This consideration renders it still more necessary that the Committee should have a sum of money at their disposal, of the nature of capital, to meet the fluctuations which, to a greater or lesser extent, must be anticipated between one year's income and another.

3. Another consideration which recommends the formation of such a Fund as that in question, is, the peculiar claims to which a Missionary Society is liable. A Bible Society, or similar Institution, if its

income falls below the rate of expenditure at which it is conducting its operations, can easily adjust its circumstances, by discontinuing for a time to print books. Not so a Missionary Society. It has contracted obligations to Missionaries and their families in distant countries, and to Christian communities converted and settled in congregations by their instrumentality. Expenditure, and considerable expenditure, on account of these classes of persons, cannot suddenly be withdrawn. Neither can they be provided for, in the event of a sudden failure of income, unless a fund be previously formed to meet such contingencies.

The Committee are persuaded, that this simple exposition of the facts of the case will convince their friends that the present position of the Committee in administering the affairs of the Society is not only embarrassing and painful, but objectionable, if not absolutely discreditable. They therefore are constrained to appeal to the members of the Society at large for such pecuniary aid as may place at their disposal a working capital, equal, at least, to one-third of the Society's annual expenditure.

The want of such a Fund presented itself so strongly to the mind of the Society's noble Vice-President, Lord BEXLEY, that, in reply to a communication addressed to his Lordship in July—explaining the pecuniary difficulties of the Society at that time, and the measures then adopted by the Committee for obtaining temporary loans from Members of the Society—his Lordship stated, "The plan proposed is probably the best which could be suggested for immediate relief, and I hope it may be successful, as a temporary expedient; but it seems to me, that nothing can effectually prevent the periodical recurrence of difficulties similar to the present, but such an effort, in the way of extraordinary Contributions, as may enable the Society to replace a part of the fund reserved for contingencies. For this purpose I enclose 100*l.*; and hope you will find a general feeling of the necessity of such an exertion among the friends of the Society."

The Committee are deeply convinced of the justice of the sentiments expressed by Lord Bexley, and of the necessity of taking immediate measures for creating a capital sufficient creditably to carry on the operations of the Society from year to year: and they earnestly hope that the just views and generous example of his

Lordship will have their due weight with the Members of the Society.

The Committee repeat, that they make this Appeal, after a searching investigation into the whole of the Society's expenditure, and the adoption of stringent measures for bringing the total expenditure of the Society for the year within the income of the same year.

It is hoped that the foregoing statement will be received by the friends of the Society as a proof that the Committee are determined to take such measures as lie within their province, in order to release the Society from its present critical and embarrassed situation, as well as to prevent a recurrence of it hereafter, when once the finances of the Society shall be placed upon a satisfactory footing.

It will be asked how this state of things has been permitted to arise. The Committee reply:—

1. The large Expenditure in the West Indies, to promote the favourable transition of the Negro Population from a state of slavery to freedom, has borne very heavily on the finances of the Society. For this specific object a separate Fund was opened, which, contrary to the expectation of the Committee, fell far short of the Expenditure incurred; so much so, that in addition to the proceeds of that Fund—in addition, also, to the portions assigned to the Church Missionary Society of the Annual Parliamentary Grants for Negro Education, and to the sum of 1000*l.* contributed by the Jamaica Proprietors in this country in aid of the Society's operations in that island—a sum amounting to nearly 60,000*l.* was thrown on the General Fund of the Society in the six years from 1835-1836 to 1840-1841 inclusive.

2. The pecuniary difficulties of the Committee have likewise been materially increased by the very success with which it has pleased God of late years to crown the Society's operations; by which the Missions have been rapidly enlarged, and a consequent increase of Expenditure occasioned, especially in New Zealand, Tinnevely, and North India. The news of multitudes inquiring the Way of Salvation led the Committee to incur expenses, of which the extent was not fully foreseen, in their anxiety to meet the demand.

It is on these grounds that the Committee now appeal to all their friends to make an extraordinary effort for raising a



fund adequate to the necessity of the case. Unless such exertions be made, and made promptly, the operations of the Society must be contracted, Stations must be relinquished, Schools must be disbanded, the supply of Missionaries must be stopped, till the required fund can be raised out of the Annual Income.

The Committee are persuaded that their friends will make a zealous effort to avert such a calamity. They appeal to them in the name of the thousands and tens of thousands of Heathens who are anxiously inquiring the Way of Salvation, and soliciting Christian Ordinances at the hands of Missionaries who are already pressed beyond measure by their previous ministerial engagements; in the name also of our Blessed Lord and Master, whose arm has been manifestly revealed in the very state of things which has created their difficulties, and who has left us an example peculiarly bearing upon the present case; as it is written, *Jesus, when he came out, saw MUCH people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and HE BEGAN TO TEACH THEM many things.* (Mark vi. 34.)

This Appeal therefore rests on grounds which the Committee cannot doubt will be extensively felt. While it pleases God, by means of the Church Missionary Society, to dispense the *unsearchable riches of Christ* to those who are *perishing for lack of knowledge*, it is not for such as He hath enriched with an abundance of *this world's goods* to hold back their hand from imparting them bountifully in aid of the great Cause in which the Society is engaged, and in which it is thus signally prospered. **FREELY YE HAVE RECEIVED, FREELY GIVE.**

By Order of the Committee,

HENRY VENN,  
RICHARD DAVIES, } *Secretaries.*  
DANDESON COATES,

*Church Missionary House,  
December 13, 1841.*

## Continent.

### UNITED BRETHREN'S MISSIONS.

THE Synodal Committee have issued from Berthelsdorf, under date of the 28th of September last, the following statement of the

### *Income and Expenditure in the Year 1840.*

Receipts.		£	s.	d.
Brethren on the Continent .....	1451	11	6	
Friends on the Continent .....	1220	3	7	
Brethren in Great Britain .....	949	16	0	
Friends in Great Britain .....	4262	16	7	
Brethren in North America .....	135	19	7	
Friends in North America .....	39	0	0	
Brethren's Society in Pennsylvania, 1200	0	0	0	
Legacies on the Continent .....	797	5	11	
Legacies in Great Britain .....	594	16	7	

£ 10,651 9 9

On Account of West-India Funds, 4,135 3 4

Total.....£ 14,786 13 1

### Payments.

		£	s.	d.
Missions—				
South Africa .....	571	7	6	
Antigua .....	1381	6	9	
Barbadoes .....	302	4	2	
Jamaica .....	1615	6	0	
St. Kitt's .....	2169	16	3	
Tobago .....	1007	19	7	
North-American Indians .....	224	3	2	
Labrador .....	127	14	2	
Greenland .....	606	8	10	

### Pensions—

To 20 Married Brethren and 18 Widowers .....	880	3	11	
To 44 Widows .....	487	19	11	
To 136 Children at School .....	2340	10	6	
To 19 Youths apprenticed .....	144	6	2	
To 13 Girls' Allowances .....	110	2	5	
Expenses of Management .....	921	0	8	
Extraordinary Disbursements .....	113	6	11	

Total.....£ 13,003 16 11

### *Remarks of the Synodal Committee on the Deficiency in the Funds.*

At the end of 1840, there was a deficiency of 1647*l.* 12*s.* 7*d.* in the General Fund of the Missions; and of 570*l.* 6*s.* 9*d.* in the West-India General, School and School-Building Funds: making a total of 7348*l.* 19*s.* 4*d.* The Synodal Committee remark on this deficiency—

The only ground of comfort, on which we can lay hold, under this anxious and discouraging state of affairs, is that pointed out in our last Circular.\*

We know that it is the Lord's work in which we are engaged. It is by following His leading, according to the insight which He has given us, and endeavouring to do His will, that we have been brought into the position which we now occupy; and we are therefore called on to cast away desponding apprehensions—to place our unshaken confidence in Him, in whose hand are all things—and to prosecute, with cheerfulness and zeal, an undertaking

\* See at p. 535 of our Vol. for 1840.

which has ever been a work of faith; and which, under countless difficulties and perplexities, He has hitherto owned in a distinguished manner, both in spirituals and temporal.

These experiences of His powerful aid, in former and in later times, should strengthen our faith, when it seems ready to fail us, as it unquestionably does at times, while contemplating the future. We deem it a high privilege, that, amidst the lively Missionary Spirit now abroad, and the strenuous exertions made by other divisions of Christ's Church with which we have no pretensions to compete in numbers or resources, the Lord still honours our little Household of Faith, as an instrument for the in-gathering and training of Christian Congregations in Heathen Lands. At the same time, we cherish the confident hope, that while, as a result of that zeal, and the consequent extension of Missionary Enterprise in every quarter of the Globe, increasing demands are made on the liberal aid of all who love the Lord Jesus Christ, our Missions will not be forgotten nor left unsupported, either by Individuals or Societies, who throughout Christendom befriend this glorious cause.

The Annual Survey of our Missions, which will appear in print early in the new year, will communicate intelligence regarding their internal state; and the leading events which have marked their progress, since our last published Report: for the present, we must content ourselves with the general remark, that, so far as our information extends, both the Missionary Work and the Schools have been prosecuted in blessing—in some quarters in very distinguished blessing.

See, also, the remarks of the London Committee, at pp. 448, 449 of our last Volume.

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

*Strong Testimonies to the Good Results of Missionary Labour in Sierra Leone.*

THE following Extract is from a valuable Sermon preached at St. George's Church, Freetown, by the Rev. D. F. Morgan, Colonial Chaplain, on occasion of the Departure of the Niger Expedition from Sierra Leone:—

When the attention is directed to the

moral aspect of the Colony, the impression which the scene leaves on the mind is one of pleasing astonishment. The effects, instead of falling short, I think far exceed the means employed, so as to leave no doubt of the blessing of Heaven having rested on past efforts; which proves the susceptibility of the Africans for improvement. The Christian aspect of the villages exhibits a most engaging sight, and forces the exclamation, *What hath God wrought!* The success of Scriptural Education, accompanied with Missionary Labours, has nowhere been surpassed in the history of Modern Christianity. The work is not artificial and illusory, but sober—gradual—deep; and may, therefore, be expected to be permanent and progressive. On this ground I take my stand, and fearlessly invite scrutiny of the most sceptical doubter, and of the most inveterate foe; and direct him to the Schools, and to the Cottages of the Christian Africans, and then leave him to his own conclusion.

In corroboration of his own valuable testimony in favour of the Schools at Sierra Leone, Mr. Morgan relates the following circumstances, in a note:—

A Gentleman, well known for his philanthropic exertions in behalf of the Slaves, lately visited this Colony, and gave the most flattering testimony to the state of education. After examining one of the Church-Missionary Schools, he said to the writer—"I was not at all prepared to expect what I have just witnessed. I have visited Schools in my own country, in the West Indies, and in other parts of the world; but I must confess, that, in all my experience, I have never seen a better regulated school. The readiness with which the children answered questions put to them, their advancement in general knowledge, and the intelligence which they evinced, surpassed every thing I recollect to have seen before." On the writer's asking again, if he thought the school in every respect equal to any he had visited in the large provincial towns—"Yes, and you may include London too. It is impossible," was his emphatic expression, "but that such schools must do much good."

*Recollections of a Visit to the Timmanee Country.*

An account of this Visit appears

at pp. 103—108 of our last Volume. The Rev. J. W. Weeks has communicated, in the following notices of the Journey, some additional particulars, containing encouraging evidence of the good effects of instruction long since given:—

On our leaving Freetown, it was deemed advisable, before we proceeded to the Timmanees, that we should visit Dalla Mahomedu, a chief of the Bulloh Shore, for the purpose of securing his interest on our behalf; as it was generally considered that he possessed very considerable influence in the Timmanee Country. While here, I was agreeably surprised by a Young Man addressing me, and inquiring after my health: he appeared a little astonished that I did not recollect him; and observed, "I have just cause to remember you; for it was owing to your kindness and care, in instructing me when in your school, eleven years ago, that I am now enabled to fill the important offices of clerk and storekeeper to Dalla Mahomedu; and I do hope I shall long remember the many good instructions which I have received from you." This unexpected meeting with an old scholar of mine, in a heathen town, served much to cheer and encourage me. I gave him a few words of counsel, and we parted.

We next visited Yongroo, a village about six miles from Medina, the residence of Dalla Mahomedu. Here the late valued Missionary, the Rev. G. R. Nylander, laboured, about twenty years ago. We found one man who could read his Bible: he was very earnest in his entreaties for a Missionary to be sent to instruct the people how to serve God. The next morning we met another man, who expressed a similar wish; and shewed me two Letters which he had received from his sister, a servant in a gentleman's family in England: she expressed a very strong attachment to her country, and a sincere desire for the spiritual welfare of her family and tribe.

After a week's journey by land and water, we arrived at Romoboorèh, the residence of the King; who received us courteously, and invited us to come and settle in any part of his country; assuring us of his assistance and protection, in our endeavours to instruct his people how to serve God.

Never did I so fully perceive how great

and important were the blessings which have attended our Missionary Labours in the Colony of Sierra Leone, as on the first Lord's Day which we spent in the Timmanee Country. Here was nothing to distinguish the Lord's Day from another day—the people going to their farms, and engaging in their usual employments, every day alike—without a Sabbath; no Bibles, nor Ministers, nor Churches, nor any correct knowledge of God!

On walking into the burying-ground, I observed a number of small narrow sheds, thatched with grass, erected over the graves. I found it was customary, when any one was interred, for the surviving friends to make one of these sheds over his grave. On the ground, at one end of the grave, I observed a plate containing cooked rice, which the Natives, when taking their breakfast in the morning, send to be laid on the grave, for the spirit of their departed relative; and although they see the birds feeding on the food thus provided, they continue the practice, until the shed is decayed.

We now returned, by one branch of the River Lökkoh\*, and ascended another, Rokelle. The tide having ceased to flow, we resolved on putting up for the night at a timber-factory. On landing, we were kindly welcomed, by the owner of the factory, to a comfortable country-house. We had not been here long, when we were surprised to hear a number of young voices repeating the Collects, Catechisms, and the Evening Prayer, as used in our schools at Sierra Leone. I asked the master of the factory whether he had established a school on his premises: he immediately said, "Don't you remember me? My name is John Lawson. Captain Spence brought me in his ship from the Pawpaw Country, and placed me in your school at Freetown, fourteen years since; and I am happy and thankful to tell you that the instructions which you then gave me were blessed to my soul. I have therefore undertaken to devote a part of every evening to the instruction of my factory children, in those blessed truths which you taught me."

This was comforting and encouraging to us all; but in an especial manner to me, as I felt assured that I had not

\* The River and Town here called *Lökkoh* are otherwise spelt *Locoo*, *Loon*, and *Logo*. It is much to be wished that Missionary Orthography could be early and definitively settled.—*Editor*.

laboured in vain, nor spent my strength for nought.

On my return from the river, I spent another night with my old pupil; and was much gratified by my visit. He shewed me two Letters lately received from his father, who is a Chief of one half of the Pawpaw Country, requesting his son most affectionately to return home. This Chief has given up dealing in slaves for several years, and is now engaged in the palm-oil trade. His son was very anxious for a Missionary to accompany him.

*Renewed Attempts among the Timmanees.*

In consequence of the favourable openings for preaching the Gospel, which presented themselves in the Visit just mentioned, the Rev. C. F. Schlenker, Messrs. Denton and Thomson, and two Schoolmasters, have been set apart for this work, and have entered on their labours. We now propose to lay before our Readers an account of this renewed attempt to carry on direct Missionary Labours beyond the limits of the Colony.

*Preparatory Measures.*

In the course of the year 1840, several visits were made to the Timmanee Country by the Missionaries who were appointed to that district. In February, Port Lokkoh, a native town situated on the banks of the river of that name, and about forty miles distant from Freetown, was fixed upon as the most desirable spot for the Mission Station. At the same time, a verbal grant of a suitable piece of ground was obtained from Fatima Brahima, the King or Ali Kali of the country. This king, however, died a few weeks afterward; and on the 20th of October, Mr. Schlenker and his brethren proceeded to Port Lokkoh, to procure a ratification of the grant. They made known their wishes to Namina Modu, the headman of the town; who said he must consult the other chiefs of the place on the subject. Accordingly, a "palaver" was held; and on the 23d, the Missionaries were informed that all was

settled; and a deed was signed by the respective parties, confirming the grant.

On the 17th of November, Mr. Schlenker again proceeded to Port Lokkoh, taking with him some of the Liberated Africans belonging to the congregation at Kiskey, to assist in building the houses. The following Extract from his Journal describes the commencement of these labours:—

*Clearing the Ground, and Erection of the Houses.*

Nov. 20, 1840.—The clearing of the ground progresses very slowly, it being thickly covered with bush about seven feet high, besides many young trees, and stumps of trees which some time ago were cut down for fire-wood. I was, however, greatly cheered to-day, when I saw the old chief, Namina Modu, at the head of about twenty of his men, cutting down the bush with his cutlas, singing while he was working, and encouraging his men. I could not help taking a hatchet myself, to cut down a stump; and when they saw this, they shouted. However, I could not stand it long, under a burning sun. The old man, with his people, had worked for about three hours, when they wanted to go home. I wished them to stop longer; but they said it was their fast-moon, when they were only allowed to eat once in twenty-four hours, after sunset; and therefore they could not work longer, being too hungry: they promised, however, that they would work longer at a time when the fast was over. I was very glad that I had brought some labourers with me, on whom I could depend for the work.

It is cheering to see a wilderness changed into a place where the sweet tidings of the Gospel shall be proclaimed to a benighted African Tribe, and where Jesus shall be worshipped *in spirit and in truth*. May the Lord own and bless this new Mission, and let His kingdom come into this country of heathen darkness!

Shortly afterward, however, symptoms of dissatisfaction appeared among some of the people. These feelings were excited chiefly by the investigation of Laminah Laih, and were occasioned in some degree by the arrival from the colony of the materials for building the Mission Houses.

Nov. 25, 1840—This evening, Namina Modu came to me with his interpreter; and told me, that a great many of the people were afraid on seeing the raft with the timber, supposing that we had come to take away their country. I told him that I was much surprised at the changeableness and fear of the people, as I thought we had given them sufficient evidence that we had not come from worldly motives. He replied, that he would call all the people together to-morrow; and then I must speak to them. I told him that I should be ready to do so; but directed my men to go on with the work, unless they were told to stop.

This meeting took place a few days afterward; and the result of it is thus stated by Mr. Schlenker:—

Nov. 30.—To-day I was informed that all was settled, that all were satisfied, and that we were allowed to build the houses, as the people were convinced we had come for a good purpose. At the conclusion of the assembly, the oldest chief got up, and said, "Let them build houses and sit down: we will be good to them, and they will be good to us. Formerly, all rafts were floated down the river FROM us; now one has come up to us; surely that cannot but bring good tidings." The assembly dispersed when it was getting dark.

Before the meeting, Namina Modu came and said to me, through his interpreter, "I love you very much, for the sake of the motives which have induced you to come here. I am ashamed to come to you, because you see my people so shifting about; but you must not fear."

In January 1841, the houses were completed, and the Missionaries took up their permanent residence at the Station.

*Visit of the Governor of Sierra Leone.*

The following account of the interest taken in the work, and the effective services rendered to the Mission by the late lamented Governor of Sierra Leone, Sir John Jeremie, will be read with melancholy satisfaction:—

Jan. 27, 1841—The Governor of Sierra Leone and his family, accompanied by his staff and a military escort, arrived here, in order to be present at the election of the new king, and to form a treaty with

him and the surrounding Chiefs. This treaty contains some articles of considerable importance; such as, preventing the exportation of slaves, and allowing the residence of a British Consul, and the free ingress and egress of Europeans, with liberty to practise and teach the Christian Religion. This, of course, is of peculiar interest to us; and occurring just as we are settling among them, we cannot but regard it as a favourable intimation from the Lord, that we are, in this undertaking, under His guidance and protection, and may also confidently expect His blessing. The Governor has shewn us great respect, and appears to be much interested in the work which we have undertaken.

Jan. 31—This being the Lord's Day, Mr. Schlenker was requested to perform Divine Service before the Governor and his whole party. The place selected for Divine Worship was a large yard, in the midst of which stands an extensive mosque. Here, where the deluded votaries of the False Prophet offer their daily prayers, prayer was offered to Him who is the True Prophet of His people: upon the Impostor's own ground we sang Immanuel's praise, and testified that *there is none other name under heaven given among men whereby we must be saved, but the name of Jesus.* [Mr. N. Denton.

*Choice and Coronation of Namina Modu as Ali Kali.*

Feb. 8.—To-day, the Chiefs fixed upon Namina Modu, who was Governor of Port Loko, and a son of the Ali Kali who preceded the last. He is the same individual who about ten weeks ago was engaged in clearing away the bush on the spot where our houses now stand. I think this choice is favourable to our cause, so far as man is able to judge. Laminah Laih, who shewed himself such an opponent to our settlement here, and his party, were opposed to the election of Namina Modu.

Dalla Mahomedu, the Chief at Medina, on the Bullom shore, is here, with a great number of his people. He no doubt has great influence here, as they would not elect an Ali Kali until he arrived. He, with a party of his people, called on me once, and was much pleased with the situation of our houses.

Feb. 13.—To-day, Ali Kali was crowned; and as soon as the ceremony was over, the Governor left for Sierra Leone.

[Rev. C. F. Schlenker.

Feb. 15.—From the 13th, the king

has been concealed, for the purpose of being instructed by the elders of the people in the various laws and customs of their country. To-day they brought him forth, and publicly proclaimed him as Ali Kali, and, as they express it, "put the country into his hand." It would be in vain for me to attempt to describe the various exhibitions, processions, and dances that have taken place all this time. There was in attendance a country band, consisting of drums, horns, and cymbals; but the postures of their bodies were much more striking than the harmony of their music. There were singing-men, and a great number of female singers. The dresses of these individuals, as well as their actions, were truly ludicrous; and as they performed their several exploits, they were greatly applauded by the multitudes who surrounded them.

For about three weeks after, the Chiefs were every day assembled in council, inquiring into aggressions and grievances during the last reign; or, to use their own phrase, "settling the country."

[Mr. N. Denton.

*Strong Testimony of Dallah Mahomedu in favour of the Missionaries.*

Notwithstanding all that had been done, however, the party who looked with suspicion upon the proceedings of the Missionaries were not quite satisfied. They charged the king with having sold the country, and receiving money in private; and they demanded that a yearly rent should be paid for the land. Another meeting was therefore held, at which Dallah Mahomedu again, in a remarkable manner, strenuously defended the Mission. His speech is thus described by Mr. Schlenker:—

*April 1, 1841*—Ali Kali related the whole matter, from the beginning, before the assembly; and asked me, before them all, whether he had received money from me in private; which, of course, I denied.

After this, Dallah Mahomedu rose, and told the people that they had no reason whatever to be afraid of us: they would not see muskets or powder in our houses; but plenty of books, which would shew them the way of God unto salvation. As to our paying rent for the land, he said he did not think it right that we should pay any; for it was a thing well known to them, that among themselves the priests did not pay any thing; on the contrary,

*Jan. 1842.*

they received tithes from the people. He added, "These people do not come to take away our wives, or to make our slaves free; but they will endeavour to promote peace among us."

To this, Mr. Denton adds—

After a few more remarks, he bore a delightful testimony to the character of the Christian Missionary, and the effect of prayer, in nearly the following words:—"I know well that God can stand behind these people. I lived in Sierra Leone when the French invaded the colony, and was close by the Missionaries' houses. I saw how kind they were, in protecting the people from their enemies; and while these proudly threatened them with destruction, they were engaged all night in prayer to God for their safety; and shortly after, to their astonishment and joy, they saw the French Commodore wrecked on the opposite shore." This he believed was a deliverance which God had wrought, in answer to the prayers of the Missionaries. He then called upon those present, if they had any objection to make, or wished to ask any questions, to come forth and do so then, or ever after to keep peace. As no one had any thing to say, he commended us to the care and protection of the king and the elders of the country.

The matter, however, was subsequently arranged by the Missionaries agreeing to pay a small yearly rent for the land occupied by them.

*Situation and Importance of the Station.*

The locality of the Mission is thus more particularly described by Mr. Schlenker.

*Nov. 27, 1840*—The spot fixed upon is a delightful place; as now, a good deal of it, being cleared, can be seen better than before. Many of the Timmanees, when they went up to see the spot, shook their heads, and said, "Ah, fine country! fine country!" It is on an elevated back-ground, just behind the middle of the different towns which constitute Port Lokkoh.

*Jan. 28, 1841*—The united population of these towns is about 2500. There is what is called Old Port Lokkoh, Port Lokkoh properly so called, Robatt, and Santugo; but all these nearly join, and may be considered as one town. We have a large field of labour open before us.

*April 1*—The ground measures about 600 feet by 400. Our School-house is

nearly in the centre of it; and the three dwelling-houses for Europeans are in a straight line on the top of the hill; so that there is a considerable space between each of them. The public roads, which pass along our land on the right and on the left, meet, a short distance behind our ground, in one road, which leads into the interior, to the Foulah Country, &c. From hence to Macbelih, by land, is one day's journey.

Mr. W. C. Thomson mentions a circumstance which shews the importance of this sphere of labour:—

In point of population and geographical position, it promises to be a highly important sphere of Missionary Enterprise. Being the thoroughfare of this part of Western Africa, between the interior and Sierra Leone, it is visited by the Natives of various countries lying to the eastward; and especially by the gold-traders, on their way to and from the colony. These are usually detained here for several days, both on their way to Freetown, and after their return to Port Lokkoh; and, as they are of an open and affable temper, they are easily induced to enter on religious discourse. Through the medium of the Arabic Scriptures, they may be led to at least such an elementary knowledge of the way of Salvation, as may lead to more serious inquiry and reflection on their way to their homes.

An example of these opportunities of intercourse with the Africans from the interior is related by Mr. Denton:

*March 25, 1841*—In the evening, a large party of strangers arrived from the interior, laden with gold; and the whole town went out to meet them, playing their music, singing, and leaping for joy. The languid appearance of the strangers in their travelling costume, after a journey of more than two months, together with the unadorned sincerity of the people in welcoming them to their town, was truly affecting.

*Customs and Superstitions of the Timmanees.*

The following Extracts from the Rev. C. F. Schlenker's Journal throw some light upon the state of education and religion among the Timmanees, and make us acquainted with some of their customs and cruel superstitions:—

*Nov. 20, 1840*—Usually, in the morn-

ing, from cock-crow to full daylight, and in the evening when it is getting dark, a number of boys sit in a circle, each one having a board in his hand with some Arabic words or sentences on it. These words are pronounced one after the other by all the boys at the same time, sounding them as they have learned from their teacher's mouth; but they do not know the meaning of the words. It is a regular chattering when such a number of boys begin to read. In the evening, they make a fire in the midst of the circle; which serves them for a light, and is kept up by wood, which some of the boys collect previous to their lesson.

*Nov. 21*—There are many Mandingoes here, who sit down among the poor Timmanees, and persuade them to put on the garb of Mahomedanism, and by this means get their living. The Timmanees know very little about Mahomed and his doctrines. They perform a few ceremonies; and learn some prayers, which they do not understand.

*June 16, 1841*—There are many Foulahs here, who all profess Mahomedanism: some of them come to our church. The present Ali Kali is a quiet sort of man, not so fond of war as the late one. I was told that the late Ali Kali, whenever he entered upon a war, sacrificed an unmarried female: after her head had been cut off, the body was laid on the ground, and every warrior had to step over it.

Girls of five or six years old are here frequently espoused to their future husbands, who are sometimes not less than thirty years old. From the time of their espousals until the marriage, the man occasionally gives a present to the girl, especially clothes. Sometimes he takes the girl forthwith to his own house, and trains her up till she is about twelve years of age, and then marries her.

*Commencement and Progress of Missionary Labour.*

The Rev. C. F. Schlenker and Mr. Denton, with the assistance of Mr. Thomson, have been engaged in translating the Holy Scriptures and the Liturgy into the Timmanee Language. The greater part of the Daily Services, including the Litany, has been completed.

*Public Worship.*

*April 11*—To-day I delivered my first discourse in Timmanee: but few of the Timmanees were present. However,

we must sow in hope. I have no doubt that a great field of labour is open for us here. After the Morning Service, I administered the Sacrament to the friends connected with our Mission here.

April 25, 1841.—In the afternoon, I had Service in Timmanee. I read a part of the first chapter of St. Matthew, and the whole of the second. After the Service, one of the Chiefs who was present requested that we would inform him whenever we were going to have Service, that he might always come. The people here do not know one day from another, and do not keep any Sabbath. I am sorry we have no bell here sufficiently large to be heard in the whole town.

May 9.—To-day, thirteen adults were present, among whom there were four females, decently dressed. Some of the Timmanees told us to remind them of the Lord's Day the evening before, that they might know it.

May 16.—About twenty persons came to-day, and seemed to be very attentive. Some of the Chiefs were present. The Timmanees think it strange, that, in singing, we should dwell so long on some words; and seem to be much interested in it.

June 16.—I spoke to the Timmanees from John iv. 24: *God is a spirit, &c.* I was highly pleased to-day to see some Timmanees coming to church dressed in a Sunday suit, in a superior manner: it was also cheering to see our little flock of children sitting quietly, decently dressed, and joining us in singing, and attempting to make the responses.

We feel very thankful that the Lord has given us such encouragement to go on in our work with perseverance and joy. There are, no doubt, many difficulties connected with the commencement of a new Mission; but the Lord is faithful, and His servants have the cheering promise, *Lo, I am with you always, even unto the end of the world*; and, *as thy days, so shall thy strength be.* [Rev. C. F. Schlenker.

School.

April 6.—We commenced our school. It had been previously made known to the king, and many of the people promised to send their children; but when it came to the point, they were very unwilling to do so. The first day we received only three, and the first week only four.

June 25.—For many weeks we had only four children at school; but now we have fourteen. [Mr. N. Denton.

June 4.—Our school is increasing; and

consists now of ten children, among whom there are four girls. I think it a very favourable sign that we have some girls, as the Timmanees and Mahomedans do not bestow that education on the females which they do on the males. [Rev. C. F. Schlenker.

## Australasia.

### New Zealand.

#### KAPITI.

*Circumstances under which the Station was formed.*

At pp. 384, 385 of our Volume for 1840, an account was given of the remarkable manner in which religious knowledge had been introduced, and Christian Worship established, among the tribes residing in the neighbourhood of Cook's Straits. It appears, from the communications of the Rev. Wm. Williams, that a Native, named Ripahau, or Matahau, who had received the principles of Christianity at Paihia some years ago, returned home to his friends at Rotorua. After living for a time in Mr. Chapman's neighbourhood, he went, about five years ago, to Kapiti, where he continued to be actively employed in diffusing a knowledge of the Gospel. An application for Teachers had been previously made to the Missionaries by Rauparaha, the principal Chief of that district. This application, which was made by Letter, was afterward followed up by a personal request, through the Chief's two sons or nephews, who arrived in the Bay of Islands in September 1839. These two Chiefs were able to read well; and they gave many interesting details of the progress of the work in that quarter, which had been carried on through the agency of the single individual before mentioned. An interesting account is given, in the following communications, of the labours of another Native, who had been baptized at Waimate by the name of Richard Davis, and who came to the neighbourhood of Cook's Straits about the time when the two



Chiefs left that place for the Bay of Islands.

An appeal, so urgently pressed, to occupy a field of labour so important and promising, could not be resisted; and, accordingly, the Rev. Octavius Hadfield was appointed to that district.

*Favour and Hostility of Natives.*

Kapiti, or Entry Island, lies off the extreme south-west coast of the Upper Island. Mr. Hadfield thus speaks of his reception:—

Accompanied by the Rev. Henry Williams, I arrived here November 18, 1839; when we found the two tribes in this neighbourhood, the Ngatiawa and the Ngatiraukawa, at war. The Ngatiawa wished to live in peace, and to hear the Gospel; the Ngatiraukawa being much opposed to both. Through the mediation of Mr. Williams, a suspension of arms was agreed on; though a secret wish for war still existed on one part. I found it absolutely necessary, in order to put a stop to the war, as well as to have a *door of utterance* opened for the preaching of the Gospel, to have a house in both tribes, which are situated within about twelve miles of each other; the one at Waikanai, the other at Otaki. My usual practice is, to remain about a week at a time in each place.

From my first arrival, the Ngatiawa tribe have paid great attention to the Word of God. The usual attendance at Divine Service on the Lord's Day is about 500, in the Pa in which I reside; and the attendance at school daily is about 100. I ought however to remark, that vast numbers, who do not attend school, learn to read and write, by possessing themselves of a book, or part of a book, and spelling it over till they are fully acquainted with every word in it. Before my arrival, also, a Native, formerly instructed by the Rev. W. Williams, had taught some to read and write; and many manuscript books were in use.

From the Ngatiraukawa tribe, on the other hand, the Gospel has met with determined opposition from all the chief and leading men. Their argument is, "Why did you not come here before? You allowed your countrymen to teach us the use of guns, powder, balls, and rum; and then you come and tell us to leave them all, for your book."—I cannot but regret

that the Natives of this part of the land were not visited earlier. But, however hard these people may be, they are not the less on that account objects of Missionary labour. I must, however, gratefully acknowledge, that many of the young people attend, as well as many slaves; and at Otaki, without alluding to the villages around, I sometimes have 200 at Divine Service on the Lord's Day. The school also goes on well.

*Great Access to Natives.*

To give any thing like an accurate estimate of the number of Natives connected with me, who daily meet for Prayers in this neighbourhood, is impossible; but I can confidently state that it is not below 4000. This is an important Station, from one fact; namely, that Natives living on the other side of the Straits, most of them belonging to the Ngatiau tribe, are continually arriving and departing; so that they hear the Gospel here, and take books, &c. with them. We have three schools in Queen-Charlotte's Sound, carried on by Natives. The Ngatitao tribe, of which Rauparaha is the Chief, are in immediate connexion with me.

I must mention, that, since my arrival, I have paid several visits to the southward, as far as Port Nicholson; as well as several to Wanganui. I have also taken a journey along the coast as far as Parauaki, which I reached on Feb. 17th, being about 170 miles distant from Kapiti. From Wanganui, which was visited on our first arrival, I passed through Waitotara, Patia, Ngatiko, and Otumatua, till I reached Ngamitu. No Missionary having ever visited these people, they crowded round me to seek instruction, and my soul was continually refreshed in seeing so many apparently willing to attend to the Word of God. Taranake had been visited by Christian Natives from Waimate, so that many hundreds assembled at all the above places for worship. I longed to remain longer with them; but felt that my duties called me back to Kapiti.

In another Letter, dated Feb. 11, 1841, Mr. Hadfield makes the following cheering statements respecting the

*Rapid and Steady Progress of the Gospel.*

I am thankful to say that the Gospel is making a rapid yet steady progress: the strongholds of Satan are one by one

giving way before the all-powerful influence of the Spirit of God. The ancient superstitions are fast vanishing, and now find but few advocates: the worshippers of the old Atua go through their ceremonies in private, and shun the light of day. Among both the tribes by whom I am surrounded, the Word of God is listened to with more attention from month to month. One happy effect of the Gospel, which Infidelity itself cannot deny, has been the entire cessation of war. These tribes, though engaged in a sanguinary war on my arrival, have now established peace; and the Chiefs of either tribe visit the opposite one without fear or suspicion. There is a great spirit of inquiry among the Natives: I am careful, however, not to baptize, without evidence of the pre-requisites—faith and repentance.

I have established 18 schools, in which more than 600 daily meet for instruction.

#### *Visit to the Middle Island.*

In December last, I made a most interesting visit to the opposite side of the Straits. After waiting some time for a vessel, I crossed in my boat, and reached Queen-Charlotte's Sound, where I was well received by the Natives, who belong to the Ngatiawa Tribe, and are related to the people among whom I live at Waikanai. I found several well-built Places of Worship; one especially at Okukari, about sixty feet in length. At this place there are several schools: in one, which I established six months before, about eighty adults attend daily. They many times inquired whether there was no Minister to live among them. I could only tell them, that if they believed in the Gospel, the Lord would provide for them.

Labouring alone in much weakness, in this land of darkness, I greatly need the prayers of those who take an interest in the extension of the Gospel.

The Rev. Henry Williams thus speaks of the

#### *Useful Labours of Matahan.*

Nov. 22, 1840—We went over the ground on which the late battle was fought—owing to the payment for Port Nicholson not being generally distributed. For a native affair, it must have been very desperate, the unevenness of the ground bringing the parties into close combat. Rau-paraha's people led the attack, and were defeated by the people of Waikanai. The old Chief himself was not present. I was

shewn the sepulchre of their enemies, whom they buried with military honours, with their garments, muskets, ammunition, &c.; not reserving to themselves any thing which had belonged to them. This is a new feeling, arising from the great change which the introduction of the Gospel has effected among them. We saw their late chapel, a very large one, which they were obliged to leave, owing to the war: they have now a new one in the Pa. These chapels, and many others around, were built through the influence of a young man instructed in the Paihia School, named Matahan. He lived many years with my brother, and afterward with me; and returned some years ago to his relations at this place, among whom he has laboured with astonishing zeal and perseverance. He has taught very many to read; and has instructed numbers, as far as he is able, in the truths of the Gospel; so that many Tribes, for some distance round, call themselves Believers, keep the Lord's Day, assemble for Worship, and use the Liturgy of the Church of England. The schools, also, are numerous. I felt that our Boy Matahan had set an example, which ought to rouse the Missionaries to every exertion, and act as a powerful appeal to the friends of the Society at home.

#### WANGANUI.

#### *Occupation of Wanganui as a Station.*

The Rev. John Mason and Mrs. Mason, accompanied by Mr. Richard Matthews and his wife, were appointed to this Station. In a Letter, dated Sept. 20, 1840, Mr. Mason describes his proceedings, from his arrival up to that period:—

We arrived at Wanganui on the 20th of June. The Natives, having heard that we were coming, had commenced building raupo-houses for us. A tent was our only habitation for twenty days, by which time our houses were finished; and although it was the winter season, and the nights frosty, yet our health was not injured by this unusual exposure to cold, our strength being proportioned to our day. The Natives received us very gladly: to many parties, who came three and four days' journey to see and welcome us, I gave Prayer-books and Catechisms.

#### *Promising State of the Natives.*

The district of Wanganui takes its

name from the river; which is nearly half a mile in width, and, like most rivers on the western coast of New Zealand, has a bar at its mouth, over which there are two fathoms and a half of water at ebb-tide. Two miles up the river are a number of native huts, on both banks; and here our houses are situated; Mr. Matthews' on the north, and mine on the south side of the river. Previous to our arrival here, these native huts formed the temporary residence of the Natives during the fishing season; their Pas and cultivations being up the river, extending from one to five days' journey inland. In lieu of these temporary huts, they are now building more substantial houses, we hope for their permanent residence: yet it will be our duty and endeavour to go up the river as frequently as possible, to visit the Natives at their Pas. I have just returned from an interesting four days' journey up the river, about one hundred and twenty miles. In this distance, there are numerous small villages on the banks; and eight large Pas, in four of which they have a sort of chapel, in which the Natives assemble for Morning and Evening Prayer. When I spoke of Jesus, the Way of Salvation, they always listened with profound attention. May the Lord give His Word free course, that His name may be glorified in the salvation of this people!

*Destructive War between the Taupo and Taranake Natives.*

About the middle of August, the Natives of this place were greatly alarmed by the report of a fighting-party being on their way from Taupo, with the intention of exterminating all the Natives between Taranake and Wanganui who had embraced Christianity. This party, in number about 130, was composed of such Natives about Taupo as have always been averse to the Gospel of Peace; Messrs. Chapman and Fairburn having visited them occasionally. They took their route down a small river called Waitotara, twenty miles distant from Wanganui. At the mouth of this small river, Natives from Taranake and adjacent places had assembled, to defend themselves: and, on the arrival of the hostile party, two of the Christian Natives were sent into their camp to propose terms of peace, and to speak to them the Word of God. These ambassadors were taken prisoners, and forbidden to speak. All

our efforts to persuade the aggressors to return home were unavailing: a battle was fought on the 24th of August, and terminated in the slaughter of 100 of the Taupo Natives, and eight of the Christians. In the midst of the battle, both parties ceased firing, and performed their respective religious services; that is, Christian and Heathen. The principal Chief of the hostile party escaped with a ball through his right side, below his chest: he was conveyed to Wanganui, where I supplied him with food and medicine. While I dressed his wound, I spoke to him of the wounds of Jesus; and he told me, if he recovered, he would become a Missionary: in three weeks he was sufficiently restored to return to Taupo.

Respecting this distressing engagement, Mr. Matthews adds the following particulars, in a Letter dated Nov. 13, 1840:—

The fight took place on the 24th of August; and after about three hours' firing, the Taupo Natives were completely beaten. I went up to the Natives soon after the firing had ceased, and begged hard that the rest of the Taupo Natives might be saved, till we could hear from the Government; but to my earnest request the victors were quite deaf, for, in less than an hour after I had been to them, they got up, as one man, and killed their prisoners; thinking it but right to destroy those who had come with the determination to kill and destroy all they could. Those who escaped, made their way through a shower of balls.

It is exceedingly painful, that those who bear the name of Christians should exhibit so little of the spirit of the Gospel. Truly may it be said of the Waitotara Natives, as it was of Simeon and Levi, that *their anger was fierce, and their wrath cruel*. At the same time, it is not to be expected, that those who have adopted the profession of Christianity through the teaching of imperfectly-instructed Christian Natives should at once forsake the deeply-rooted principles of revenge, which have for ages been the most distinguishing feature in the New-Zealand character. The conduct of the Wanganui Natives, as described in the

following extract from the same Letter of Mr. R. Matthews, furnishes a pleasing contrast to that just related :—

We have hitherto gone on slowly, but progressively; and I am thankful to say, that when the Natives of Taupo crossed Wanganui River, near the most populous settlement of the Natives, only two joined the flight, although they were nearly related to them. Several of our Natives went to Waitotara, and tried hard to persuade them to return; but the Taupo Natives, being a wicked, daring set of men, would take no counsel. I saw the Taupo Natives early in the morning, before the firing commenced; but they would not listen to my advice. I have often been told by our Natives, that if it had not been for the little knowledge which they have acquired of the Gospel, they should all have joined the fight, and even now be seeking revenge for the loss of their friends and relations who have fallen in the late wars. Before our arrival here, they had only Native Teachers, and they but little acquainted with true Religion; so that their knowledge of the nature of true godliness is but very imperfect at present. The visits, however, of the

Rev. H. Williams and others have had, by God's blessing, a good effect upon their minds, and will, we hope, ultimately issue in their everlasting peace.

We make one more extract from Mr. Mason's Letter, illustrating his labours at this Station :—

#### *Commencement of a Church.*

The Natives are just commencing a Church, in the same style as our houses. Hitherto we have assembled in the open air, for Divine Service, School, &c. Mrs. Mason has a school for the females every forenoon, Lord's Day excepted. We have much need of the continued prayers of all our Christian friends, that, being endued with more of the mind that was in Christ Jesus, we may faithfully accomplish the work which He has given us to do.

The valuable services of the Rev. G. A. Kissling, who has laboured for about eight years in the West-Africa Mission, but whose health does not admit of his returning to a tropical climate, have been appropriated to the Western District; and he and Mrs. Kissling are now on their way to New Zealand.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Bishop of New Zealand*.—On the 23d of December, the Bishop embarked at Plymouth, on board the "Tomatin;" but the wind detained the vessel till Sunday the 26th, when she sailed with a fair breeze. The Bishop had preached on several occasions; and closed these Services with a Sermon at St. Andrew's, Plymouth, on the morning of his embarkation, from Matt. xxvi. 29, in behalf of the Propagation and Church Missionary Societies; after which the Lord's Supper was administered to more than 200 Communicants, including nearly 50 Clergymen. The following is a list of the passengers connected with the Mission :—

Rev. W. C. Cotton, M.A. and Rev. Thomas Whytehead, M.A. Chaplains to the Bishop—Rev. Rob. Cole, M.A. Missionary of the Society for the Propagation of the Gospel—Rev. Wm. Remy, M.A. and Rev. Wm. Dudley, M.A., Missionaries of the Church Missionary Society—Mr. Henry Butt, Mr. Evans, and Mr. Nihill, Catechists, and Mr. and Mrs. Bambridge, Schoolmaster and Schoolmistress, on the List of the Society for the Propagation of the Gospel.

*Christian-Knowledge Soc.*—A Grant of 500*l.* has been placed at the disposal of the Archbishop of Canterbury and the Bishop of London,

in aid of the Mission among the Druses noticed at pp. 493, 494.

*Church Miss. Soc.*—The Rev. Frederick A. Hildner (p. 428) was admitted to Priests' Orders, and the Rev. John R. T. Lieder, Mr. Isaac Brittain, and Mr. Samuel Franklin to Deacons' Orders, by the Bishop of London, on the 19th of December—Mr. and Mrs. Hildner left, on their return to Syria, by way of the Continent, on the 6th of January, and arrived at Paris on the 8th—The state of the Rev. G. A. Kissling's health having unfitted him to resume his labours in Sierra Leone, his services have been transferred to the New-Zealand Mission—Mr. Seymour Mills Spencer and Mrs. Spencer embarked at Gravesend on the 6th, and Mr. and Mrs. Kissling at Plymouth on the 16th, and sailed from Plymouth, on board the "Louisa Campbell," on the 17th of January, for New Zealand.

The appeal made to Clergymen at home to offer themselves for New Zealand has not been in vain. Two Clergymen, whose services have been assigned to this Mission, as has just been stated, are now on their way, in the same ship which conveys the Bishop of New Zealand to his Diocese.

*Baptist Miss. Soc.*—Mr. Ellis arrived from Calcutta on the 2d of December. Mr. and Mrs. Sturgeon embarked for Fernando Po, in the "Palmyra," on the 16th of December.

The Society has reached the Fiftieth Year of its labours, having been formed at Kettering on the 2d of October 1792. It is intended to celebrate the Jubilee on this occasion.

*Wesleyan Miss. Soc.*—Rev. Wm. Hudson and Mrs. Hudson embarked for Barbadoes, on board the "Elizabeth," on the 27th of October.

On the 6th of December, the Rev. John Brown embarked, in the "Ludlow," for Antigua and St. Kitt's.

*Home and Col. Inf. Sch. Soc.*—The Committee have appointed Mr. Bilby, late General Superintendent of the Schools of the Mico Charity in the West Indies, and at one time Master of the Chelsea Infant School, to be their Inspector of Infant Schools. The usual Half-yearly Meeting of Teachers took place at the Model School, on Wednesday the 5th of January. Many new prints were exhibited. A second Volume of Model Lessons was announced in the press.

*Anti-Slave-trade League*—The British Government has succeeded in inducing France, Prussia, Austria, and Russia to join her in declaring the Slave Trade to be PRACTIC. The formation of this Noble League is some alleviation for the temporary failure of the Niger Expedition.

#### WEST AFRICA.

*Niger Expedition*—Since our Remarks at pp. 17, 18, on this Expedition went to Press, despatches, received from Rev. Messrs. Schön and Müller, dated October and November last, communicate very afflicting intelligence from the Expedition. In consequence of the prevalence of fever, the "Soudan," was sent down the river, from the Confluence, on the 19th of September, with the sick; it having been determined, after a careful consideration of the state of the Expedition, that the other two vessels should prosecute its object—the "Wilberforce" proceeding up the Tchadda, and the "Albert" up the Niger. Two days after, on the 21st of September, the fever had so far prevailed in the "Wilberforce," that she also was compelled to return to the sea. The "Albert" prosecuted her voyage up the Niger; Capt. Trotter being desirous, if possible, to reach Rabbah. By the time, however, that the "Albert" reached Egga, about half way between the Confluence and Rabbah, the ravages of fever compelled that vessel also to return to the sea; and she reached Fernando Po on the Evening of the 17th of October. Capt. Bird Allen was attacked with fever on the 21st of September, shortly after the departure of the "Wilberforce." He lingered on till the 25th of October, when he peacefully departed this life, in the faith and hope of the Gospel. Capt. Trotter had suffered from fever; but was convalescent on the 28th, the date of the Rev. J. F. Schön's Letter. Mr. Schön had had fever; but had been mercifully preserved from any severe attack.

*Church Miss. Soc.*—Mr. T. Peyton, in a Letter

dated Freetown, November 27, 1841, states that Mr. and Mrs. Beal, Mr. Denton, and Mrs. Ilott, were suffering from an attack of fever.

#### INLAND SEAS.

*Bishop of Jerusalem*—The Bishop reached Lisbon on the 13th of December, after encountering a terrific gale. On the 19th he arrived at Gibraltar; and preached at the Garrison Church on the 21st. On Christmas Day, the Bishop and his Company arrived in perfect safety at Malta.

*Church Miss. Soc.*—Rev. C. F. Schliez is again suffering from severe indisposition.

#### INDIA BEYOND THE GANGES.

*American Board*—Rev. Stephen Johnson, I. P. Stryker, and W. T. Van Doren, who embarked (see p. 312) at Boston for Batavia in November 1840, arrived at Batavia on the 18th of March. Mr. Johnson re-embarked on the 8th of April, for Singapore; where he arrived on the 21st, and expected to leave in four or five days for Bankok. Messrs. Stryker and Van Doren are expected to join the Mission in Borneo.

#### WEST INDIES.

*London Miss. Soc.*—Mrs. Holland, Wife of Rev. Edward Holland, of Jamaica, entered into her Rest on the 15th of October.

#### UNITED STATES.

*American Board*—On the 14th of October, Rev. B. C. Meigs, and Rev. Samuel G. Whittlesey, Robert Wyman, and John C. Smith, and their Wives, embarked at Boston, on board the "Brenda," Capt. Ward, for Colombo. From that place they will proceed, by the earliest opportunity, to join the Mission in the Jaffna District. Mr. Meigs was one of the company of Missionaries who commenced the Ceylon Mission, and the second company sent from the American Churches to the Heathen, having embarked at Newburyport 23d of October 1815. Having been absent from his native land nearly twenty-five years, Mr. Meigs arrived in Philadelphia, with his family, on the 9th of May 1840. Mrs. Meigs remains in America, with her children, for the present.

*German Lutheran Church*—In company with the Missionaries of the Board mentioned above, the Rev. Mr. Heyer, of the German Lutheran Church in the United States, also embarked; expecting to commence a Mission, under the auspices of his own Communion, among the Telogoos, north-west of Madras.

*Board of Missions*—It should have been stated at p. 472 of our last Volume, that the Rev. Ira Tracey and his companions arrived at Philadelphia on the 7th of August, instead of New York on the 9th.

*Baptist Board*—About to sail for the Burmah Mission, in the "Louvre," from Boston, Rev. Cephas Bennett and Mr. J. H. Chandler, with their Wives, and Miss M. Vinton and Mr. L. C. Avung.

*Presbyt. Board*—On the 13th of September, Rev. John Wray and Rev. Levi Janvier, with their Wives, embarked in the "Washington," Capt. Taylor, for Northern India. Mr. Wray will be stationed at Allahabad, and Mr. Janvier at Loodianah.

# Missionary Register.

FEBRUARY, 1842.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 45 of the Number for January.)

### South Africa.

(Continued.)

#### GLASGOW MISSIONARY SOCIETY.

THIS Society has been divided into two, which respectively adopt the appellation, of the "Glasgow Missionary Society, adhering to the Principles of the Church of Scotland;" and the "Glasgow African Missionary Society," which obtains its support chiefly from what are denominated the Relief and Secession Churches.

*GLASGOW MISSIONARY SOCIETY,  
adhering to the Principles of the Church of Scotland.*

The Rev. Wm. Govan and Mrs. Govan arrived at Cape Town on the 9th of December 1840: they proceeded to Port Elizabeth on the 22d, arrived there on the 31st, and on the 16th of January 1841 reached Lovedale—P. 39.

*Lovedale*, 60 miles from Grahamstown—John Bennie, Wm. Govan: Robert Balfour, *Nat. As.*—Kraals, 220; Families, 1540; Individuals, 7700—Pp. 39, 40.

The Seminary was opened on the 21st of July, and 11 Natives have been admitted.

The Missionary Seminary is built on a descending slope, allowing a view from the front. The erection itself consists of two stories, with cellars underneath the front range of rooms. The entire length of the building is 54, and the width 26 feet. Two wings have been added. Each is 31 feet in length, and projects about five feet in front of the main building at each end. They are 15 feet wide, but only one story in height.

[Report.

The following instance of the collision caused by the opposition of Christian Principles to immoral customs is given by Mr. M'Diarmid. The case occurred at Lovedale:—

A young woman was sold by her father for thirteen head of cattle. The purchaser was willing to give only twelve; and to induce him to add one more, the father said, "Give the additional beast, and you may treat my daughter as you please; and should you even kill her,

Feb. 1842.

there will be no guilt." The man, on these terms, gave the thirteen, and the young woman became his. She has since been in the habit of attending worship at Lovedale; and has been so impressed with the Truth, as to see the evil of many heathenish customs, and has felt it her duty to discontinue painting her person and attending the native dances. At this her husband became highly offended; and her father refused to interfere, being afraid of forfeiting his cattle dowry. Her husband, therefore, was left to enforce his demands; and she as steadily refused. On the Sabbath, she came here to Church; and her husband, accompanied with two other men, followed in quest of her. They refused to enter, but took up their position at the entrance, watching her departure. Mr. Bennie went out and spoke to them; but they, full of wrath, refused to listen. When the females left the Church, and made toward Mr. Bennie's house, she was met by her husband, who insisted on her returning forthwith. She attempted to pass him, when he attacked her with his staff. Robert Balfour interfered; and her mother persuaded her to return with her husband, bad as matters were. She complied; but in the course of the night she again returned, stating that she had been beaten all the way home, about four miles; that she had asked to be allowed, at least, to pray; but after being allowed, was again interrupted, with the question, "What are you praying about?" and her husband told her, that the very next day she should get herself painted, and prepare for the unseemly dance. After consultation, Robert Balfour went to her husband, and proposed that his wife should return, on the condition of her being exempted from what she considered

*Glasgow Missionary Society—*

sinful. On these terms she has returned.—The poor oppressed females of this country have much to endure, on becoming Christians.

**Burnhill**, 17 or 18 miles E of Lovedale.—James Laing, Mr. M'Diarmid: Charles Henry, Tente, John Muir, Umtinjana, *Nat. As.*—Kraals, 270; Families, 1890; Individuals, 9450—Pp. 39, 40.

The attendance at Church is larger than usual. Yesterday there were about 230 present. Nor is this peculiar to our Station: at some Stations the Natives are crowding to hear the Gospel more than they are with us. In November, the passages and every spare inch of ground were fully occupied. There would be about 250 persons present, beside little children. After filling the Church, there were about seventy left outside, who were addressed by Mr. M'Diarmid in the open air. [*Mr. Laing.*]

In October 1840, there were 80 young persons attending school within the district. Of these, 44 were females, and 36 males. Of these, 58 appeared at the examination, in European Clothing. And shortly after, the gross number amounted to about a hundred. In Mr. Laing's own school there were, at the examination, 47; 19 of whom were reading the Scriptures in Caffre, and 13 the Testament in English. [*Report.*]

**Pirrie**, 19 or 20 miles E of Burnhill.—John Ross: Joseph Williams, *Nat. As.*—Kraals, 165; Families, 1155; Individuals, 5775—Pp. 39, 40.

From Letters received from Mr. Ross, it appears that the small-pox was making great ravages, and on the 8th of October had reduced the number of pupils from 37 to 14.

The people also hearken. They say now, that there is a God. When I go to their places, they call on one another to come and hear. There was a person, who died lately at this place, that prayed much. They see, though dimly; and not as before, when it was quite dark. The seed is now sown; and if there was strength, there would be prayer that the seed might grow. I know one person, at this place, who is weeping over himself, because he feels the burden he is bearing to be heavy. I asked him about himself; and he said that he felt the sins which he had committed before hearing the Word, and the sins which he has since committed, to be very heavy. [*Joseph Williams.*]

It is now the sowing-time. The tree, by which the Natives are guided in this, is covered with scarlet blossoms without a single green leaf to relieve the eye; and we have also, according to the promise, the early rain. But the poor Caffre sees not Him who cansteth the trees to put forth their foliage, and who renders

to him the seed he has sown a hundred-fold. An exception to this, however, fell under our notice. When conversing with Anna, Hoe's wife, she told us, that before her mother had heard of a Teacher or of the existence of God, she would sometimes look up to the heavens, and then to the earth, saying to herself, "Who made these things?" She used also to point to the grass and corn, asking those about her who made them? And these inquiries led to the conclusion, that they must have been the work of some Great One; but beyond this they could not find their way. When Dr. Vanderkempt came to this country, his instructions were blessed to the saving of her soul. She now discovered great hungering and thirsting after the Means of Grace, and was zealous in communicating them to others. She spoke to all around; and notwithstanding their indifference and opposition, she persevered. She was herself unable to read. After the death of Dr. Vanderkempt, she earnestly longed for another Teacher: and in these circumstances, with nothing but the darkness of heathenism all around, she and two or three other native females continued to cherish among them the faith of the Gospel: one of whom is still living. At last a Missionary came. She hastened to the Station; where she lived for some years, and died trusting in Him whom her soul loved. [*The Same, SOUTH AFR.*]

**Kweleha**, nearly 70 miles E of Pirrie.—James Weir: Thomas Hor, *Nat. As.*—Pp. 39, 40.

The first thing done, to relieve us from the confinement of the waggon, was to collect a quantity of poles about four inches thick and eight feet long. These were put into the ground, in a circular form, with a diameter of about sixteen feet; each pole being at the distance of about two feet from the other. The poles were then wrought with twigs; and a roof of the same materials put on, which was afterwards thatched with long grass. Two windows, containing each four panes of glass, were then inserted on opposite sides; and the walls were plastered, both outside and in, with clay.

[*Mr. Weir.*]

A more commodious Mission House has since been erected: and the former is fitted up with forms, and serves the double purpose of a Church and School House.

[*Report.*]

Some respect for the Station has now begun to appear among the Natives. One of the Chief's counsellors, who was, on our arrival, our greatest enemy, has of late afforded us many marks of confidence. Formerly he would on no account attend Worship himself, and he refused to allow his children to come to school. Now he is seldom absent on the Sabbath, and he brings his wives and children with him. On the occasion of a marriage in the neighbour-

hood, when dancing was kept up during four days, which included the Sabbath, the person now spoken of, being one of those who attended it, on the approach of the Sabbath fairly broke from his party and attended Church with his family, and persuaded others to do the same; so that the attendance on that day was very much as usual. The average attendance for some time past has been between 50 and 60. The number attending school varies from 12 to 25.

[Mr. Wete.

#### GLASGOW AFRICAN MISSIONARY SOCIETY.

*Chumie*, in Caffraria—Wm. Chalmers: Thomas Brown, Edward Irving, *Fostiri*, Cotti, *Nat. As.*; Eliza Chalmers, *Teacher*—Dukwana, *Nat. Printer*—Schools, 6; Scholars, 185.

Seven Converts have been baptized during the year, and several persons have been received into the class of Candidates for Baptism.

[Report.

Yesterday I set apart Dukwana to the office of Elder, which seemed to excite much interest among the people who were present. Upward of 240 persons were present, and all behaved with much decency. According to previous intimation, I gave the people an opportunity, when they were dismissed, of making a voluntary collection at the Church-door—the first of the kind. The new Caffre Elder stood at the Church-door and received the offerings from the people; when the sum of thirty-one shillings was collected. As a commencement has been made, I intend to do so on every Sacrament Day, which is once in the four months. I am much pleased with the free-will offering in money, in the moneyless land of Caffraria. In the afternoon, I administered the Lord's Supper to the native communicants: 24, with much apparent devotion, commemorated a Saviour's love and death. I found my new Elder very useful: he performed his work with much satisfaction and becoming decency.

[Mr. Chalmers.

I am glad to inform you, that the Professed Converts to Christianity are anxious to have their children instructed in the Word of God; but the generality of the nation rather hinder their children from attending on instruction; and many will not permit their children to attend our schools, even when they have nothing else to do.

[The Same, 7th of April.

When I entered the Church on Tuesday Evening, 11 persons presented themselves to be admitted into the class of candidates: and when

I asked them the question, What do you want here? the reply was, "We feel we are sinners. We have heard the Gospel-call: we wish to serve God." Looking to them, and knowing some of them from their childhood, I could have asked, *Can any man forbid water, that these should not be baptized?* But patience does well to be exercised. After examining them as to their motives, I have admitted them all as Candidates for Baptism. [The Same, 30th of Aug.

*Iggibigha*—Robert Niven: Thomas Campbell, *Artisan*; Margaret M'Laren, *Teacher*.

The influence of Mr. Niven's labours among the tribe with whom he is located, is cordially recognised by the Government Superintendent. He says: "It is worthy of remark, that I have only received information of three cases of thieving among Uno's people, since Mr. Niven began his labours among them. It is now the best-conducted tribe in Caffraria, which is demonstrated by the Government Reports."

Mr. Niven has fixed on commencing a kind of subsidiary Station, about seven miles distant from Iggibigha, on the Keiskamma. [Report.

*Glenthorn*, on the Mankazana—Ebenezer D. Hepburn: Peter Withers, Master of the Academy.

On the 14th of October 1840, the Rev. Mr. Hepburn and Mrs. Hepburn, and Mr. and Mrs. Withers, Teachers, sailed for Cape Town, and arrived there on the 30th of December. Mr. Hepburn and Mr. Withers have proceeded to Glenthorn, where the Rev. John F. Cumming has been labouring since the 14th of November 1840: and Mr. Cumming, and Mr. Campbell of Iggibigha, have proceeded to Caffreland Proper. Mr. Cumming is learning the Caffre Language; and Mr. Campbell has commenced a Station near Fort Wiltshire. Mr. Withers is dependent on the Colonists for his support; while, as opportunity permits, he will indirectly help the Mission.

The establishment of a Seminary in connection with the Glenthorn Church will, I have no doubt, impart an impulse to the cause of Christ in this quarter, which few of its friends, perhaps, ever anticipated. Mr. Withers assumes its superintendence with prospects of encouragement beyond the most sanguine expectation of its friends.

[Rev. J. F. Cumming, 2d March.

#### WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

*Cape Town*, with Out-Stations—Thomas L. Hodgson, Richard Haddy, Edward

Edwards, James Smeeth—Teachers: Salaried, 5; Gratuitous, 40—Members, 222—Scholars, 847—Pp. 40, 41.



*Wesleyan Missionary Society—*

In the early part of the year, a painful indifference to the interests of Religion appeared, a loss of spirituality was manifested among some of the Members, and a decrease in the congregation was observable: but since additional help has been sent from home, and the plans of the Circuit have been brought into steady operation, there has been an increase of hearers, and impressions have been made on the minds of many, especially the young.

At the Deep River, intimately connected with the Wynberg Station, we have Service twice a week in Dutch. For some time, nothing of a very encouraging nature appeared; but latterly, a decided improvement has taken place.

Our people at Stellenbosch appear again united, and we trust are seeking a larger measure of heartfelt Religion. The attendance of our Members upon the Means of Grace is encouraging; and several of our Society travel a number of miles to hear the Gospel preached on a Week-day Evening.

At the Somerset Station, there are several persons, formerly Slaves, who are savingly converted to God, and adorn their Christian Profession. There are a goodly number of praying individuals in this Society. *[District Report.]*

The Rev. T. L. Hodgson, Chairman of the Cape District, has recently paid a visit to the Stations in the interior of South Africa; and we shall subjoin some portions of his Journal, as those Stations pass under review.

*Lily Fountain:* near Khamiesberg, in Little Namaqualand — 1807 — Joseph Jackson, jun. — Teachers: Salaried, 1; Gratuitous, 5—Members, 92—Scholars, 210—P. 41.

This Station has suffered a severe loss, by the death of Peter Links, one of its most active class-leaders. But this circumstance, instead of stopping the progress of the Work of God, furnishes another proof that He can remove his servants and yet carry on His Work. In the absence of any thing extraordinary, there has been a small but regular advance. The religious experience of the members generally, in the midst of difficulties, is satisfactory, and their conduct consistent. Four adults have been baptized during the year, who still maintain their integrity. The desire of the people to hear the Word of God is manifested by the numbers which flock to His House, and the attention which they pay while it is expounded.

*[District Report.]*

Mr. Hodgson visited Lily Fountain in his homeward route from Nisbet Bath. The following extracts are taken from his Journal:—

*April 6, 1841*—I rested last night at a place adjoining Sand Fountain, and this morning pro-

ceeded to the Great River, which we found unfordable. The two men who accompanied me took the necessary measures to swim us over, which was effected without loss of any article, or personal accident.

I landed on the opposite shore, not a little fatigued with the exertion; thankful, however, that the greatest point of difficulty and danger was overcome, and that I was so far on my journey to my family and my work in Cape Town. Four hours' travelling brought us, at a late hour, to the point where the grass entirely ceased, in consequence of a flock of locusts having passed in a direct line through that part of the country, and destroyed every appearance of verdure, leaving only what they were unable to devour.

*April 12*—This being the day appointed for the Missionary Meeting, a Prayer Meeting was held a little after sunrise; and at ten o'clock I preached. In the afternoon, the bell announced the hour for assembling in the Chapel, for the Annual Meeting; which was opened by singing and prayer by Mr. Jackson, who also introduced the subject of the Meeting to the audience. I followed, with some general observations as to Missionary Labour. Five of the Natives afterward addressed the Meeting, in a manner calculated to call forth the best feelings of the Christian's heart. The Meeting was a good one: a Divine Influence rested upon us; and I am satisfied that their liberal contributions arose from a Christian principle of love to God.

At the close of the Meeting, the voluntary contributions of the people for the year were presented, and the amount was 18*l.* 2*s.* 8*d.* During the making of the Collection, twenty-one little children, some of them but half clad, approached Mr. Jackson with a halfpenny, nine with a penny, and two with three-halfpence; and the cheerfulness depicted on their swarthy countenances affectingly conveyed to my mind the impression, that they felt themselves honoured in being permitted to cast in their mite into the Lord's treasury.

*April 15*—I visited this Station in the month of April 1825, just seventeen years ago; during which time it has been a great blessing to the many hundred persons connected with it as a Missionary Institution. Their improvement in outward circumstances, the decent manner in which many of them are now clad, and the fact that many have died happy in God, and many more are walking in the joys of Salvation, present sufficient proof to the Missionaries that their labours have not been in vain. I was struck with the civil and respectful behaviour of the people, their reverent deportment in the House of God, and their apparently contented and grateful spirit: and I leave the Station, satisfied that it deserves to be viewed as one of our most useful and successful Institutions.

*April 24, 1841*—I reached my family about six o'clock, after an absence of fifty-four days; having ridden on horseback above 1100 miles, travelled 150 miles by waggon, and slept on the ground 22 nights, with the exception of the part of the nights spent on horseback. The journey has been one of labour and suffering; but I have experienced great mercies.

*Nisbet Bath*: in Great Namaqualand—1834.—Edward Cook—Teachers: Salaried, 1; Gratuitous, 4—Members, 99—Scholars, 250—P. 41.

The existence of a Religious Society, comprising nearly One Hundred Natives, is pleasing evidence of the benefit resulting from Mr. Cook's labours. A Day and Sunday School, under the care of one salaried and four gratuitous Teachers, are in a flourishing condition. A Letter from Mr. Cook shews that there are many openings for usefulness among the surrounding tribes; and affords reason to believe, that, with the application of suitable means, a successful Mission might be established among the Damaras; to whom the attention of the Committee had previously been directed by Sir James Alexander.

[Report.

*March 25*—About seven o'clock this morning, we reached, with thankful hearts, the Nisbet Bath Mission Station; and found the Missionary, Mr. Cook, and his Assistant, Mr. Tindall, busy with their usual morning's employment, adjusting the cattle, and other temporal arrangements of the Mission.

*March 28*—The Chapel, which will hold 300 persons, was occupied at an early hour, and a Prayer Meeting conducted by the Natives in the Namaqua Language. At ten o'clock, I preached to upward of 200 persons, who were very attentive. In the afternoon, Mr. Cook took the Service; and in the evening, a Prayer Meeting was held in the Chapel, while I preached in English to the Mission Families. There have been 155 persons baptized at the Station, and 73 couples married, since its commencement.

*March 29*—I set out with Mr. Cook, on horseback, for Blydeverwacht and Jerusalem. We reached the Aams River, and there rested for the night.

*March 30*—We left our resting-place at seven, and reached Blydeverwacht at half-past twelve o'clock.

On the road, I examined one of the Community-Birds' nests. It consists of a number of nests, each being separate as to its entrance, and distinct as to occupation; yet all united under one roof, and so formed as to throw off the rain like an umbrella. The birds congregate in this way to so great a number, as nearly to cover the higher branches of a large tree. From the tree which I examined, one branch had been broken off by the weight of the nests.

The birds enter their habitation from beneath.

In the evening, when the people had milked their cows, and all was quiet, I had much satisfaction in holding Religious Service. At least 300 persons were called together by the sound of the horn of a koodoo (a large antelope); whose attention to the Truth addressed to them, through David Afrikaaner as Interpreter, was very pleasing. I sat under the shade of a large camel-thorn tree; and, by the light of the moon, conducted the Service.

David is one of the seven sons of the notorious robber, Titus Afrikaaner, who resided at Jerusalem and Blydeverwacht: here he heard the Gospel from the late Missionary Albrecht, of the London Missionary Society. He left Jerusalem some years ago, and, with the other branches of his family, proceeded toward the Damara land; where, though in a backsliding state, his conscience would not allow him to follow his brothers in robbing the Damaras of their cattle, and committing many murders in their marauding expeditions. He therefore resolved, after influencing a few people to accompany him, to return to Jerusalem, though at the risk of a quarrel being renewed with a powerful Chief, with whom the Afrikaaners had long been at variance. David is now employed as Interpreter, Exhorter, and Scripture Reader; and is made a great blessing to the people among whom he resides. He lives in the enjoyment of the Divine Favour: and his good sense, humble spirit, and pious deportment, are sufficient to warrant the confidence which Mr. Cook places in him; while his labours form a striking instance of what may be effected by native agency. He has four brothers residing with him, over whom he exercises a pleasing religious influence; two of whom have become members of the Church at Blydeverwacht; and the others, being drawn from their residence on the Great Fish River, are out of the way of temptation to resume their marauding expeditions. Here I met, also, the father, the notorious Titus Afrikaaner; who caused me some anxiety when passing through the Bushman Land, on my return from the Bechuana Mission, in 1824: at that time he was the terror of the country. The lion is now become a lamb; and he significantly states, that, since his change, he has "got the heart of a woman."

*April 2*—A Missionary Meeting had been announced on the preceding Sabbath: and at three o'clock the bell was rung, and the people, to the number of at least 250, hastened to the Chapel. A subscription list was opened after the Addresses; and 276 head of cattle, valued at 903 rix-dollars, or, at a moderate calculation, 67l. 14s. 6d., was contributed.

I feel utterly astonished at the cheerful manner in which the subscriptions were presented:

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it conveyed to my mind the conviction that most of them felt themselves honoured by our accepting their offerings.

The children in this country are frequently owners of cattle, from a small stock furnished by their parents or friends when born, and from which a stock of cattle is often raised sufficient for a small dowry on marriage: and it was delightful to see the spirit with which the young females, especially, came forward on this occasion. [Rev. T. L. Hodgson's Journal.

A Native Teacher, recommended from the Station, is generally received with eager delight; and there is at present a prospect of this kind of agency being raised up. A few days ago I received a letter from David Afrikaaner, giving an account of a fortnight's itinerating labours. In all whom he visited, he noticed an ardent desire for hearing the Gospel, but particularly among the people belonging to William Franceman. [Mr. Cook.

## ALBANY.

*Grahamstown and Lower Albany*: Wm. Shaw, Wm. B. Boyce, John Richards — *Salem*, and *Farmerfield*: George H. Green — *Bathurst*, and *Lower Albany*: Thornley Smith — *Port Elizabeth*, and *Uitenhage*: John Edwards — *Fort Beaufort*: John Smith — *Haslope Hills*, and *Craddock*: John Ayliff—Teachers: Salaried, 2; Gratuities, 80 — Members, 781 — Scholars, 1348—P. 42.

The additions which have been made to the number of Missionaries in the south-eastern part of Africa have led to the formation of several new Stations. The Station near the Winterberg Mountains has been called Haslope Hills; and the new Mission to the Amahaba Tribe is under the superintendence of the Missionary residing at Haslope Hills. These two Stations bring under the care of the Missionaries many thousands of persons, including English and Dutch Colonists, Colonial Slaves recently liberated, Caffre Slaves or Fingoes who obtained their freedom during the Caffre war, and the Abatembu or Tambookie Tribe of Caffres, who have been driven from their former residence, and from the former Station at Clarkebury.

Mr. Ayliff has supplied the following information respecting Haslope Hills and Craddock:—

The inhabitants of these parts consist of the Dutch Colonial Farmers, a few English, and the Emancipated Slaves, with what are termed Tame Bushmen, Hottentots, Fingoes, and Tambookies. The Dutch Farmers are the principal proprietors of the soil, possessing large farms

of from 4000 to 5000 acres. This class of colonists is in a very unsettled state, arising from the emigration which has been going on to the country about Natal, and the country North of the Orange River. A person well acquainted with this people makes the number of those who have emigrated to amount to 50,000.

The extent of the distress, arising from the shedding of human blood, which has resulted from this emigration to the Emigrants, and to the Natives with whom they have been brought into collision, is wholly inconceivable. This Mission was principally established for a class of people which is generally of a mixed race, originally of Negro blood, and some of Malay descent. This people will rise to the possession of property, provided the means are afforded them of bringing into exercise their knowledge and industry. They constitute the rural working-class: they use the plough and sickle well, can with great ability train oxen to the yoke, attend sheep, and are generally the best skilled in irrigation, which is a most important branch of African agriculture.

The other portion of the population consists of Bushmen, Fingoes, and Tambookies. The Bushmen in these parts are found in a state of civilization; though as fond as ever of the chase, or following the game.

A pleasing instance of the power of the Gospel has lately come under our notice. A young woman—formerly of Clarkebury Station, who attended the Day School, the Sabbath Services, joined the Catechumen Class, was baptized, and met in class as a Member of the Society—when the tribe became scattered, left Clarkebury, and settled in the country now occupied by the Tambookies. Here, far from any Missionary, or any one who could remind her of her duty, she remembered her God. By her consistent conduct, she gained the esteem of the people; and obtained such influence, as to induce her husband to consent to her praying on the place, morning and evening, with the people who were willing to attend.

To the village of Craddock we have paid as much attention as possible, in conjunction with Mr. Green, of the Fort-Beaufort Circuit; from which it is distant full 100 miles, and from Haslope Hills about 60 miles. At Craddock we have a small society of English, and a good English Congregation; but as the place and surrounding country contain a population of Emancipated Slaves, who have very extensively attended our Ministry, it will become one of great importance to us, as supplying both the English and the Natives with a Ministry. When I proposed to the inhabitants the erection of a Chapel, in a few days I received names for nearly 100. This village is of about twenty-five or thirty years' standing, and is about 100 miles North of Grahamstown, and

about 150 from the Orange River: it is situated on the left bank of the Great Fish River, in the centre of one of the finest agricultural districts in the colony of the Cape.

At Haslope Hills, the Public Services are conducted in two languages, Dutch and Caffre: Dutch being the language spoken by the Emancipated Slaves and Hottentots; and Caffre, by the Tambookies and Fingoes. The same languages are taught in our Schools.

For the convenience of cattle grazing, the inhabitants of the Station are divided into five small Settlements.

The climate I consider more like our Station at Khamiesberg than any of our Stations in South Africa. From its great altitude, it is subject in winter to strong north-west winds; which continue blowing for several days in succession, bringing, generally, heavy falls of snow, which not only cover the tops of the mountains, but also the low lands; accompanied with severe frosts. The winter sets in as early as the end of May, and continues, with greater or less severity, till November.

The summer is hot, but not with such oppressive sultry heat as in the coast or low country. The air is very clear and pure.

Nothing, which I have ever heard, can I compare to the awful peals of thunder which burst over this country. These peals, loud and awful as they are, are greatly increased in awfulness by their reverberation from mountain to mountain. Loss of life, in both man and beast, is of frequent occurrence during thunder-storms. When the Almighty utters His voice, the beasts of the field stand affrighted, and man trembles. Hail-storms commit dreadful ravages. Crops of corn are laid flat on the earth, kitchen-gardens are beaten to pieces, orchards are stripped of the fruit, leaves, and sometimes the tender branches: the vineyards suffer in like manner, all presenting a perfect wreck. When the hail is beginning to descend, the distant yet approaching rumbling is heard for several minutes before the hailstones are seen; the birds of the air seem filled with terror, and seek refuge under the shelter of some rock: the cattle and horses participate in the terror, generally hastening to their folds: the sheep crowd close together, instinctively thrusting their heads beneath each other. Woe to the poor traveller who is overtaken by one of these storms on the plains! If he be a horseman, his refuge is, to take the saddle from the horse, cover his head with it, put his horse's back towards the part from whence the storm comes, and then, with the bridle in his hand, and himself couched as close as possible to the horse's chest, to wait the passing-by of the storm. I have seen houses so completely battered, as far as the plaster was concerned, as to appear as though they had stood the fire of

a great number of small-arms.

It is more than probable that the whole of this fine sheep-country will fall into the hands of the English Colonist, who will certainly give attention to the breeding of the Merino sheep; and then this district will become the richest of the whole of the eastern districts of the Cape of Good Hope.

Respecting a new Station with the *Amahaba*, Mr. Shaw writes:—

At our late District Meeting, it was resolved, that instead of sending a Missionary to the Colosa, we should commence a new Mission with the *Amahaba*, or principal branch of the *Amatambu* (Tambookie) Nation. We had frequently recommended the Colosa; but the changes produced in the distribution and location of the various tribes, by the wars beyond the Kei River, rendered it quite necessary to make the alteration in the appointments. The great body of the Tambookies, under the principal Chief, removed from the neighbourhood of Clarkebury, to the country above the *Amava*: and, as our Brethren had laboured so long and so usefully among that tribe, we did not feel disposed to leave them to the future care of any other persons who might commence a Mission among them. Umtirara made several applications to me on the subject: and the District Meeting resolved that a Mission should be commenced with that tribe, in the new country occupied by them; and which is very near to the north-east boundary of the colony, and within forty or fifty miles of our new Station, called Haslope Hills, near the Winterberg. The Meeting appointed Mr. Joseph Warner, who has been several years employed as an Agent of the Society, and proved himself faithful, principally at Clarkebury. He preaches fluently in the Caffre Language; and is favourably known both to the Chief and people, from his long residence at Clarkebury. He has commenced his work under very favourable prospects. As I could not go to select the site for the Mission, I requested Mr. Ayliff, who is the nearest Missionary, to go; and I understand they have obtained a very suitable site for a Mission Village.

Mr. Edwards has given the following account of the Mission at Port Elizabeth:—

The cause of God is in an encouraging state in this Circuit. We have five Preaching-places. Uitenhage, which is about 20 miles distant, is a good-sized town; but being alone, without even a Local Preacher, I cannot give to that place more than one sermon a week. My regular work is, to preach seven times, and to ride between 50 and 60 miles every week; besides attending Class and Prayer Meetings.

Our prospects are very cheering. We cannot

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boast of a large society, yet that is increasing. Some remarkable conversions have taken place: and several persons are living in the enjoyment of a high degree of religious peace and comfort. Much, very much, preparatory work is required in this place: it has been notorious for wickedness of every description, among all classes.

Our Sunday School is very encouraging. We have about 80 children, whose attendance and progress are very cheering.

We have just commenced the circulation of Tracts among the inhabitants of this place; the whole of the town being divided into districts.

## CAFFEES.

**AMAKOSE:** *Newton Dale:* Wm. Impey—*Beka and Gwanga:* John W. Appleyard—*Wesleyville:* J. Stewart Thomas—*Mount Coks:* Henry H. Dugmore—*Butterworth:* Wm. J. Davis—*Beecham Wood,* for the Amaveleto Tribe: Horatio Pearce.

**AMATEMBU:** *Clarksbury:* Francis P. Gladwin—*Amahala:* Joseph C. Warner, *Artisan—Morley:* Samuel Palmer.

**AMAMPONDO:** *Buntingville:* Thomas Jenkins—*Amabaka,* for Capai's Tribe: Wm. H. Garner.

**AMAZULU:** *Port Natal:* James Archbell—Teachers: Salaried, 17; Gratuitous, 43—Members, 226—Scholars, 1778—Pp. 42, 43.

In reference to the Native Members, Mr. Davis remarks—

Their experimental acquaintance with Religion is deep and spiritual: and when their conduct is viewed with respect to that state of moral degradation and sinfulness from which they have been reclaimed, the contrast strikingly displays the power of the Gospel. There are Natives living at Butterworth, who manifest as great tenderness of conscience, and as scrupulous a regard to the Law of God, as any Christians with whom I have met in my own highly-favoured land.

Mr. Davis adds—

At our Stations generally, there are Natives who, under the direction of the Missionaries, are employed as Exhorters; and at this Station we have four Native Local Preachers who regularly visit the several villages in the neighbourhood, and preach *the unsearchable riches of Christ*. The piety of these individuals is most decided, and their knowledge of Divine Truth sound: their zeal is fervent; and they display great moral courage in warning and exhorting their countrymen *to flee from the wrath to come*.

The population of our Stations is gathered out of the tribes generally; and consists of those who voluntarily place themselves under the

Missionaries, become subject to the laws of the Station, and regularly attend the Services of God's House. They abandon all the grosser superstitions of the Heathen, and become, in fact, a body of nominal Christians, but who have not felt its power. The light possessed by many of them as to the doctrines of the Gospel, the requirements of God's Word, and the plan of Salvation, is considerable: and what is more, their conduct forms a striking contrast with that of the Heathen. The population of the four Stations now established East of the Great Kei River is as follows:—Butterworth, 800; Clarkebury, 950; Morley, 850; and Buntingville, 900: thus forming a population, for these four Stations, of 3500 souls, who are nominally Christians, observe the Sabbath Day, keep their hands GENERALLY from "picking and stealing," and submit to all the moral discipline established in our Stations.

The following extract is made from a Letter from Mr. James S. Thomas:—

One of the cheering circumstances with which we have met, was the baptism of four of the Converted Natives. One of these said: "I bless God that ever I was driven to this place; for it has been the means of my salvation." She had, while living at a distance from this Station, been accused of witchcraft; and was tortured in a most brutal manner, by having hot stones applied to various parts of her body; and was also rubbed over with a coating of grease, and laid, bound hand and feet, in a nest of black ants, for the purpose of extorting a confession. After enduring these torments for a considerable time, she succeeded in making her escape, and arrived at this Station in a state of complete nudity. Here she was brought under the sound of God's Word: the Truth affected her heart, and she has now become a follower of Jesus Christ.

Mr. Horatio Pearce, writing from Kwamahasana, says—

On viewing the site on which we now are, we thought it eligible for our purpose. It is about 50 miles distant from Butterworth; and about 60 from Morley, I mean by the horse-path: it is further by the waggon-path. It is on an eminence; and commands a good view of the coast, which is not more than five miles distant. The country is very favourable for cattle, which is an important desideratum for a Mission Station in this land.

Our congregations on the Sabbath are but small at present: they are, however, quite as large as I anticipated. We fasten an alphabet to the tent of the waggon, and instruct the children. Gzaba has attended but once. I should have urged his attendance, but for his temporary lameness. His "great wife," Noncbi, (for he has eleven!) has regularly been present,

with her attendants. Gxaba and Nonebi appear very kind and attentive. We are in the midst of a considerable population.

Respecting the condition of the Female Population, Mr. Gladwin writes—

What most of all affects my own mind, is the oppression of females, which is carried on to an alarming extent. The practice of paying eight or ten head of cattle for their wives seems to carry with it a conviction that they are bought purposely to become the slave, instead of the partner, of their husband: hence they quietly submit to every species of imposition. Speaking about the hard work which they were required to perform, one replied: "Women must work: they are bought with cattle." And if, after an union of some years, the husband dies first, his friends will visit the abode of the widow to take away every vestige of property, including the cattle, on the produce of which she and her children were dependent for support.

We learn from the Report, that—

The plans for the introduction of the Gospel into the Tribe of Capai have been interrupted by the warlike inroads of the Boers, who have emigrated from the Colony to the Zoolah Country. At the request of Faku, the neighbouring Amampondo Chief, who has also been a sufferer, General Napier has sent off a strong body of troops to protect the Natives. Mr. Shaw had proceeded on a visit to Capai and Faku, in order to interpose his good offices, and to endeavour to restore peace and tranquillity.

The Missionaries in Caffraria have practically manifested their sympathy with the Society in its present financial difficulties: the Report states—

At the Annual District Meeting, a Circular Letter, transmitted to the Mission Stations on the subject of expenditure, was taken into full and deliberate consideration; when the Missionaries unanimously agreed, that, besides reducing their hitherto customary charges for EXTRAORDINARIES by a sum of 266*l*, they will themselves subscribe 290*l*. by a relinquishment of Ten per Cent. of their ordinary income as Missionaries, and present the amount to the Society. In addition to these personal sacrifices, they have made arrangements with respect to the General Expenditure of the

District, which promises to reduce the cost of the South-East African Missions to a sum less, by SEVERAL THOUSANDS OF POUNDS, than the cost of the same Missions last year.

In reference to the Press, the Report says—

The Mission Presses in the Albany and Bechuana Districts are in active operation, providing Elementary Books, and Translations of the Scriptures, for the use of the Natives; and the Caffre Periodical, published at Grahams-town, continues to diffuse useful information among those who use that language.

#### BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs; and *Gnyps*'s Tribe, among Corannas: Richard Giddy—*Plaatsberg*, among Newlanders; and *Habatau*, among Basoutos: James Cameron—*Lishuani*, among Griquas: George Bingham. MANTATEE COUNTRY—*Umpukani*: Wm. Shepstone—*Mparane*: James Allison—*Mating*: Francis Taylor—*Inkalla*: no English Missionary—*Colesberg*: Wm. C. Holden—Teachers: Salaried, 10—Members, 443—Scholars, 735—Pp. 44, 45.

About an hour's ride from Thaba Unchu, there is an Out-Station recently commenced with the Coranna Chief, Gnyps. At this Station (still nameless) a Catechist is placed, whom I found busy erecting a dwelling-house. In the immediate vicinity stood a number of Coranna Huts, composed of mats and poles, which, though scarcely any shelter against the winter's cold, are suitable to the nomadic habits of the people. On entering the village, I remarked to a friend who rode with me, that the houses were pretty numerous. "Yes," said he; "but no one knows how long they will be there: in a few hours there may not be a vestige of them remaining. Frequently, a Coranna Village may be seen in the morning, and long ere the evening it has completely disappeared." The Corannas are much addicted to the use of ardent spirits; which, in connexion with their wandering and marauding dispositions, operates much against their reception of the Gospel. Still, a few have felt the power of the Truth, who may be viewed as the first-fruits of a future and perhaps not distant harvest.

[Rev. James Cameron.

It should be distinctly understood, that although Services in different languages are found to be necessary, nothing like the spirit of CASTE has ever manifested itself. The White and Native Members dwell together in the charity of the Gospel, and meet together as brethren at the Table of their common Lord and Saviour.

The *Watson Institution*—branches of which are established at many of the Stations in Caffraria and the Bechuana Country, by training Native Youths to act as Teachers and subordinate Agents in the Mission Work—is silently laying the foundation of extensive good. The Day and Sunday Schools are also in efficient operation. Mr. Shaw writes: "We have recently held our Sunday-School Anniversary. The catechetical examination of the pupils gave uncommon satisfaction to

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our friends. Mr. Thornley Smith preached the Annual Sermon; and has made himself very useful in introducing an improved catechetical system, from which I anticipate beneficial results."

[Report.]

#### FRENCH PROTESTANT MISSIONS.

Pp. 65—69; and see, at pp. 359, 360, a brief abstract of the State and Progress of the Missions from the last Report.

The Sixth Annual Conference of the Missionaries took place at Mekuatling, in November 1840.

The arrival of Mr. and Mrs. Pfrimmer, with Mr. Bouchaud and Miss Benner, on the 2d of May 1840, was stated in the last Survey. When they reached Port Elizabeth, on proceeding into the Interior, they were detained some time by the want of proper carriages. After leaving that place, two months were occupied in reaching Bethulia, the first of the Mission Stations on their route: they encountered serious dangers in their way, in crossing precipitous mountains, and passing rivers swelled by heavy rains.

In December, Mr. and Mrs. Pfrimmer were at Bethulia, and Mr. Bouchaud at Mekuatling: all suffered severely from the fatigues of their journey and the effect of the climate. Miss Benner had been united in marriage, in the month of July, at Port Elizabeth, to Mr. Hagenbach, to whom she had been affianced, and who came to meet her there.

In the following abstract, the Stations are placed, as nearly as we could ascertain, in their geographical order, proceeding from the Colony northward.

#### HOTTENTOTS.

*Wagenvmaker Valley*: 30 miles NE of Cape Town—1830—Isaac Bisseux—5 Adults have been baptized, and admitted to the Lord's Supper. The Chapel is filled with attentive hearers, the communicants walk in faith and love, and many persons are under instruction for baptism: there are 71 Scholars, many of whom make good progress. "My spirit," says the Missionary, "needed this season of refreshment: it has long time been weighed down with sorrow"—P. 65.

In reference to the contributions mentioned in the last Survey, Mr. Bisseux writes—

A large portion of my Negroes are now subscribers to the Missionary Society. They entered into the spirit of it, when I told them that it was their duty to do something for extending the kingdom of God on earth. I added, that the Society expected them, now that they were

not slaves, to contribute, at the suggestion of their Pastor and Teacher of their children, according to their means. Two poor Negroes subscribed each 25 francs a year; a number subscribed half that sum; while the greater portion subscribed from three to seven francs. And this, let it be noted, was done at a time when supplies for their families were excessively dear.

#### BASSOUTO-BECHUANAS.

*Bethulia*: 18 leagues SE of Philippolis: inhab. 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Péllissier—Communicants, 14; Adults baptized, 15; Candidates, 8; Scholars, 120—P. 66.

The disorders, which had afflicted this Station, have been succeeded by the most perfect calm. The offenders have repented, and acknowledged before the Missionary the criminality of their conduct. Corasi, the mover of all the mischief, humbled himself; but it was thought necessary to banish him from the Settlement: those of the communicants who had been seduced, after an exclusion of eight months from the Lord's Supper, have been re-admitted.

The desire for instruction is become more general. The Scholars have risen from 50 to 120. A great change for the better has taken place in Khorro, the eldest son of Lepui. Eight inquirers attend a weekly meeting, two of whom appear to be true converts.

The rite of Circumcision, which has always been a great obstacle to Christianity, has lately received a new check. Many of the people of the Station having urged Lepui to proceed to the celebration of this ceremony, he protested against this heathen practice: the happy results are already visible. Divine Worship is much better attended than of late: the number of hearers on Sunday Mornings is about 500.

*Beersheba*: on the Caledon River: 20 leagues SW of Plaatsberg—1835—Samuel Rolland; Mæder: Miss Delatte, Teacher—Communicants, 121: Baptized Adults, 121; Children, 170: Candidates for Baptism, 67: Inquirers, 109: Marriages, 94—P. 66.

An increase of inhabitants is visible, in the number of new houses, and in the augmentation of the hearers.

At a lengthened examination of Candidates for Baptism, in which Mr. Pélissier assisted Mr. Rolland, 41 were admitted; their children, 41 also in number, were baptized at the same time: 57 persons were received as candidates, out of 84 who had been under preparatory instruction.

The preaching of the Gospel continues to be blest to many souls: 39 persons have been received into the class of Catechumens, which is composed of 63 men and 47 women. The communicants are highly exemplary in their walk as Christians. A second collection has been made in support of the Missions, which amounted to 1006 francs. In reference to the contributions, Mr. Rolland writes—

The amount may probably astonish you, as it does me; for it is not of their superfluity that our people have given, for there are none of the great and rich among us. Here we receive the mites of widows and the living of the poor. I am in fact acquainted with widows who have only two or three goats to live upon, who have given one of them; and two young persons, who had but one each, gave these. I subjoin the Subscription List, that you may see the donations of each; and I hope you will annex it to your next Report, that all the rich in France, who think they have great zeal for the conversion of the Heathen when they have given five francs, may learn from the Bassoutos what liberality is.

The Scholars vary from 100 to upward of 300, according to the employments of the season: on occasion of distributing 500 Spelling-Books, about 560 were present. The Asylum contains from 125 to 130 infants. A sewing-school continues to prosper. The Natives are almost all properly attired on Sundays.

Mr. Rolland thus notices the state of a few of his Native Christians:—

*Maitema* is a man of great uprightness and simplicity. He has attended instruction regularly for four years. He speaks of himself as having been awakened by the Word of God. After having in vain sought happiness in the pleasures of the world, he has found in the death of Christ the pardon of his sins, joy, holiness, love, and the hope of salvation—*Mofémen* has been convinced by the Scriptures that there dwelleth no good thing in him. He has repented of his sins; and though he yet feels their bitterness, he has confidence that his pardon has been purchased by Jesus, and rejoices in the expectation of everlasting felicity—*Monoko* was led to feel his sins by reading the Ten Commandments, all of which he saw

that he had transgressed. He saw proof of the enormity of his sins in the death of Christ. If the Son of God had not offered himself in his place, nothing, not even the whole world, could have redeemed his soul. Christ alone could redeem the sinner, because Christ alone has fulfilled the Law—*Mosikoa* refused, two years since, to accompany his friends, when they quitted the Station to return to their native mountains: though yet a stranger to the hope of the Christian, he was convinced that he could be happy only where the Word of God was declared. He entered into the service of Mr. Rolland; and soon distinguished himself by his intelligence, and his desire for instruction. He is become a sincere Christian—*Morié* is a poor widow, of 70 years. Buried in the mountains, she learned that some white strangers were coming among the Bassoutos, declaring to them eternal salvation. She at first gave no credit to this intelligence; for she said, with great simplicity, "My son Picho, who is with the Whites, would come to tell me, if it were so." But this son, in whom she had such confidence, was not long in appearing. He came to snatch his mother from the darkness of heathenism, to lead her to the Minister of Christ, whose words had awakened his own soul. *Morié* soon found at Beersheba the happiness which she had long vainly desired.

*Kousberg*, about 6 leagues from Beersheba, has been annexed to it, as an Out-Station.

Mr. Arbousset has repeated his visit to the Blue Mountains, and has again preached the Gospel to the cannibal tribes. These men now ask with earnestness for Missionaries.

It was stated in the last Survey, that *Moshesh* had built a stone house, which had cost 500 francs: it should have been said 5000.

*Moriya*: 54 leagues E of Caledon: among the Bassoutos: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset—Pp. 66—68.

The work of the Lord has never proceeded with so much success as during the last year. After years of expectation, the Missionaries witness signs of numerous conversions. At the last Anniversary, there were two communicants and one candidate for baptism: these three Christians grow in grace; and eight other sincere converts have been added to their number, with five or six others in whom the good work seems to be begun. The characters of the eight converts are thus sketched by the Missionary:—

*Molapo* is simple and happy in the faith—



*French Protestant Missions—*

*Celelo* has a lively piety, and is yet somewhat of a contemplative turn, which is unusual among the Bechnanas—*Konyana* is of a sorrowful temperament—*Sekessa* has naturally a serious spirit, with earnest desire of instruction, and great intelligence—*Matete*, nephew of Moshesh, and one of his chief counsellors, is generally recognised as a wise and thoughtful man. He carries into Christianity that moderation which renders him in public concerns so acceptable to his tribe. He is at present occupied in regulating the affairs of those who have been his concubines, to whom he has long since announced that he shall henceforth be only as their brother—*Motebang*, humble, and little in his own eyes, enjoys much peace—*Jonas* carries yet into Religion some remains of the secluded disposition which is natural to him, living at a distance from the village, alone with his wife and children—*Malikomo* unites with the assurance of his salvation much Scripture Knowledge.

God has granted to these new converts clear views respecting Salvation: they desire to love and serve Him who hath so loved them; and rejoice to have passed from deep darkness into the light of the Gospel. "My feeble experience," said Molapo, "teaches, me, that, to be always in peace with Christ, I must always be at war with sin."

Molapo is the younger son of Moshesh, and one of the Chiefs of Morija, and is decidedly converted to God. Fierce, and every thing at his command, he had often alarmed the Missionaries, who almost despaired respecting him; but the power of Divine Grace has changed the lion into a lamb.

Polygamy falls into such discredit at Morija, that even some unconverted persons have renounced it. Catechizings are well attended, both by those at a distance and the immediate inhabitants. The children are more docile. Women learn to read with almost as much eagerness as men: some of them have learnt to sew. The people make good progress in civilization: it is common to see sixty persons at the Sunday Service, in very suitable clothing. The Chief, Lestie, has employed a European to build him a good stone house: his brother Molapo has made preparation for a similar edifice. A Church is about to be erected.

Mr. Arbousset translated a Tract, entitled "Salvation by Jesus Christ." This was done at the request of two Members of the Society of Friends, Mr. Walker and Mr. Backhouse, who visited the Mission: see p. 68 of the last Survey: 4000

copies were printed, at their expense, at the Cape, for the use of the Sichuana Missions.

Makhobo, a young catechumen, fell asleep in the Lord. "Oh!" he said to his parents, "if you knew for what an abode I exchange this Earth!—I go to Heaven!"

*Thaba Bosiu*—1837—Engene Casalis: Constant Gosselin; H. M. Dyke—Congregation, 450: Adults baptized, 6; Candidates, 4: Catechumens, 150: Communicants, 6—Pp. 67, 68.

Savage dances and war songs have entirely ceased: belief in witchcraft is counted folly; diviners and rain-makers, formerly so powerful, have lost all credit. Every morning at sunrise, the great court of the Chief's dwelling is filled with Bassontos assembled for Morning Worship; and every evening they meet again. Sunday brings to the Church a great part of the population; and he must be insensible indeed, who could see without emotion this large assembly of men, so lately savage, listening with gratitude to the Word of God. In its manifest influence, the Gospel has thus obtained some triumphs: it has softened the manners and the conversation: it has awakened the conscience; and has compelled fierce despoilers to bend the knee before God. Vice shuns the full day. Morals, unknown before, begin to manifest themselves in all classes: in a word, the wants and the sentiments of Religion begin to be felt. Every thing leads the Missionary to believe that sincere conversions will be very numerous.

[Report.

The aged Makoniane, companion in arms of Moshesh, has been baptized. "I have done," he said lately, "so much evil to Moshesh, by my pernicious counsels and flatteries, that as long as I live I shall not cease my endeavours to draw him to God by my words and my prayers." A little after his baptism, seeing one of his old battalions pass by, he exclaimed, "There is my former glory! My heart is far otherwise engaged: in Jesus is my glory!" He formerly boasted that he had slain 42 men, in various combats, with his own hand; but he is now become a meek and lowly Christian.

With Makoniane, two aged widows, Momata and Makera, were baptized: by these baptisms the native members were increased to six. Four persons have been lately awakened, among whom is Mashoupa, younger brother of Molapo. Thus, two sons of Moshesh are become obedient to the Gospel. Their father finds himself in painful circumstances: convinced of the truth, and harassed in his conscience, he appears to resist his convictions: yet

the Missionaries see no indications of his having resolved to reject the Gospel ; but, on the contrary, his confidence in them evidently increases, and his attendance on Worship is exemplary.

The struggle of Christian Principles against Paganism puts in motion elements so various, produces incidents so contradictory, gives birth to so many hopes which a few days destroy, or to so many fears which are as rapidly dissipated, that it is sometimes as difficult to digest and generalize facts, as it would be illusory to think of rendering them justice by isolating them. While correspondence may be, therefore, less regular than may be desired, it is perhaps not the less correct.

It will be soon eight years since the Gospel was brought among the Basoutos. This space of time naturally divides itself into two portions sufficiently distinct. During the first, the Natives manifested that indifference and apathy which arose from ignorance of the true object of our efforts: it required five years to bring them to view the matter seriously, and to inculcate on them the first principles of Christianity. The second era has been distinguished by a remarkable effusion of the Holy Spirit, who has enriched the Church with many steady and enlightened members: the evident sincerity of these converts, and their upright and irreproachable conduct, have silenced objections ; and during a little more than two years, the Gospel has enjoyed apparently very general respect. Facts lead me to think that we are on the border of a third period; which will be that of a thoughtful and argumentative opposition, and wherein success will be obtained only by the exercise of much patience and faith.

[*Mr. Casalis: May 1841.*]

At Easter last, 3 persons of Morija and 4 of Thaba Bossiou received baptism. Matete, before spoken of, was one of them: with him was admitted Mashoupa, the third son of Mamohato, the deceased Queen of the Basoutos. Thus, to speak in the language of the country, "the arm of the Chief, his mouth, and two of his branches, have been conquered by the sword of the Lord:" by these figurative expressions, the Natives designate Makoniane, their old General, Matete, the Counsellor of their Sovereign, and Molapo and Mashoupa, two of the heirs of his power.

Such losses naturally displease the people, yet attached to their ancient manners: but God prepares for us success of a nature yet more alarming to them. Among a dozen individuals lately converted at Thaba Bossiou, there are two of the wives of Moshesh. Convinced of the

unlawfulness of their connection with him, they have endeavoured to obtain his consent to a separation. This was granted, after much painful conflict on his part.

For some months, a spirit of opposition had manifested itself very decisively in a few of the numerous villages of this district. The people spoke much of the changes which were going on; and the great reforms were generally attributed to some magical power inherent in the Word of God. Mr. Casalis, in consequence, visited these villages, in order to dissipate these pernicious prejudices; and took his family with him, that he might inspire more confidence among the people. They spent nine days in the excursion, from the 20th to the 28th of April. The day of his departure proved, unsuspected by himself, to be the day of a general assemblage of the people at Thaba Bossiou, companies of whom were met on their way thither. At this Meeting, the separation of the wives of Moshesh led to violent discussion. Mr. Casalis found the spirit of the people much disturbed; and says of his journey—

We found everywhere much opposition. In some places, where I was well known, the people refused to receive me. The general cry is, that the Gospel has been rejected by the National Meeting. It is evident, however, that there is in this lamentable opposition more of ignorance than of ill-will: they fear, more than they hate. We are considered as skilful conspirators—able, by our prayers, our books, and our singing, to ruin the country.

On comparing our reports of the past year, it is plain that, round the Stations, the work seems to have lost ground. A moment very promising, I think, for enlightening the people was lost, for want of Labourers. If two Stations, auxiliary to those of Thaba Bossion and Morija, had been formed a year or two ago, light would have been more equally diffused; and the heathen party, held in check in each considerable district, would have been more prevented from coalescing. It is certainly the duty of the Church to avail itself of favourable occasions which offer, under pain of having to encounter serious difficulties.

The number of adults who regularly attend the weekly catechizings has been nearly doubled in the year. Many scholars read fluently, and all have acquired a considerable measure of religious knowledge.

LIGHOTAS.

*Mekuatleng*: four or five days' journey to the NW of Morija—1837—Francis

*French Protestant Missions—*

**Daumas: Hagenbach, As.**—Hearers, 200 to 250; Adults baptized, 12; Inquirers, 33; Marriages, 10; Scholars, 80 to 90.—Civilization is advancing: 15 stone houses have been built—P. 68.

The charm of novelty having passed away, the hearers are somewhat less numerous than at the formation of the Station: the greater part of the people of the neighbourhood yet feel little the importance of eternal things, and keep at home on the Sunday. From 200 to 250 persons attend Morning Service, and 100 that of the Afternoon, and manifest an earnest desire for instruction. A Service on Wednesday Evenings has been opened for the shepherds, who were almost universally prevented from attending on Sundays; and most of the inhabitants of the Station avail themselves of this new Means of Grace. Mekuatleng has, moreover, the advantage of a Monthly Missionary Meeting.

Mr. Daumas writes in January of last year—

Four men and nine women have lately been awakened. My class, formed of Natives seeking the salvation of their souls, amounts to 48 members. Many disappointments and much trouble arise from persons in this state. Though the truth affects the hearts of these men, it is difficult to give a just view of the obstacles which it encounters, in order to its becoming fruitful. Sometimes I feel greatly depressed by the depravity of the Heathen; but soon my spirits revive, when I call to mind the precious souls collected round us, who give us inexpressible joy, by their fidelity to the Lord, and the sincere love which they manifest to us.

**BECHUANAS.**

**Motito:** 3 leagues SW of Old Lattakoo — 1832 — Prosper Lemue: John Lauga — Adults baptized, 6 — Scholars, adults and children, 100—Pp. 65, 66.

Among the adults baptized, was the wife of a subordinate Chief, who has suffered much from her husband. A young female has been compelled, by persecution, to defer baptism. These persecutions always arise from polygamists: nothing exasperates Bechuanaas so much as the idea that they must be restricted to one wife.

Of a young convert, named Taoun, who visited them from the Hart River, Mr. Lemue says—

Living alone, converted to God, in the midst of a population entirely heathen, the courage of this Hero of the Truth must have given way

without the special succours of Divine Grace. Often he has received a message, that the following Sunday should be the day of his execution. His father joined in railing at him and insulting him, hoping in this way to make him disgusted with Christianity. His wife, also—unheard of almost among Bechuanaas—conceived so great contempt for him, that she abandoned him for a season. One day, a man levelled a musket at his head, menacing him with death if he would not renounce prayer: he answered, with a smile which is habitual to him, "You may kill the body, but you have no power to kill the soul."

This behaviour has at length won the respect of all. His persecutors, seeing that their menaces are of no avail, leave him in peace: his father also declares himself overcome; for, as he himself confesses, the patience and benevolence, which his son ceased not to manifest, have led him to feel that a doctrine which produces such effects cannot but be good.

But for this opposition, the Missionaries have no doubt that a great number would heartily embrace the usages of Christianity; but, under such opposition, the sincerity of new converts is put to severe proof.

A Missionary Society has been formed. With the exception of some females, whose husbands are yet unconverted, every Member of the Church has given according to ability.

The Rev. Robert Moffat, of the London Missionary Society, having been invited to Paris on occasion of his visit to England, gave a very satisfactory statement of the French Mission; particularly of the more northern Stations, with which he had been enabled to maintain much friendly intercourse, by the vicinity of his own Station at Lattakoo.

It was stated in the last Survey, that it was proposed to place Mr. Pfrimmer, on his arrival, at a new Station, between Motito and Mekuatleng. On this subject, we extract a passage from the last Report:—

For some years, the Missionary of Motito has visited these Corannas as often as he was able—preaching the Gospel, and distributing books among them; and succeeded in awakening among them a desire of instruction. They would come sometimes to Motito, in companies more or less numerous, to receive Mr. Lemue's instructions, and to learn to read; although the distance which separates the two places is at least of five days' journey. In the last visit which Mr. Lemue paid to them, he met with

the most cordial reception, and became clearly convinced that the population of Mamusi and its neighbourhood is large, and that they are one and all earnest for the establishment of a Missionary in the midst of them. In leaving these promising Corannas, the Missionary of Motito felt deep regret that it was out of his power to gratify these ardent desires.

Such also had been the feelings of the Missionary of Mekuatleng, who had received message after message from the Chief, without being able to comply with his importunate request.

At this crisis, Mr. Pfrimmer and his fellow-labourers arrived in Africa.

The establishment of this EIGHTH STATION will open the means of communication, long desired, between the Stations of the South and those of the North—between Caledon and Lattakoo.

Mr. Lemue visited the place, which is called *Mamusi*, in April 1840. There were not less than 200 huts, with a mixed population of Bechuanaas and Corannas. Many small villages of Corannas in the neighbourhood are all ready to unite under Mosheu, who is Chief of that district, as soon as he obtains a Missionary.

#### *State and Prospects of the Mission.*

Every year, many persons renounce polygamy. The power of the heathen priests loses its influence: and if, among a wild and warlike people, the spectacle of a regular and attentive assembly receiving instruction with docility, if the love of reading, if a general desire of knowledge, are evident signs of a growing civilization, in almost all the Stations these favourable evidences appear: for the greater part of the congregations are composed of 400 to 500 persons, some of whom come from six and even seven leagues' distance; and the books written and published by the Missionaries in the Sichuana are not only distributed, but even sold very readily, among the Na-

tives, who make the greatest sacrifices to procure them.

The entire tribe of the Bassoutos is awaking out of its long and profound lethargy. The harvest is white, and many Labourers are needed to gather it. The state of things in the Mission is displayed in the following urgent appeal from Mr. Casalis, from Thaba-Bosiu:—

The time is come for the most vigorous efforts to extend the Kingdom of God among the Bassoutos. Sichuana, thanks to God! is become as familiar to us as French. The entire tribe has, after some years of resistance, been subdued by the power of the Gospel. No more objections are offered to our preaching—no more obstinacy in wilful blindness. On all sides, instruction is asked for: and we, Br. Arbousset and I, in the centre of many hundred villages, and crushed (the word is not too strong) by the multitude and importance of our occupations, tremble at the thought of the danger in which the Bassoutos are, of wandering into by-paths, or of falling into indifference, for want of pastors.

The Roman Catholics are making great efforts to establish themselves in the Colony. They have founded a College at Port Elizabeth, and have built a Church at Grahamstown; and only wait the arrival of reinforcements to push their Mission to the Caffres and the Bechuanaas.

Strive, I do beseech you, to send us succour, if it were but a single Missionary! The value of the moment at which we are arrived is incalculable. Oh! if I could, but for a moment, transport myself to France, I would on both knees implore assistance from my Brethren!

Mr. Lemue has begun a Translation of the Book of Psalms. Mr. Pélissier, having finished St. Matthew's Gospel, continues his Translations. An elaborate work on the Sichuana Language, by Mr. Casalis, has been printed at the Royal Printing-Office at Paris. A Narrative of a Journey, by Mr. Arbousset and Mr. Daumas, to the North-east of the Colony, with lithographic engravings, has been lately announced.

#### AMERICAN BOARD OF MISSIONS.

*Umlazi*—Daniel Lindley, Aldin Grout: Newton Adams, M.D., *Physician*. Mr. and Mrs. Champion are still detained in America by the illness of Mrs. Champion. Pp. 69, 70; and see, at p. 312, a notice of some events having occurred which threatened a war between the Dutch Settlers and Umpandi, Chief of the Zoolahs.

A General Letter from the Missionaries gives the following view of the Mis-

sion and its labours:—

Our Station at Umlazi has suffered nothing by the late difficulties, except an interruption; but has decidedly improved. The Sabbath Congregation numbers about 500; and most of them assemble an hour before Worship, for Bible-Class and Sabbath-School instruction. About 40 attend the Day School. The children are taught chiefly in their own language, but a few have had special pains taken with them, as candidates for Teachers: these are taught to

*American Board of Missions—*

read, speak, and write English; and some of them are now very good interpreters, and are studying English Books to advantage. In addition to the above Sabbath Services, Dr. Adams rides every Sabbath about six miles, and addresses a collection of people who cannot conveniently attend at the Station.

The Government has made a grant of a tract of land around Umlazi, of about four miles square, for the residence of such Natives as shall avail themselves of the advantages of the Station: several families have moved to it.

Since Mr. Lindley came from the Colony, he has devoted his time chiefly to the Dutch. He built a camp, when they feared Dingaan, near Umlazi. He has a house and school-room in the camp. The houses built for residence in time of exposure are now occupied by families collected for the purpose of educating their children. Others, who cannot leave their farms, have sent their children to board and attend school; so that the school which commenced with 40 has averaged 100 pupils the last four months, and now numbers 115.

The reasons which, in our minds, have made it important that Mr. Lindley should stop, at least for a time, with the Dutch, are—their great need and desire of Missionary Help: they say they need it as much as the Zoolahs; and are willing to pay for it, if they can have it permanently. —They accuse us of loving the Blacks more than them.—The Natives are now all under their control; neither they nor we can do any thing without permission; and in order to beget confidence among them, and to have a representation among them, this step seemed important. Still, we thought it best that Mr. Lindley should not engage himself to them permanently as yet; and we have, therefore, to-day voted that he engage his services to them for the six months next to come, and that he give them an opportunity to support him for that time. And we think that, in this way, he may, at least for the present, do as much to promote our object as in any other. We are on good terms with the Dutch, and believe they honestly design to help us in our work as far as they can.

We hear that all of Dingaan's people, except a few who were implicated in the slaughter of the Boers, left him, and put themselves under

Umpandi; that Dingaan wandered off North-east; where he was taken by Sopusa, an enterprising Chief, and put to death. Dingaan has twice, since we came to this country, sent his army and tried in vain to destroy Sopusa and his people. The feeling manifested by the people round about, at the intelligence of Dingaan's death, was very much like what is described in the Fourteenth Chapter of Isaiah. It is now estimated that Umpandi has as many men under him as we supposed Dingaan had in the beginning of the difficulties.

A few months ago, Umpandi spent two weeks at Natal. He is described as an unassuming man, and possessed of a good honest heart. He regards as well as fears the Whites; and from all that we can hear, both he and his people will feel disposed to do all they can to maintain a friendly relation to them. Whatever may be his object, he has anxiously, earnestly, and repeatedly requested that he may have at least one Missionary to dwell with him at his place. This desire may be grounded in fear, or in pure selfishness; but as it comes from a man who knows something about Missionaries, and has at least heard of God, should not the waiting Christian Missionary listen to it? The Zoolahs no longer trust in the horses and chariots of their great numbers. They know, that with all, and the best they could do, they have killed but fifteen of the Whites in fair battle, while their loss has been thousands. Their pride is now humbled; and who that prays and labours with something of the spirit of the Apostles, cannot at least hope that, under these circumstances, the Spirit of God will work wondrously, by stirring up an anxious inquiry for the Truth.

Umpandi is near Dingaan's old place, and his people are scattered over most of the country previously occupied by Dingaan's people; though they understand that they must remove from the part recently taken by the Boers, whenever it shall be wanted by them. We hear that the Chief above alluded to, and who with his people appears to be next in importance to the Zoolahs, and with only a river for a separating line between them, has expressed a wish that he might have a Missionary with his people. May the Lord continue to work by His Spirit and Word—work as He will, by many or few!

## CHURCH MISSIONARY SOCIETY.

The relinquishment of the Society's Mission in South Africa was mentioned in our last Survey, p. 70. The Rev. Francis Owen, with Mrs. and Miss Owen, left Mosika on the 30th of September, and arrived in the Downs on the 7th of December. Mr. Hewatson remains at

Grahamstown—Pp. 224, 392, 554.

The Rev. F. Owen expresses his deep sorrow on account of the relinquishment of the Mission; while, at the same time, he, in a truly meek and submissive Christian spirit, acquiesces in the decision of the Committee. [Report.

## African Islands.

### MADAGASCAR.

*Religious-Tract Soc.*—No opportunities have been presented, during the year, for the circulation of Tracts in Madagascar—Pp. 70, 71.

The Christian portion of the population continue to pass through great tribulations; and several have been violently put to death. The Truth, however, still reigns in the hearts of many of the people. [Report.]

*London Miss. Soc.*—See, at p. 71, notices relative to the Mission; at pp. 249—251, an Obituary of Razafy, one of the Christian Refugees, who died at Walthamstow; at pp. 476, 477, a Narrative of the Martyrdom of Nine Christians at Madagascar; and, at p. 554, a Notice of the return to England of Mrs. Jones, Widow of the Rev. David Jones, late of this Mission.

The injustice and cruelty of the infatuated Queen of Madagascar against her Christian Subjects has continued to rage with increased violence and with fatal success. To read the Holy Scriptures—to sanctify the Christian Sabbath—to unite in prayer to the Redeemer, or in the celebration of his praise—are, by the despotic laws of this female tyrant, crimes to be expiated by slavery or death. Many of her people, taught by a higher authority to obey God rather than man, have sought a sanctuary on the tops of the mountains, or in the caves of the wilderness, where they might hold fellowship with each other and with God. The Christians of Madagascar, though persecuted, are not forsaken; and though cast down, cannot be destroyed. [Report.]

### MAURITIUS.

*B F Bible Soc.*—The sum of 251. 11s. has been transmitted to the Society; and 100 English and 100 French Bibles and Testaments, 150 Testaments, and 150 Luke and Acts in Madagasse, have been forwarded—P. 71.

*Christian-Knowledge Soc.*—The Society has made a grant of 150*l.* toward building a Normal School, and 50*l.* toward furnishing it. It is to contain 150 boys, 100 girls, besides 100 infants of both sexes. The cost is estimated at about 1200*l.*, exclusive of furniture and school apparatus. A site, opposite the English Church at Port Louis, has been conceded to the Society for the Propagation of the Gospel in Foreign Parts for the School—P. 71.

*Religious-Tract Soc.*—A grant of 500 Feb. 1842.

Tracts was made to the Rev. D. Johns on his return to Mauritius. Arrangements have been made for opening a depository, and a consignment of English and French Books has been made to the Rev. L. Banks, Civil Chaplain at Port Louis. There have been forwarded 200 additional copies of "An Essay on the Lord's Day" to the Rev. J. Le Brun—P. 71.

*Mico Charity*—The Trustees of this Charity have under their care in Mauritius and the Seychelles, 14 Stations, 30 Schools, 30 Teachers, 1030 Day Scholars, and 546 Sunday Scholars.

The following extract of a Letter is taken from the Report:—

The improvement in the morals of the children who come to the Schools is so palpable, that a French Manager, who was formerly quite opposed to the instruction of these little savages, as he called them, could not refrain from observing, that since the establishment of the School on the plantation a great change had taken place among the children—that the frightful oaths which had been common were no longer to be heard—that there were no broils and quarrels, as formerly—that all was peaceable, and the silence of the evening in no other way broken, than by the singing of Hymns.

*London Miss. Soc.*—*Port Louis*: David Johns: Edward Baker, Printer. The Rev. David Johns, accompanied by Simeon, one of the Malagasy Refugees, embarked for this Island in August last; and has reached it in safety. He is to attempt the rescue of some of the suffering Christians in Madagascar, and to engage in instructing those of them who are residing in Mauritius. He has been followed by Mrs. Johns and the other Malagasy, who, it is expected, will be able to make themselves useful in Mauritius, as Native Teachers. Rev. David Jones died on the 1st of May—Pp. 71, 224, 428, 471, 472, 554.

Mr. Jones visited Madagascar in 1840; when he had the mournful satisfaction of renewing his intercourse with several of the Native Christians, and of affording them consolation and advice under their deeply-trying circumstances.

Mr. Baker continues actively engaged in the operations of the press. He has been furnished with an additional supply of type, and has now the prospect of greatly extending the influence of this department of labour.

The strenuous efforts of the Romish Church call upon the friends of Truth to put forth renewed energy for the maintenance and extension of pure and undefiled Religion among its numerous and neglected population. [*Report.*]

By Mr. Jones's lamented death, it has devolved upon his survivors to record the loss of one whose zeal in the cause of general education in Madagascar and this Island was, for nearly a quarter of a century, unremitting; and whose name will long be held in grateful remembrance in connection with this subject.

It is with pleasure that we have observed the happy change which is coming over the minds of the poor: during the past year, several of them, on the removal of their sons to the occupations of life, have addressed letters of thanks to the Teacher for the instruction communicated to their children. Pupils thus removed from school have been furnished gratuitously with copies of the Sacred Scriptures, or portions of them, in their vernacular language. For the ability to confer these and other rewards, we are under obligation to the

British and Foreign Bible Society, the Religious-Tract Society, and to various friends in England.

The Day Schools, under the superintendence of the Rev. J. Le Brun, are two for Boys and one for Girls, containing, collectively, 240 children. The local support amounted, in the past year, to 105*l.* 18*s.* [*Report of the Mission Schools.*]

*Gospel-Propag. Soc.*—A Grant of 600*l.* has been granted toward the expense of erecting a Normal School. The Schools continue to be superintended by the Rev. A. Denny.

The Society have it in contemplation to open a Mission in the Colony. They have been invited by the Secretary of State for the Colonies to recommend a Chaplain for the Seychelles Islands, a dependency of Mauritius, the inhabitants of which are altogether destitute of the means of religious instruction; and they are endeavouring to comply with his proposal—P. 71.

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## Inland Seas.

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### Red—Mediterranean—Black—Caspian—Persian Gulf.

VARIOUS notices appear in our last Volume (see pp. 276, 491—493, 519, 554, 555) with reference to the appointment of Bishops of the United Church to the Mediterranean, and particularly of one to Jerusalem. As this is a subject which deeply concerns the progress of the Gospel in these Seas, we subjoin a Statement, published by Authority, of

#### PROCEEDINGS RELATIVE TO THE ESTABLISHMENT, IN JERUSALEM, OF A BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

An Act was passed in the last Session of Parliament (5 Victoria cap. 6), empowering the Archbishops of Canterbury and York, assisted by other Bishops, to consecrate British Subjects, or the subjects or citizens of any foreign kingdom or state, to be Bishops in any foreign country, and, within certain limits, to exercise spiritual jurisdiction over the Ministers of British Congregations of the United Church of England and Ireland, and over such other Protestant Congregations as may be desirous of placing themselves under the authority of such Bishops.

The Archbishop of Canterbury, having first consulted the Bishops who attended the Convocation in August last, has exercised the power so vested in him, by consecrating the Rev. Michael Solomon Alexander a Bishop of the United Church of England and Ireland, to reside at Jerusalem, and to perform the duties hereinafter specified. The Bishops assisting at the consecration were those of London, Rochester, and New Zealand. The appointment of a Bishop for Jerusalem was proposed by his Majesty the King of Prussia, who made it the subject of a special mission to the Queen of England, and of a particular communication to the Archbishop of Canterbury. In making this proposal, his Majesty had in view not only the great advantages to be derived from its adoption, with reference to the conversion of the Jews, but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the Church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the bishopric, his Majesty undertook to make at once the munificent donation of £15,000 toward that object; the annual interest of which, amounting to £600, is to be paid yearly in advance, till the capital sum (together with that which is to be raised by subscription for the purpose of completing the Bishop's annual income of £1200), can be advantageously invested in land situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted; but we may reasonably hope, that, under the Divine Blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less-perfectly constituted of the Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Church of England and Ireland and the ancient Churches of the East, strengthening them against the encroachments of the See of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel Truth and Grace. In the mean time, the spectacle of a Church freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish Nation throughout the world; and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossible not to recognise the hand of Providence in the remarkable events which have lately happened in the East, opening to Christians, and especially to our own Nation (so signal an instrument in bringing those events to pass), a door for the advancement of the Saviour's Kingdom, and for the restoration of God's Ancient People to their spiritual birthright.

While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the Pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have always strenuously resisted, the two great Protestant Powers of Europe will have planted a Church in the midst of them; the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches, but to confine himself to the care of those over whom THEY cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian Education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially Scriptural in doctrine, and Apostolical in discipline.

The Bishop of the United Church of England and Ireland at Jerusalem is to be nominated alternately by the Crowns of England and Prussia; the Archbishop having the absolute right of veto, with respect to those nominated by the Prussian Crown.

The Bishop will be subject to the Archbishop of Canterbury, as his Metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English Clergy and Congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldaea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief Missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to offer them such offices of friendship as they may be willing to receive.

A College is to be established at Jerusalem, under the Bishop, whose Chaplain will be its first Principal. Its primary object will be, the education of Jewish Converts:



but the Bishop will be authorised to receive into it Druses and other Gentile Converts : and if the funds of the College should be sufficient, Oriental Christians may be admitted : but Clerical Members of the orthodox Greek Church will be received into the College, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the College will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German Tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German Clergymen ordained by him for that purpose ; who will officiate in the German Language, according to the forms of their National Liturgy, compiled from the ancient Liturgies, agreeing in all points of doctrine with the Liturgy of the English Church, and sanctioned by the Bishop with consent of the Metropolitan for the special use of those congregations : such Liturgy to be used in the German Language only. Germans, intended for the charge of such congregations, are to be ordained according to the Ritual of the English Church, and to sign the Articles of that Church : and, in order that they may not be disqualified by the laws of Germany from officiating to German Congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg.

The Rite of Confirmation will be administered by the Bishop to the catechumens of the German Congregations, according to the Form used in the English Church.

*London, December 9, 1841.*

Subjoined is a Copy of a

*Letter Commendatory, from the Archbishop of Canterbury to the Rulers of the Greek Church.*

To the Right Reverend our Brothers in Christ, the Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the Countries adjacent, greeting in the Lord.

WE, William, by Divine Providence, Archbishop of Canterbury, Primate of all England, and Metropolitan, most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the Ordinances of our Holy and Apostolic Church ; and, having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the Clergy and Congregations of our Church, which are now, or which hereafter may be, established in the Countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop our Brother not to intermeddle in any way with the jurisdiction of the Prelates or other Ecclesiastical Dignitaries bearing rule in the Churches of the East ; but to shew them due reverence and honour ; and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our Brother is willing, and will feel himself in conscience bound, to follow these our instructions ; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a Brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the Ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.

In this hope, and with sentiments of the highest respect for your Holinesses, we have affixed our archiepiscopal seal to this Letter, written with our own hand, at our Palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand eight hundred and forty-one.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

**CIRCULATION**—There have been forwarded to the Society's Dépôt at *Malta* 300 Bibles, 210 Testaments, and 500 Testaments with Psalms, in Arabic; 150 Hebrew Bibles; 200 Bibles and 300 Testaments in French; and 124 English Bibles. The volumes issued from the Dépôt amount to 4772—to *Tunis* there have been sent 500 Bibles, 400 Pentateuchs, and 300 Psalms, in Hebrew: and a remittance of 20*l.* has been received—to *Corfu* have been forwarded some copies of the Old Testament in Modern Greek—to *Athens* have been sent 2000 Pentateuchs, 2000 Historical Books (second volume), 2000 Psalms, 2000 Job, Proverbs, &c., 2000 Prophets, 150 Bibles and 500 Testaments in French. The volumes issued, in the year, amount to 11,071—to *Smyrna* there have been sent 200 Old Testaments in Modern Greek, 200 Bibles and 300 Testaments in Italian. The volumes issued amount to 4059; and 470*l.* 15*s.* 3*d.* has been realized for copies which were sold—for *Abyssinia* a grant has been made, to the Church Missionary Society, of 100 Amharic Testaments—P. 75.

**RECEPTION**—On the arrival of some copies of the Old Testament in Modern Greek, at *Corfu*, the Rev. I. Lowndes writes—

The first copy which I disposed of was to the Archbishop of *Corfu*; and on presenting it to him, he expressed much gratitude, and said he would keep it as long as he lived.

The Rev. H. D. Levee, the Society's Agent in *Athens*, remarks:—

I have returned from a short tour, with the strong impression that the Turkish Empire, which for some time past has offered so unpromising a field for Biblical and Missionary Labours, will not wear this aspect long; but that such openings may be expected as have never yet presented themselves.

The Report adds—

In this opinion the Rev. T. S. Grimshawe, who has visited the same quarter, fully concurs.

Mr. Levee, writing from *Argos*, in September last, says—

We endeavour, as you know, in the distribution of the Scriptures, to use the instrumentality of persons possessing influence or authority in the places to which we send them. A supply of about 600 copies had been sent to the Governor of a Province, who had offered his services: and by the receipt of documents, proving the great care and zeal which he had displayed

in their distribution, I find that he had divided them among the Demarchies of his province; and addressed them to the Authorities, with a Circular recommending their perusal, and defining the manner in which they should be put into circulation. The documents consist of a Letter of thanks, on his part, for the gift of the books; and of the replies from the Demarchies to his Circular, expressive of their thankfulness; and accompanied, in every case, with the names of the individuals who had received the books.

I have heard that the Governor of the Island of *Skiothos* and *Scopelos* has requested, from a dépôt which I had left in the north of *Euboea*, a supply of the Scriptures, which he has put into circulation. The same thing has occurred with the Demarch of *Amaliopolis*, a town on the north frontier of Greece; and, at the request of the Demarch of a district in the north of *Euboea*, 100 New Testaments, and portions of the Old, had been distributed to the scholars of the Public School, as rewards, at the Examination. By these means, copies of the Word of God are acceptably introduced into families. An instance of this I was pleased to see, on our journey hither. A copy of our new Greek Old Testament was lying on the table of a Sub-Governor who gave us hospitality for the night, which had been received by his daughter, as a reward at the Public Examination of Mrs. Hill's School. I am endeavouring to turn my visit to this part of Greece to account, by laying the foundation for the establishment of a Boarding School for Young Ladies, either at *Nauplia* or *Argos*, upon the model of Mrs. Hill's at *Athens*. I find great encouragement.

The amount of spiritual profit is, I know, not to be measured by the number of copies issued; but one cannot but believe that very great good has arisen from the distribution of above 67,000 Volumes of Holy Scripture, almost exclusively in Greece, during the six years ending with the close of 1840.

Mr. Barker, during the year, visited *Odessa*; and met with a devoted friend to the Society, of whom he remarks—

He has disposed of, for us, from August to the end of June, 1454 Volumes of Bibles, Testaments, and other Scriptures; among which are 370 copies of Hebrew Scriptures, sent to him from our Society, direct. He is full of love to his Saviour, and of zeal for the spiritual welfare of his fellow-creatures. He has placed in my hands about 129*l.* for Scriptures sold by him; and would not receive any remuneration whatever for his trouble and expense in transacting our affairs here: and although he depends entirely on private teaching for support, he abandons at times his scholars, at a loss to

*British and Foreign Bible Society—*

him of about 71. a week, to make excursions into the interior, or to visit the Crimea, in order to distribute copies; all the travelling expenses being at his own cost.

On a Review of his operations for the last ten years, Mr. Barker states:—

During the last five years, from 1836, when the Greek Church first commenced her opposition to our work, until the end of 1840—in which interval the Armenian Church also set her face against us, and not a single nation remained in these countries, whether Christian, Jewish, or Mahomedan, which did not strenuously oppose the distribution of the Scriptures—the Society has disseminated 23,714 Volumes of the Sacred Writings, in a variety of languages: and if all the accounts of last year had been transmitted to me, that amount would have been, most probably, from 26,000 to 27,000 volumes. Of these, only about 2000 copies were gratuitous distributions, principally circulated by Protestant Missionaries, or granted to Schools. From the sale of the above-mentioned Scriptures, the Society has realized the sum of about 2200*l.*, which is considerable for such impoverished countries as these. This statement has sole reference to my own transactions.

Taking a view of the Society's Labours in these parts, from 1831 to 1835, when the Greek and Armenian Churches did not oppose us, I find that the Scriptures disseminated then did not amount to more than 26,160 copies.

And as to Receipts, there is no comparison; for what we realized during the last five years is more than what we obtained in nearly TEN previous years.

These facts clearly demonstrate that the Scriptures will find their way through all opposition, in spite of the authority of those influential persons who exercise a controul over the spiritual welfare of their people, and who dare to trample under foot the only Book which can teach men the saving knowledge of Jesus Christ.

**TRANSLATIONS and EDITIONS**—Mr. Leeves has been much occupied in revising the Greco-Turkish Version, having the assistance of Mr. Nicolaides Christo; and that of a Jewish Rabbi from Constantinople, Sim Tov, in the revision of the Judæo-Spanish.

At the suggestion of Mr. Leeves, the Society is about to print, at the Cambridge University Press, an Edition of the New Testament, in Ancient Greek. Of the importance of such a work, Mr. Leeves writes—

There is one work which we are loudly called upon to print, and to which there can be no objection; and that is, an Edition of the New

Testament in the Original Greek. It is wanted now, and will be wanted more and more every day. The ancient language is making rapid strides in Greece, and the modern language is daily feeling the effect of it.

*CHRISTIAN-KNOWLEDGE SOCIETY.*

The Foreign Translation Committee, with the approbation of his Grace the President, and the concurrence of the Standing Committee, requested the Secretary, the Rev. G. Tomlinson, to go out to the Levant during the year 1840, to make inquiries personally with reference to the expediency of extending the Society's operations in the East, by means of Translations of the Holy Scriptures, and of Books and Tracts, for the use of the Levantine Countries; and to ascertain, as far as possible, the opinions and views of the Authorities of the Oriental Churches on this subject. Mr. Tomlinson returned to England in November 1840, and has reported—

That, in accordance with the wishes of the Board, he visited Malta, Athens, Constantinople, and other intermediate places; but was prevented from extending his visit to Syria, Palestine, and Egypt, by the war which broke out whilst he was in the Levant. That he met with a friendly reception from the Heads of the Oriental Church generally; and, in particular, that he was cordially and kindly received by the Bishops and principal Clergy of the kingdom of Greece, who are willing and desirous to receive such assistance as the Society may be able consistently to give toward the Christian instruction and improvement of the members of the Greek Church. In the conferences which he held with some of the Greek Clergy, it was suggested by them, that the Society would render much service to the Greek Church, and to the cause of pure Religion generally in the East, if it would print an Edition of the Holy Scriptures in Ancient Greek, and also some portions of the works of the Ancient Greek Fathers, so that they might be distributed, either gratuitously or at a very small price, particularly to the Clergy. These are represented as being the works of which they at present stand most in need; and a supply of them would be most gratefully received by the Bishops and Clergy in Greece.

In the Report of the Foreign Translation Committee, given at pp. 361, 362, of our last Volume, it may be seen, that the Society has agreed to print an Edition of the Septuagint, and of the Testament in Ancient Greek; and the History of Eusebius, and Homilies of St. Chrysostom—P. 76: and see, at pp. 493, 494, the

Bishop of London's communication respecting a projected Mission to the Druses.

#### RELIGIOUS-TRACT SOCIETY.

At *Malta*, the Missionaries have printed a Translation of "The Evidence of Prophecy," in Arabic, at the expense of the Society, and also several other publications—At *Corfu*, the Rev. I. Lowndes states the distribution of the Society's publications to have been continued in the Sunday Schools, and in various other ways. Soldiers have been supplied with Tracts, both in the island, and on their departing from it—P. 77.

The number of Tracts and small Books now published in Greek is very considerable; and all that is wanting, in order to extensive circulation, is disposition, on the part of the people, to read such works as are calculated to lead the thoughts to the Centre of happiness. But where the proportion of those who are able to read is still small, it is not matter of wonder that many of these are interested in publications which savour more of the world and worldly things, than of Religion; for the *first man was of the earth, earthy*. [Mr. Lowndes.

For *Algiers*, and the neighbourhood, 1650 Tracts have been granted—At *Smyrna*, Baxter's "Saint's Everlasting Rest," in Modern Greek, and "The Mother at Home," in Armenian, have been printed by the American Missionaries. From *Syria*, the Rev. F. A. Hildner writes—

It is a fact, that infidelity is gaining ground in Greece. Tracts on the Evidences of Christianity are being printed, or have been already printed and distributed, in order that we may do something toward stopping the stream of infidelity.

From *Syria*, the Missionaries write respecting one of their humble co-adjutors in spreading Divine Truth—

With the cordial approbation of Zacharias, Greek Bishop of that district, he has spent months in his diocese, dispensing the Word of God to the perishing people, with a warm heart and a liberal hand. The good old man, reduced to extreme emaciation by consumption, with the blossoms of age adorning his temples, hires his donkey, and a little boy to lead him (for he is perfectly blind), and, without scrip or purse, but with a large supply of God's Word, and his heart full of Divine Love, goes forth to traverse the mountains and valleys of Syria. Who will not bid God-speed to the poor blind man, and unite in fervent prayer that the blessing of the Lord may rest upon his humble labours?

#### EDUCATION SOCIETIES.

##### IONIAN ISLANDS.

The Rev. Isaac Lowndes has resigned the situation of Inspector General, and has been appointed a Member of the Commission for Public Instruction. In the University in *Corfu* there are 45 Students; in the College, 81; in the Seminary, 40; and in 128 Schools there are 5441 Scholars—P. 77.

Prior to my appointment, I visited the whole of the Islands as Inspector of Schools, and examined 109 Schools in different parts of them. I was happy to find Education prosperous. The College in the town of *Corfu* was opened on the 1st of April 1840. It is, in reality, a large Government Boarding Establishment, comprising a very liberal course of education, to be completed in five years; and is one of the most interesting Institutions connected with Public Instruction, in these Islands. It is the result of the unshaken zeal of Sir Howard Douglas: and when he leaves the place, I trust it will continue as a monument to perpetuate his hitherto unparalleled success, in this respect, in the Ionian Islands. [Mr. Lowndes.

##### GREECE AND TURKEY.

The following particulars are taken from the Report of the B F School Society:—

In the Normal School at *Athens* there are about 230 pupils. In 170 Lancasterian Schools, in different parts of Greece, there are about 23,000 children. To these are to be added 35 Hellenic Schools, 4 Gymnasiums, and a Normal School for Schoolmistresses, established by the Female Greek Education Society. There is also a Naval School, a School of Arts, and the University. This is exclusive of Schools belonging to Societies in England and America. Mr. Barker writes, that "in *Smyrna*, a Girls' School of 60 children is still carried on, and the applications for admittance are very numerous. The School in *Candia* is as prosperous as ever; nor have I any reason to believe that any unfavourable change has taken place in those of *Cyprus*. At *Beirut* there are some efficient Schools of Native Children, under the care of the Missionaries: and there are also Schools at *Tripolis* in Syria, *Trebisond*, and *Broosa*."

*Eastern-Female Educ. Soc.*—P. 368: Miss Holland writes from Boudjah, near *Smyrna*—

My School, I am happy to say, still goes on well. During the winter, many of the children go to town. This is a great disadvantage to me; but we all have our trials in this country. I have, indeed, been greatly blessed. God has been merciful to me: my School has increased: all seem to join in the wish of giving their

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children a religious education. The fatigue was great during the hot months, but my Heavenly Father has supported me through all. He has seen fit to improve my health, and to give me strength equal to the task: and I pray He may continue to support me, that I may work like a faithful servant while it is day, for the night cometh when no man can work.

We have two Sunday Schools, one in Boudjah, which is held in my School Room, attended by two Missionary Ladies; the other in Smyrna, which I attend, and where a Lady assists me. These we have opened very lately, and with great success.

On the 29th of July Miss Holland writes—

I have been very much encouraged this last week, having had the promise of two or three Armenian Children. There are now in the School about 13 children, all very much attached to me, and I to them. God grant I may be an instrument of good to them!

## EGYPT.

*Eastern-Female Educ. Soc.*—Pp. 77, 78: and see, at p. 368, a notice of the interruption of Mrs. Lieder's labours at the Harem; and, at p. 520, Mrs. Lieder's return to England on the 15th of November. Mrs. Lieder states that Edheem Bey is proposing to establish an Infant School for 150 children.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

## AMERICAN BOARD OF MISSIONS.

## CONSTANTINOPLE.

1831—William Goodell, Harrison G. O. Dwight, Wm. G. Schauffler, Cyrus Hamlin; and 5 *Nat. As.* Mr. and Mrs. H. A. Homes sailed from Boston on the 27th of April, and arrived at Smyrna on the 17th of June, on their way to this Mission. Mr. Schauffler reached Vienna in June 1839, and at the date of the last Report was still there, occupied in superintending the printing of his Version of the Old Testament in the Spanish Language, written with the Hebrew Character—Pp. 78, 79, 472.

It was mentioned in our last Survey, p. 79, that the Mission had decided on opening a Boarding School: the Board states:—

Mr. Hamlin writes that promises sufficient to accommodate his family and 12 or 14 pupils, with a building for a workshop, had been rented for that purpose in Bebek, a small village about seven miles above Constantinople, on the European side of the Bosphorus. This plan, in the present state of things, the Mission think preferable to attempting a large Day School in the immediate suburbs of the City. To shew the desirableness of such a School, Mr. Hamlin states, that one distinguished Armenian Basker, who, during the late persecution was suspected of being a Protestant, and thrown into a mad-house for it, has called on Mr. Goodell, and requested that his son may be taken into the family of one of the Missionaries, and trained up as if he were their son, the father paying all the expense.

Mr. Hamlin adds that the Papists had built a College, with a fine house and splendid garden, in the same village. They have another College also at Galata, using the latter for the

winter and the former for the summer. They have also a Female Boarding School and many Day Schools, and are pushing forward their system of Education with much vigour.

In urging the Board to sanction the proposed School, Mr. Hamlin says—

In considering this subject, we pray you to remember that this is the only High School for the whole Armenian nation; that we are in a position now where we must attempt great things or accomplish nothing; and above all, that God has peculiarly blessed the young men of Constantinople. Sarkis and Maggerditch at Smyrna, Arestages at Trebizond, and Takoon at Erzeroum, all of them able helpers, and some of them of the highest promise, are all from Constantinople. We have around us a most interesting class of young men, firmly attached to the Mission, and thirsting for knowledge, which thirst you alone can quench. And those brethren in Nicomedia, who are rich only in faith, are looking to us to educate their sons for usefulness and Heaven. In Constantinople some interesting young merchants, who have just commenced business, are waiting for us to say when we will receive them, and they will close their shops, that they may come and gather the richer treasures of knowledge. A young man of high family was about leaving the country; but on hearing of this projected Boarding School he preferred the means of Education at such a School, with all its dangers, to freedom and ignorance in a foreign land.

Both scholars and patrons feel greater safety in such a connection with us than in any other. They know that no Patriarch dares to send his constables into the inclosures of a Frank; and the scholars will not visit their homes.

Mr. Hamlin commenced his School in November 1840, and, on the 31st of

March 1841, had nine pupils: two or three more were expected to join it; and nine other Armenians, and six Greeks, had applied for admission.

Mr. Van Lennep, of the Station at Smyrna, having gone up to Constantinople, writes from that city, on the 23d of March—

We have much to encourage us in the great work in which we are engaged. New cases of conversion among Armenians are of no rare occurrence.

The following statement, supplied by Mr. Dwight, was designed to give a summary view of the Missionary Work up to May:—

I do not believe it possible for any one, who has not been on the ground, as your Missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by existing circumstances. A meeting once or twice a week with a dozen or more Armenians is a very small thing, in comparison with the overflowing audiences which crowd about the preacher in the Sandwich Islands; and yet its bearings on the Kingdom of the Redeemer may be as important, and its influence on the spiritual illumination of mankind may be as great. I have had about 40 different individuals present at my Service in Armenian; and among them are persons of almost all the professions—priests, teachers, bankers, jewellers, and merchants. These men, living in the midst of a city embracing not less than 1,000,000 souls, and having direct influence over a country of more than 20,000,000, form a Congregation for a Missionary full of interest. I feel, when I am addressing them, the weight of an awful responsibility resting upon me. They hang upon my lips, as those who are hungering and thirsting for the bread of life; and I know that the words which I speak are carried to hundreds, and perhaps to thousands, around. If it be asked, Why may not this congregation be increased? I would say, that I have tried every lawful means to induce others to attend my Public Service. In our efforts for the good of the Armenians, we go as far as our best judgment will permit us to go. We are continually pressing our measures among the people just as far as we can, without producing an actual out-breaking against us. We are walking, as it were, on the very line of separation between us and a highly-charged mine, which seems ready to explode at any moment. We endeavour to be faithful, conscientious, and prudent.

As to the present condition of things here, it is my conviction, that the Truth of God has now such a powerful hold of the minds of many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently overruled for great good,  
Feb. 1842.

and the enlightened Armenians were never in a better state to bear persecution than at this moment. When I read the history of Reformations in other Countries, and at other times, I am led to wonder that God has accomplished so much here, at so little expense, and in so short a period. In Scotland, it was twenty years after the first attempt was made to reform the Church, before any important results were manifest. In Germany it was as long; and in France it was still longer, before the Protestant party had strength to enable them to claim toleration. Who then can be discouraged in regard to the people of the Armenian Church, among whom the *good seed* is scattered in so many places, and has sprung up with so much promise of an abundant harvest!

We have now in our employ, as Assistants, both Hohannes and a priest. Both are very active and very useful, *full of faith and the Holy Ghost*, and peculiarly qualified to win the hearts of all. The priest is much in families, and among females, to whom he preaches the Gospel of Christ. Several Armenian females are enlightened, and some we hope are truly regenerated.

Our Books are now well received, and many of them circulated; and facts often come to our knowledge, shewing their influence. In this way, also, we are able to do good in distant places, where we ourselves cannot go.

Our greatest comfort, and our surest ground of hope, next to the Word of God, is the fact, that we see evidences of the operations of the Holy Spirit on the minds of men.

There is at this moment a great excitement among the Armenians in reference to the College at Scutari. It has hitherto been under the sole direction of the bankers, who have received large contributions for its support from the tradesmen: and now they are charged with having misapplied the money; so that but a small portion of it has ever reached the object for which it was given. The tradesmen demand the management: and the contest is between them and the bankers. The tradesmen wish to remove the present Patriarch, and recall the one who was recently dismissed. Our enemies are seizing hold of the present circumstances to make a new excitement against Protestantism. They say, that the present Patriarch is a thorough Protestant, and that, particularly since his return to office, Protestantism has been carrying all before it. This is urged, however, more to prejudice the people against the Patriarch than to injure us. We earnestly pray that God will bring great good out of all these unhappy strifes.

Mr. Hamlin, in a Letter dated August 28, 1841, states, that the Sultan having granted the merchants and artisans

*American Board of Missions—*

their request, to elect 24 counsellors from among themselves, a counter-movement had been unsuccessfully made by the bankers to recover their power.

Mr. Hamlin remarks, that freedom and boldness had increased wonderfully among the people within a short period, favoured by the downfall of the bankers, and the measures of Government for promoting Education. [The Board.

## GREECE.

*Athens—1831—*Jonas King, D.D., Nathan Benjamin—Pp. 79, 80.

Mr. Benjamin, in the autumn of 1840, made a tour in Northern Greece, in order to learn the state of Education and Religion in the northern districts, and ascertain what opportunities there were for introducing the books published by the Mission into that part of the country. He was accompanied on the journey by Mr. Perdicaris, the United States' Consul for Greece. We shall make a few extracts from his Journal:—

**HOSPITALITY**—A Letter of introduction, and even the rumour of our arrival in a village, generally secured for us an irresistible invitation to the house of some gentleman, where every comfort and luxury within reach was generously provided, while we were put entirely upon our ease by the easy manners of our host. It was often a great relief to us, after having sat down in a dark and dirty khan, to be transferred to the best house in the village. We thus secured a more extensive acquaintance with the people, and better opportunities for communicating and acquiring information. We seldom spent more than a night in a place, but usually saw many of its public men and influential characters.

**INDUSTRY**—They are an industrious and enterprising people. Notwithstanding the extreme want of ready money, we saw everywhere a manifest improvement, and a spirit of activity among the people which promises well for the future.

**EDUCATION**—The state of Education in these parts is very far below the necessities and expectations of the population. I made it a point to ascertain the condition of the Schools, where they existed; and, if possible, to visit them, or at least to see the Teachers. Schools have as yet been established only in the larger towns, and many of these are in a miserable condition. It cannot be said that the Teachers are incompetent. They are always required to pass through a very considerable course of training, and a thorough examination: and many, whom I have known, would do honour to their profession any where. But the hands of these young men are tied in many ways. The School-

houses are often most uncomfortable. In the town of Arachoba, the building, though of sufficient size, is paved in the interior with round stones, like the streets of a city; and, though in that elevated and cold locality, has no glass to its windows, and has not the possibility of being warmed. The cold air of winter must be admitted, or the light excluded with it.

But this is not the principal hindrance; a greater is found in the deficiency of proper School Books. Schools are to be found in which only the fragments of a few books exist: and the children are dependent, almost entirely, on a few reading-cards, which are suspended upon the walls, bedimmed by the dust of many summers, and by frequent handling. This destitution it is certainly difficult for the Government immediately, and by its own resources, to relieve. It is on account of the prejudices, or the contrary political principles of the Director\* of the Public Schools, that they are not supplied with our books.

In the present expedition, I had with me a small supply of books, which sufficed as occasional presents, and specimens. I offered, in all cases, to furnish Schools with the Scriptures and Religious Books and Tracts; and, to a certain extent, with School-books, if applied for at Athens. Since my return, several applications have been made to me.

There is a general interest in education among the Greeks; but not, even in the higher class of the population of the interior towns, so great a desire as to lead to any sacrifice or expenditure in order to attain it.

On the whole, education is evidently on the advance in Greece. Schools are increasing in number, and improving in character.

**RELIGION**—My observations now, as at other times, convince me that Religion in Greece is in a state of decay. The mass of people in the interior towns and villages are of the class who are strict in the external observances of Religion, but little affected by its influence on their lives. If no influence from without were brought to bear upon these, and their external relations were to remain unchanged, they would doubtless continue their cold formalities for generations to come. But their relations are already greatly changed, and are still in a changing state. A literature is forced upon them: a periodical press is drawing them within the circle of sympathies with each other, and

\* Mr. Benjamin, writing on the 5th of March, says, that "the officer above referred to, having been advised to the measure by the Teacher of his Normal School, and having been conversed with by Mr. King, has requested us to supply him, for the use of his Schools, with some of our most recent publications. This is of the greatest importance, as giving a sanction to these works. It will embolden Teachers to draw on us more fearlessly for our publications."—

with other nations: and their own newly established political system is breaking up many old habits, opening new sources of interest and emolument, and concentrating a vast amount of moral influence in its metropolis.

Unhappily, the literature is almost exclusively secular, and, to a considerable extent, irreligious: the political system neglects to provide religious instruction, and requires the violation of the Sabbath by all its civil and military officers: and the Metropolis is a nursery of deism and licentiousness, a propaganda of error. As the minds of the people become enlightened, they will lose their confidence in external rites, as the means of salvation: and if the advocates of a pure and spiritual Christianity are not awake to possess the mind with a true exhibition of the Religion of the Gospel, and with substantial arguments in its support, there will be a natural and almost necessary adoption of error.

Religious Instruction in the Elementary Schools is confined to an occasional catechetical exercise: while in the higher Schools and Gymnasias, and in the University, no religious instruction is given, except to the theological class: nor is there any regular religious exercise in these institutions. Preaching has gone into almost entire disuse. Three priests were appointed, two years since, preachers to the kingdom; and have occasionally preached a sermon in different parts. Except these, and the regular preaching of Mr. King in Athens, probably not a sermon has been preached in the Greek Language during that period, until the commencement of the present Lent. At this time, four young men, who have gone through a regular course of classical and theological study, have been directed to preach in the Churches of Athens. Their discourses, so far as I have heard them, and so far as I have learned from others, have been Scriptural. Some of them have been in a good degree direct and pungent, and have evidently affected the hearts of the hearers. But what are these among so many? It is a crisis in the affairs of souls. This nation is just at the point of receiving its character, as Christian or Infidel. The moment has arrived, when those who are believers in Christianity must stand out boldly in the panoply of Truth.

At such a juncture, there is a call for aid from abroad. We can, to any extent we please, give direct religious instruction to Children and Youth of the land: we can contribute to the literature of the country Evangelical Works, which will be read by multitudes, which will, with the blessing of God, give courage and moral resources to the few and faint-hearted friends of the Truth.

Dr. King has completed his Chapel, and makes use of it.

The printing done at Athens during 1840 was nearly 3,000,000 pages. "Wilberforce's Practical View," and six other books, were translated, and nearly ready for the press, at the beginning of 1841.

#### ASIA MINOR.

*Smyrna*—1833—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep: 5 *Nat. As.* Mr. Homan Hallock is on a visit in America—Pp. 80, 81.

The following extracts are taken from the United Journal of the Missionaries:—

*April 18, 1840*—I never had, before to-day, any idea of the business of Smyrna, not having passed through the bazars. These are streets containing nothing but shops, and covered with a roof. The whole is built of wood, but is sometimes surrounded by a stone wall. In the evening, the gates leading into the bazars are closed. The numerous streets, entirely devoted to business and trade, form quite a labyrinth. Every imported article has its peculiar bazar; so that the purchaser has but to step to a single street, where he will find every thing of the kind which is sold in the entire city. The same may be said of cotton and silk cloths, of second-hand clothes, of shoes and boots, of articles in wood, stone, and iron. A bazar is entirely devoted to figs and raisins, although they are sold only during the Fall; and another to the making of boxes to contain them. [*Mr. Van Lennep.*]

*April 20*—A considerable number of Jews in this city have already privately professed their belief that Jesus is the Christ, the hope of Israel, and Saviour of the world. [*Mr. Riggs.*]

*Oct. 20*—A Turkish woman found a Turkish New Testament at our house; and being interested in it, she asked to take it home. On Friday, she read it to the women, who said, "This is like our good books: it is good, very good. Where did the Franks learn these things?" The woman answered, "The Franks are very good people: they do us all good: they are kind-hearted, and sympathize with us in our troubles." Such little glimmerings of light may finally be changed into day. [*Mr. Van Lennep.*]

*Oct. 21*—A patriotic Armenian of Trieste, a native of Smyrna, has established a printing-press here for the benefit of his nation. We hail this attempt with the greatest pleasure.

*Nov. 7*—A poor old papal Armenian bought at our dépôt the other day a copy of the Armeno-Turkish Pentateuch. He said he could understand it well, and wished to buy this book to do his soul good. [*Mr. Adger.*]

Mr. Adger, writing on the 10th of February 1841, says—

We have lately received a representation from M. Poyenar, Government Director of Schools in Wallachia, of the great need of one



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or two Missionaries, and also of a Teacher for a Female Infant School. From all we can learn of the state of that country, it appears to us very desirable that we should occupy it soon. Wallachia is, to a great degree, independent of the Porte. The prince is very favourable to the spread of knowledge among his people; and so also is Poyenar, although a native Wallachian, and of the Greek Church. The language is said to be a mixture of Latin and Italian, and of course very easily to be acquired. We would, therefore, recommend the Committee to send to Bucharest two married Missionaries, and a lady to introduce the Infant-School System.

It may be well also to keep your eye upon Egypt, as very likely soon to be quite open to Missionary Operations. Mr. Riggs continued preaching in Greek every Sabbath to congregations of from 10 to 25 persons, until some time in May. It was thought expedient for him to spend the hottest weeks of summer in the cooler climate of Scio, which he did. Since his return, he has been enabled to resume preaching, and his other labours, with much improved health. He has a Bible Class of two or three young men, who meet him three times a-week, and seem earnestly desirous of knowing the truth.

Mr. Riggs has in preparation a volume on Sacred Geography and Antiquities: also, ready for the press, the Difficulties of Infidelity, Part I.; and in the press, a Dialogue on the New Heart, and the Infant-School Manual.

I hope to have my revision of the New Testament complete by the time our Annual Meeting takes place in April.

*The Board adds—*

A Weekly Lecture has been sustained at Bonjah, a village in the suburbs. Mrs. Riggs has a small Boarding School, and some of the other families have youths residing in them.

Mr. Temple, on the 19th of June, writes—

There are many most encouraging evidences, in this part of Turkey, that the Lord has actually begun His Work, in the conversion of a considerable number of souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the Spirit of Grace, than in the 19 preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

*Areopolis*: the chief town of the Province of Laconia: 25 or 30 miles from Cape Matapan—1837—George W. Leyburn: 3 *Nat. As.* Mr. Houston is on a visit to America—Pp. 81, 82.

The Mission Families at Areopolis were much

encouraged in their work, and were in much favour among the people.

At no time since the arrival of the King, in the opinion of Mr. Riggs, have the Greek People been in so critical a state as now. [*The Board.*]

We feel that we are steadily on the advance. Our Lancasterian School, in the Virginia School-House, under the immediate instruction of a young Greek, was, in the course of a few weeks, so much thronged with scholars, that we were obliged to reject many importunate applications for admission. Parents, in some instances, would not be satisfied until they had reconnoitered the whole school, seeking in vain a seat for their boys. The whole number in the school, since its institution, is 336. The average attendance has been only about 100. Although much moral and religious instruction is given in the school, and efforts have been made, through newspapers and by other means, to prejudice the people against us, in consequence of our Protestant Sentiments, yet we know not that a single individual has been kept from the school by superstitious fears, or on account of religious principles.

The scholars are, for the most part, making advancement in their studies: and the Governor has more than once told us, that if the people here do not adequately appreciate our labours, the true friends of the nation elsewhere do, and thank us for them.

We have established another School, of a higher order, for such youth as have passed through the Lancasterian School. We call this our Hellenic School, since High Schools are generally thus denominated in Greece, in consequence of Ancient Greek being exclusively taught in them.

Our High School consists of 32 scholars, divided into three classes. The studies, besides the continuation of Arithmetic, Geography, and History, commenced in the Lower School, are, the Latin and Greek Languages, Sacred History, Vocal Music, and Geometry. On the Sabbath, the original text of the Testament is well expounded by the Teacher, Mr. Joannides, the scholars using the Ancient and Modern Greek in parallel columns.

We spend the whole of every Saturday Forenoon in the examination of all the classes, in both Schools, in the studies of the previous week. We shall rejoice when the funds of the Board shall enable us to engage still further in such efforts, by putting into our hands suitable apparatus for conducting scientific experiments, as it will greatly extend the sphere of our influence and usefulness. We have, as yet, nothing in the shape of philosophical apparatus, besides a terrestrial globe and an orrery, adapted to the use of an Infant School.

We should most gladly have instituted long since a Female School; but the impossibility

of obtaining a suitable Instructress has prevented us hitherto. We have reason to believe that a numerous School might be collected in a short time from among the little girls who throng the streets. Our friends at Athens, however, have now encouraged us to hope that a suitable Teacher may be obtained, and that in the course of a few weeks this School, which is so urgently demanded, may be in successful operation.

We shall be under the necessity, however, of dismissing our kind helper and physician, to obtain the necessary means for the accomplishment of our object. We shall not hesitate to do so, although we know not how soon our course may be attended by the deepest anxiety. It is better that our bodies should be exposed to danger by the putting away of their physician, than that the multitude about us should be denied the visits of the Physician of souls.

As to the distribution of Books and Tracts we have done comparatively little, because we have felt that, for the present, almost enough books have been put into the hands of the people. We think we see the day dawning when inquiry shall be awake in all Greece on the subject of Religion, and "the faith" about which all imagine themselves to be so well informed already. Some little controversy has sprung up among the more enlightened Ecclesiastics, on matters of vital importance to the Christian System. The Translation of the Scriptures into the spoken language of the people; the diligent study of them by all classes in the community; their being regarded as the only rule of faith; the necessity of an enlightened and pious Clergy; and the regular preaching of the Word; with some other subjects of a kindred nature, have been ably defended by men whom we might justly compare, in some respects at least, with the most distinguished Reformers of the sixteenth century.

The Government of the nation is becoming more liberal and enlightened. The efforts of a despotic Synod have been frowned on by the more intelligent of the nation; and it has been found too late in the day to stop the progress of political and religious freedom among Greeks.

[*Mr. Lupton.*]

*Broosa*: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Henry A. Homes. Mr. and Mrs. Powers removed to Constantinople, for a short time, on account of Mrs. Powers' ill-state of health, and on the 25th of April reached Boston—Pp. 82, 83, 472.

The hindrances which the Missionaries in Turkey, especially at Constantinople and Broosa, have met with during the last

three years, owing to the jealous opposition of the Armenian and Greek Ecclesiastics, are stated by Mr. Schneider in the following summary account of its disastrous effects—

It has closed our schools—it has twice gathered and publicly consumed many of our Books, not excepting even the Word of God—it has misrepresented our character and our object, attributing to us the basest of motives—it has publicly, by Ecclesiastical Letters and Documents emanating from the highest Church Authorities, denounced us as Heretics and Infidels, intending to undermine the true orthodox faith of the people—it has prohibited the people, on pain of excommunication, prison, and banishment, from holding intercourse with us; from receiving or reading any of our Books; and from aiding or favouring us in any of our work—and many of those who have shewn themselves to be favourable to our designs it has harassed to such a degree as seriously to affect their comfort, and even their livelihood.

The political power which it has had in its hands it has unsparingly used in deterring the Natives from approaching us; and such of them as could not be moved by other means, although very desirous of cultivating our acquaintance, and of being under our influence and instruction, have not been able to disregard these unequivocal threats of worldly power. Not satisfied with this, the opposition long had it in contemplation, and seriously determined on breaking up our Mission: and so far were the efforts successful, that an order had actually been issued by the Turkish Government, that one of our Mission families should no longer reside here.

Mr. Powers, while at Constantinople, writes on the same subject—

I have myself been left a prisoner at large in my own house, no Native Christian whatever, high or low, would come near me: my wife, being sick at the time, I was obliged to be nurse, cook, and groom. At different times, our Books have been collected and burnt. Our Schools have been broken up, and some of our Teachers, on account of their connection with us, have been left to all but starvation. Our doors have been watched, and comers and goers have been reported to the priesthood. Again and again efforts have been made to thrust us from our houses, and so far were these efforts successful, that Mr. Schneider has been driven from the Greek quarter of the city, and it required the mediation and most vigorous agency of more than one Consul to procure for him a lodging-place any where within its limits. These persecutions have continued months, and sometimes the greatest part of the year.

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The following Extracts are taken from Mr. Schneider's Journal :—

*Nov. 2, 1840*—On the 18th of October I recommenced preaching in Turkish. Yesterday was the third Sabbath since the Service was resumed, and on each occasion some new hearers have been present. The whole number is still small; but they appear attentive and interested. From the pious young Armenians I learn that another of the Teachers of their School is in quite a serious state of mind.

*Nov. 23*—Yesterday the Turkish Service was attended by 20 hearers, of whom 10 were Natives. In all, there have now been 27 at different times, of whom the greater part are Natives. They appeared to listen with interest. Compared with the congregations at many stations, this is a very small number. But here, where for so long a time we have not been able to collect even a few, it is a favourable indication.

*March 8, 1841*—Yesterday there were 30 hearers at the Turkish Service, the largest number we have yet had at any one time. They were all very attentive, and a few of them appeared to listen with special interest. Among the number were two Mussulmans, one of whom was the young son of M. Pasha, now in exile here, and with whom we have long been on friendly terms. His son had asked permission to be present, and with him came another. Their motive was doubtless nothing more than curiosity to see how we conduct Worship. But though actuated by no higher motive, it is to be hoped they will at least receive some favourable impression respecting the Christian Religion.

*April 10*—There seems to be a disposition to hear, which has never existed before; and the Truth, when presented, makes an impression which is not transient.

*April 14*—I recently called on a respectable Armenian family, and found the man of the house reading the Armeno-Turkish Pentateuch. This led to a conversation on the importance of reading the Bible. He manifested much interest in the subject, expressing much gratitude for this translation, which he could read and understand, and a strong desire for the remainder of the Old Testament, and also the New, in the same dialect. He told me that he had induced a number of the most intelligent of his nation to supply themselves with this Volume, which I know, from other sources, to be the case.

Mr. Schneider, in his latest communication, observes—

We are constantly cheered by indications that the work is advancing. Facts come to our knowledge, more or less frequently, which

show that the Lord is moving the minds of a number of these people. In the distribution of Bibles and Books there is increasing encouragement. During the year 1840, we put into circulation 150 Bibles, or parts of it, 69 Common and School Books, 130 Religious Books, and 268 Tracts. I have already distributed a larger number than this during the four months of the present year.

The Public Service on the Sabbath still meets with favour. It has now been attended by 70 different individuals, at different times, nearly 60 of whom are Natives.

The Board remarks :—

It is impossible to account for the violence of the persecution at Broosa, except on the supposition of a considerable evangelical influence being believed by the Natives to have been exerted in that city. The Brethren say that the Truth was making progress among the people, even during the troublous times just mentioned. The conviction that a thorough reformation is needed is beginning to be felt; and the more, in consequence of the recent persecuting measures of the priesthood. Two pious Armenians have continued to appear well, and are useful in different ways. The desire to possess and read the Scriptures is increasing among the Armenians.

Mr. Schneider has devoted much time to preparing books for the Greeks speaking the Turkish Language. Six books have been printed, in the Turkish Language and Greek letter, at Athens, embracing histories of Moses, Sammel, Elijah, Elisha, Daniel, and Esther: during the year, 524,000 pages have been printed.

*Trebisond*: on the south-east shore of the Black Sea: inhab. 15,000; consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston: 1 *Nat. As.*—Pp. 83, 84.

Trebisond, in a moral point of view, was like a post in the deep solitudes of the wilderness; though the scenery and climate made it one of the most inviting spots in all the East. There begins to be a perceptible change in its moral aspects. The reasons for encouragement are found, however, only among the Armenians. A few of these call themselves "Gospel men;" that is, they profess to reject all the doctrines and usages of their Church having no foundation in the Scriptures. Among them is a man about fifty years old, who gives evidence of having been renewed by the Holy Spirit.

[The Board.

It was mentioned in our last Survey, that the Armenian Bishop who had shewn himself favourable to the Missionaries was removed by the Patriarch from his Diocese. The Board states—

A large portion of the Armenians in and around Trebisond having become dissatisfied with their present Bishop, and petitioned that the one removed by the Patriarch might be re-instated in the office, and the present incumbent having, by persuasion and force, endeavoured to induce the people to sign a counter-petition, great commotion has been occasioned.

In the course of this controversy, 40 families, including two priests, being hardly pressed by the Bishop's party, declared their intention to become Papists: not because they were so in heart, or really wished to leave their own Church; but simply to avoid the difficulty and danger which threatened them if they remained.

Mr. Johnston's Journal supplies the following information respecting his proceedings:—

*March 3, 1841*—Since November last a small company of Armenians have been in the habit of coming to my house on Sabbath afternoons to hear the Word of God. Hitherto they have had no fear. The Bishop has uttered threats against them, however, and now they are in a strait. I do not suppose that many of them are sufficiently established to endure persecution for the Word's sake; but they seem to manifest an increasing relish for it; and it would be truly painful to see them dispersed. At our last meeting 11 were present; and after the Service was finished, a young man, who has ever taken the greatest interest in it, remained to ask me what should be done in case of their being called to an account for their attendance. He related that he had been thinking much on the subject one evening, and afterward dreamed that the storm had burst upon them, and that he had run to me for protection. I was obliged to tell him that it would not be in my power to aid them, should an exigency arise. My business is to teach them how they may escape the Wrath of God: and perhaps it may be His will that some of them should suffer, as the primitive believers did.

*March 12*—Received a call from Modessy Ballee. I love to receive a visit from this good old man; and I seldom fail to be refreshed by his conversation. I regard him as the first-fruits of Trebisond. He never strives, nor cries, nor lifts up his voice in the streets. When he is reviled, he reviles not again, but by soft answers turns away wrath. No matter who is high-priest, he finds liberty enough to study his Testament, pray in the spirit, and shew the meekness and gentleness of Christ in his intercourse with men.

*Afternoon*—Agopos, an Armenian Catholic, came in. This man used to visit me to cavil about trifles, and seemed hopelessly addicted to vain superstitions. But his mind has undergone a great change. He seems to be thoroughly

convinced that there is no Saviour nor Mediator but Christ; and is evidently much distressed at the state of the Church with which he is connected. A few days ago, he says, he asked a young man, one of the most respectable in their communion, whom he considered the greater, Christ or the Virgin Mary. He was taken by surprise, for it was a question which he had never thought of before. However, after a few moments' reflection, he replied that Mary must be the greater.—“Why?” “Because in our books of devotion,” he replied, “we find a great many prayers addressed to the Virgin, and almost none to Christ.” Among his people the general belief respecting Mary is, that she is very little, if any, inferior to God himself.

*April 6*—Last Sabbath seven attended, but they informed me that during the week they had all received particular charges not to attend; and in case of disobedience the Bishop promised to let them see after Easter what he would do with them. The number of attendants at these meetings has varied from three or four to fourteen or fifteen. In all, 30 or more have attended, but many of them have not been present more than once or twice.

*April 23*—Had a call from a Priest. He has charge of about a hundred Armenian families, and wishes to obtain the aid of our Mission in supporting schools among them. From time immemorial his people, as well as the rest of the Armenian population of the country and villages around Trebisond, have been entirely without schools: and while they have passed on in this state of savage ignorance, from one generation to another, neither Priests nor Bishops have manifested any concern to have them taught to read. This man, since he has been Priest, and for some years before, has devoted part of his time to teaching. But his people are so much scattered that it would require at least three separate Schools to accommodate all the families, and for each School there would be 30 families. He has young men of his own training, whom he would put into two of the Schools, while he would teach one of them himself. I have not the means to assist this man in his designs. But if I had 50 or 100 dollars to appropriate to his aid, it would be very profitably employed. This is quite an intelligent and enlightened man; and, I believe, is fully convinced, and is not afraid to own and teach, that the Gospel alone is the rule for Christian Worship and the guide to Salvation.

*Erzerroom*: the principal city of ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhab. 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Wm. C. Jackson: 1 *Nat. Ac.* The Rev.

*American Board of Missions—*

Josiah Peabody and Mrs. Peabody sailed from Boston on the 27th of April, and arrived at Smyrna, on their way to this Station, on the 17th of June—Pp. 84, 85, 472.

The following extracts from the Journal of Mr. Jackson give some account of the Mission :—

—Took a walk around the city: it is about six miles in circumference. The houses are very compactly built, many of them thrown into one mass, without yards or gardens. The city is nearly encompassed with burying-grounds. The dead are vastly more numerous than the living. There is a very large Armenian burying-ground on the lower side of the city. Several of the grave-stones are rudely cut in the shape of a ram, hollow underneath, under which the people often pass their diseased children, supposing there is some healing efficacy in this rite. The grave-stones of the Priests are set upright, and on them is engraved a large cross in quite an ornamental style.

—There seems to be more of the barbarous, and indeed savage, in the character of this people, than I have seen exhibited in any other Turkish City. Every week since our arrival there has been more or less of angry quarrel and brutal fighting in the streets.

—My assistant went, by the Bishop's request, to the confessional. Instead of being asked to relate his transgressions, the Priest read to him a long list of sins of various sorts, to many of which he did not feel at all ready to plead guilty; but breaking the fasts was not included in the list. He told the Priest, however, that he sometimes kept the fasts and sometimes broke them. The Priest gave him for absolution the following penance—to kneel twenty-four times every morning on account of the twenty-four prophets, and every evening twelve times, on account of the twelve apostles; and to continue this practice till Christmas. But he disregards both the Priest's penance and his power to procure the forgiveness of sins.

Mr. Jackson, on the 2d of September 1840, writes—

The prejudice, which is more or less encountered at all our Stations, is here strong: and ignorance and superstition are deep and dark, in proportion to the distance of this city from European Civilization, intelligence, and liberality of mind. Works of merit, vain traditions, saint-worship, rigid fasts, and other superstitious rites and customs of a dead Christianity, are here no matters of mere theory; nor do they seem to have grown old and ready to vanish away.

The intemperance practised here is excessive. There are no large distilleries, and very little

spirited liquor of any kind is brought here from abroad. But the people manufacture, in their own houses, a vile kind of rakkee, from the mulberry, and drink of it as freely as water. For men, even the most respectable, to become intoxicated at home every evening for a week, or to lie half the time during an evening party in drunken insensibility, is an occurrence so common as to excite no surprise and little remark. We often see women and children in the streets, with their cheeks deeply reddened by the fire of alcohol within; and the priesthood form no exception to these statements.

I have again and again been sick at heart at witnessing the falsehood and duplicity practised among this people. There is little shame at being caught in a lie: they will often glory in it, if the deception has been successful. When I make an inquiry of any one, on almost any subject, I am often left in doubt as to the truth, after the most positive reply.

There would be but little, comparatively, disheartening in this sad picture of the spiritual state of the people, could I add that they were desirous of improvement, and were willing to be benefited by us. But this is not the case. I see not the least desire among them to adopt improvements, or to be enlightened on any subject. Demonstrate to them ever so clearly that we have the advantage of them in any of the arts, in personal habits, modes of living, or matters of convenience and comfort, and they will dispose of the whole subject by saying, "This is all very good: it will do for the Franks, but it is not our custom."

I do not mean that our cause is hopeless, and that this field may be abandoned. I have not been here long enough, and this field has not had a sufficiently fair trial to warrant such a decision. I wish to point out some of the difficulties which Missionaries, sent to new and inland stations in Turkey, must expect to encounter. The power of the Lord is not fettered; and it is as easy for him to work here, as it is among any other portion of our fallen race.

The Board has supplied the following notice :—

Mr. Jackson, writing on the 22d of January, says that he entertained more hope than heretofore of seeing a door of usefulness opened among the population. Within the preceding two or three months he had disposed, chiefly by sale, of nearly 100 Volumes, mostly Testaments; and his intercourse with the people was considerably more than formerly. The field is wide, and, a door once opened, will afford much scope for Missionary Labour.

#### ISLANDS.

*Cyprus*—1835—James L. Thompson, Daniel Ladd: 1 *Nat. As.* Mrs. Pease

reached Boston on the 25th of April—  
Pp. 86, 87, 472.

EDUCATION—It is stated in the Report—

The Missionaries remark that the High School, to which they have extended aid and encouragement, is still popular and flourishing, while the Lancasterian Schools are languishing.

The Missionaries write—

In the Girls' School the numbers increased from 18 to 25 before it was closed for the summer.

The favourable time for introducing a direct religious exercise was brought about, in the course of Divine Providence, on the 28th of January 1840. While examining a passage respecting the immortality of the soul, found on the cover of one of the reading-books, the question was proposed, "What shall we do to save the soul?" To this each scholar, on successive days, brought her answer in turn. Among the many means which were proposed by them, prayer was thought of only by the last pupil. All seemed to be struck with its suitableness, and the Teacher had the pleasure of receiving their spontaneous and unanimous suffrage to the propriety of prayer in the School, and of kneeling before God with these immortal souls once a day, as she was wont to do with her pupils in her native land.

The vigorous support of this first Female School known in Cyprus seems important, as furnishing a model and a stimulant to the Greeks for the establishment of like institutions in other parts of the Island.

The latest communications, bearing date December 16, 1840, state the number of pupils to be 10.

press—It is stated by the Board in their last Report that about 4000 Books had been distributed in Cyprus during the year. The total number, from 1835 to December 1840, Mr. Ladd states to be 27,144. The following extracts are taken from Mr. Ladd's Journal, in which he gives an account of a tour made by himself, Mr. Thompson, and the Greek Teacher, toward the western and northern parts of the Island, for the purpose of distributing Bibles and other Books:—

We stopped for the night at a village midway between Larnaca and Nicosia, and lodged in the house of our muleteer. It is a characteristic of this people, which seems very singular to an American, that they are assembled together in small villages: and in many cases, as in this, each village has its own peculiar employment; and most of the people are entirely ignorant of other pursuits. The people in one village are engaged in making earthen water-pots, and a few other kinds of earthenware; in another, in making butter and cheese  
Feb. 1842.

from goats' milk; in another, the coarse native wool is manufactured into thick rugs and strong bags, in which the mules, donkeys, and camels carry their burdens; and in these different employments men, women, and children all engage, according to their different abilities. In other instances, the cultivation of the vine, figs, and olives forms the chief employment of a particular village.

We spent the night at Morphou, where the Bishop of Cyrenia usually resides, who cordially received us into his monastery, and hospitably entertained us. He has built a fine large School-Room, connected with the monastery, but cannot obtain the funds requisite to open the School. He has not received any part of the sum appropriated to him last year by the assembly at Nicosia, which determined on raising funds for the support of ten Schools in Cyprus. Indeed, all the doings of that assembly on this subject appear to have been only a mere paper transaction, which ended when the assembly dissolved, and were probably designed to subserve some political purpose.

We arrived in Solayah, a district containing above a dozen villages, situated at the foot of the Olympus in Cyprus, in a fertile valley, through which flows a stream of pure water, which comes down the side of the mountain. The gardens abound with different fruit trees, the principal of which are lemon and orange. The priests, among whom was our host, were very ready to receive books from us, and frequently assisted us in the distribution of them. The people also listened with attention to the Scriptures, with explanatory remarks, and prayers in their own language.

Travelling easterly, among barren clay hills at the foot of the range of mountains, we arrived at Cythera. Instead of a village, it is rather an extensive collection of houses, situated at some distance from each other, in the midst of mulberry orchards, which are watered by numerous artificial streams. These waters were formerly conveyed to ancient Salamis. Here we distributed many of our books, and supplied a small School, giving to each scholar at least one book. A priest came to us; and after reading from one of our Testaments in the modern tongue, declared before the people that it was good, and wished for the book, which I accordingly gave him.

#### SYRIA AND PALESTINE.

*Beirut* — 1823: suspended, 1828; renewed, 1830 — Eli Smith, Wm. M. Thomson, Nathaniel A. Keyes, Leander Thomson: George C. Hurter, *Printer*: Miss Tilden; 2 *Nat. As.*—Mr. and Mrs. Hurter sailed from America on the 18th of January, and reached Smyrna on the 2d of March, and *Beirut* on the 15th

*American Board of Missions—*

of April. Rev. Eli Smith and Mrs. Smith sailed from Boston on the 27th of April, and reached Smyrna on the 17th of June. Rev. Story Hebard departed this life, at Malta, on the 30th of June—Pp. 88, 89, 312, 472, 555.

A new School has been commenced in Beyrout; and recently one has been opened in Lebanon, by a former Druse pupil of our Seminary, intended chiefly for the Druses, and numbers 35 scholars. We regard it as a very interesting and promising experiment. Of the other Schools, the one in the city has 48 pupils, the one on Ras Beyrout, 54, and the one in Tripoli, 30. The whole number of scholars is 167.

We have not been able to send books either to Jerusalem or to Tripoli, and consequently the distribution has extended only to the villages around Beyrout. We have put in circulation 101 Bibles, 102 Testaments, 239 Psalters, and 5141 smaller portions of the Scriptures, besides 2604 Books and Tracts; making a total of 8187 copies distributed during the year.

Before the war, we had a native congregation rather larger than ever before. We not unfrequently had over a hundred hearers, and the assembly was always solemn and attentive. The tempest of war swept away all things before it. Our poor flock was scattered upon the mountains; nor have we yet been able to gather together all the scattered fragments.

*[The Missionaries.]*

The Missionaries, in their General Letter to the Board, on the 24th of April 1841, write—

The past year has been a season of unprecedented excitement, distress, and danger; and we have experienced unequalled and gracious deliverances. We have been sustained in fatigue and alarm, protected in peril, recovered from sickness and prostration, and have met again with our circle unbroken. The Lord's name be praised!

Our attention has been called to Bethlehem. The Brethren at Jerusalem, and all of us, are persuaded that something ought to be done for the inhabitants of that ancient town. We have unanimously recommended that one of the Missionaries at Jerusalem fix his residence there, though not with a view of making it an independent Station. Apart from the reason in favour of Bethlehem, that it is a place of resort during the summer, it contains a population of about 3000; almost all of whom are Christians of the Greek and Latin Churches.

The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the Gospel, would be likely to bear persecution with a fearless spirit: and as they are acquainted with the people in all parts of

the mountains of Jerusalem and Hebron, they may become very efficient helpers in the Missionary Work.

A mile or two west of Bethlehem is Beit Jalah, another Christian Village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half-an-hour's walk, on the east. These three villages are so situated, that a Missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people the Brethren have long been acquainted. Schools in each of the three places could be established and easily and efficiently superintended by a Missionary residing in Bethlehem. The Bethlehemites are exceedingly desirous to have a Missionary among them.

Mr. Hurter has arrived with the new font of Arabic type in good condition.

In the months of May and June of the year 1840, Mr. Thomson, accompanied by Mr. Beadle and Dr. Van Dyck, made a tour in Northern Syria: this has led the Missionaries to form a Station at Deir el Kamer, among the Druses, and at Aleppo; and has induced them to make the following representation to the Board:—

It is right that the Church should know that we are not straitened in God; and that His providence is opening new and promising fields, while the want of adequate support jeopardis our continuance in those which we have already entered.

Looking over the field, we should propose the following assignment:—1. Jerusalem and Bethlehem, three Missionaries. By them we should leave to be reached, Gaza, Jaffa, Ramlah, Nazareth, and other places, in some of which the Brethren at Jerusalem have been invited to locate themselves, and from which they are now receiving applications to establish Schools. The district committed to this Station comprises almost the whole of Palestine. 2. Sidon, two Missionaries. This Station, like Beyrout, would be a winter residence; and would have especial reference to the Druses, who dwell principally in the mountain district above it, and to whom it furnishes a most convenient access. In connection with the Beyrout Station, almost the whole community might be brought into direct contact with the Mission. 3. Beyrout, seven Missionaries. This would include a Physician, a Printer, and a Lay Teacher for the Preparatory School, allow two men for the Seminary, and two more for Preaching and Pastoral Duties, and the superintendence of the Press. A great amount of incidental labour naturally devolves upon this Station, as the seat of the Seminary and the Press. 4. Damascus, two Missionaries. This, besides being the capital of the country, and its most populous city, is the point from which the large district of the Hauran can be

most effectively reached. It communicates directly with Bagdad and the region of which that is the principal mart. 5. Tripoli, two Missionaries. 6. Ladikiveh, two Missionaries. 7. Homs, one Missionary. 8. Hamath, one Missionary. 9. Aleppo, three Missionaries, one of them a Physician. 10. Bethlehem, one Missionary.

The present number of Labourers is 12; the proposed number 23.

We have assigned to the new Stations a number barely sufficient to commence them. We have allowed to the old Stations a number merely sufficient to carry on their operations, not unmindful of the interruptions to which all are liable from absence, sickness, and death. When an individual is taken away from his post, a year or two must elapse before his successor can reach the field, if the call for him be promptly answered; and two or three more, before he will be at all competent to assume the duties of his Station. Thus are the most vital operations liable to be for four or five years suspended by a single death, while a crushing accumulation of labour is thrown upon the survivors.

*Jerusalem*—1834—George B. Whiting, Charles S. Sherman: 1 *Nat. As.* Mr. John F. Lanneau is still in the United States—P. 89.

Our School at Bethlehem is flourishing, and is doing good in that village, the number of scholars being sometimes 40 or 50. Many more have applied for admission; but we have given directions not to receive them, as there is already as many as one man can do justice to.

The School at Jerusalem has been interrupted by the sickness of the Teacher. We continue to have applications for Schools in the villages and towns near us, but the state of our funds puts it wholly out of our power to support another.

One department of Missionary Labour in which we are much interested, and which we think is as promising as any other, is the education of native girls in our families.

We find, in almost every part of the country, some who no longer bow to the authority of Popes and Councils, custom and tradition, but are beginning to look to the Bible as the supreme rule of faith and practice, and who are thus becoming, in principle, Protestants.

Several of our number have been brought down by fevers to the very gates of the grave: and almost every one of us, including the native children in our families and others of our household, have suffered more or less from sickness.

[*Mr. Whiting.*]

In a later communication Mr. Whiting says—

Mrs. Whiting has in her family four, and Mrs. Sherman one little girl, for training in domestic habits.

We received urgent requests to re-open our

(*The Survey will be continued in the Number for March.*)

school. We yielded to the importunity of the people, employed a Teacher, and commenced the school. It flourished for a few weeks, when a violent storm of opposition arose from the Greek Convent, which threatened to destroy it. Threats, bribes, and the whole authority of the Bishop were employed to induce the Teacher to dismiss his school. This he refused to do: but he agreed to remove his school to a room in the Convent; they engaging to pay him the salary which he had received from us, and to allow him the daily ration of one of their monks. Thus the school is taken off our hands. A great convenience to us in these hard times.

*Deir el Kamer*: among the Druses—1841—Samuel Wolcott: C. V. A. Van Dyck, M.D., *Physician*.

In our brief stay on the mountains we found the Druses as accessible as ever; as willing to receive us among them; and as ready to listen to our instruction. We know of no people more entirely accessible than these; and see no reason to recall, or even modify, a single sentiment which we have ever expressed in regard to the interest and the promise of this field of labour.

[*The Missionaries.*]

*Aleppo*—1841—E. R. Beadle.

Aleppo is about 60 miles distant from Antioch, and nearly 100 from Alexandretta, its principal sea-port. Its population is now estimated from 45,000 to 80,000, among whom are 6000 Jews, and 14,000 Christians. The Moslem Population has been diminished by conscriptions for the army; and multitudes—it is said not less than 10,000—have fled to escape impressment. It is an important place for a Mission, and affords every facility for living comfortably which can be found in Syria. Here are several English trading-houses, and the gentlemen who reside here feel perfectly secure. A Mission established here would be the door to the vast territory lying North and East. Mesopotamia must be entered by Aleppo; and the Nestorians, at least the mountain Nestorians, can be reached better by Aleppo and Mosul than any other way.

[*Mr. Beadle's Journal.*]

Mr. Beadle has met with a strong opposition at Aleppo, which seemed likely to prevent his renting any house in the Christian part of the City: the Papists were at the head of it.

[*The Board.*]

Mr. Thomson has recently forwarded many statistics of Syria and Palestine; by which it appears that he estimated the Population at 1,350,000, including 100,000 wandering Arabs: of these, he computes 565,000 to be Moslems; 240,000 Orthodox Greeks; 180,000 Maronites; 100,000 Druses; 30,000 Jews; and 235,000 Greek Papists, Armenians, Ansaires, and all other sects.



## Biography.

### OBITUARY NOTICE OF MRS. SCHMID,

WIFE OF REV. D. H. SCHMID, CHURCH MISSIONARY IN SIERRA LEONE;

WHO DIED JULY 7, 1841.

Mrs. SCHMID, together with her husband, the Rev. D. H. Schmid, left this country for Sierra Leone on the 12th of December 1840, and arrived at that Colony on the 12th of January 1841. For the first six months after their arrival, she enjoyed uninterrupted health, and devoted herself most assiduously to the instruction of the females belonging to her husband's congregation at Kiskey. It pleased our Heavenly Father, however, in His infinite but inscrutable wisdom and love, to arrest her promising career of usefulness, and, after a short but severe illness, to take her to Himself. The following particulars respecting her illness and death are recorded in the Journal of the Rev. C. F. Schlenker, who was on a visit at Kiskey at the time:—

*July 2, 1841*—During the past night, Mrs. Schmid suffered great pain. She was also called to encounter the Adversary of souls, who suggested to her mind doubts as to her interest in Christ. She entreated us to pray in her behalf. However, Satan was not permitted to deprive her of that comfort and peace which she had obtained by faith in her Saviour; for, after a short interval, she again had the assurance that Jesus was HER Saviour. After this, she said, "I shall soon die;" and took leave of her beloved partner in a most affectionate and heart-rending manner. When Mr. Schmid asked her, "Will you, then, leave me?" she answered, "If it be the will of God, I am resigned; but if He will spare me longer, I shall be glad." Mr. Schmid himself being also taken ill to-day, no doubt on account of his great anxiety, I had them both removed to Freetown, that they might be nearer the doctor.

*July 3*—Mrs. Schmid was in great pain to-day; and in the evening her departure seemed to be near. She expressed great pleasure in the prospect of spending the approaching Lord's Day in heaven; but the Lord was pleased to spare her a few days longer.

*July 4*—While our dear Sister was suffering great pain, she exclaimed, "O, dear Saviour! is it not yet enough? I can no longer bear it." At another time she said, "It is a proof that God loves me; but we are frail creatures, and cannot bear much. May it please the Lord to grant me but one quiet hour before my departure, that I may pass into eternity with a composed mind!" Shortly after, she observed to me, "Dear Brother, when I die, my husband will be in a situation similar to your own: you can then sympathize with him, and comfort him. After a little while, she said, "Thou, O Lord, knowest what is enough for me: thou wilt help me, whether living or dying: thou hast already succoured me so many times."

*July 5*—Toward the morning, Mrs. Schmid said, "I thought I should not again see the Lord's Day below; but the Lord sees fit that I should suffer a little longer. Well, it is good: may He only enable me to bear it patiently! Into thy hands, O Father, I commit my spirit; for Thou hast redeemed me." When I asked her, "I suppose you will not regret having come to Africa, though the Lord should take you hence so soon?" she replied: "Oh no! my lot has been that which I could most have desired: I am very thankful that the Lord has led me here."

*July 7*—Yesterday evening our dear Sister's fever increased, and she became partially delirious. About one o'clock in the morning, four hours before her death, she sang, with a loud and melodious voice, the first verse of a German hymn, which, if translated into English, would be nearly as follows:—

To me to live is Christ,  
To die is gain for me;  
My anxious spirit longs  
The Friend above to see.  
Gladly the world I leave;  
To all I bid farewell:  
With Christ, in endless bliss,  
Soon, soon, I hope to dwell.

Shortly afterward we could perceive that her dissolution was at hand. She seemed to be quite insensible. About a quarter

before six in the morning her happy spirit took its flight to those mansions of the Blessed, where there is no more pain nor sorrow, but where *everlasting joy shall be upon their head*. Her end could hardly be perceived : it was only from the pulse that we ascertained she was no more. The remains of our departed Sister were interred in Kimsay, according to her own wish, near those of my own late beloved partner, waiting for the joyful resurrection unto eternal life.

The following testimony to her value and promising usefulness is borne by another sympathizing wit-

ness, the Rev. F. Bültmann :—

July 8, 1841—I had the melancholy duty of reading the Burial Service over our much-esteemed Sister, Mrs. Schmid. Her abilities and unremitting diligence had led us to entertain great hopes of her future usefulness in the department of Female Education in this Mission ; so that her loss is the more deeply felt by us all. But our general loss, and consequent regret, dwindle into nothing, when compared with the individual loss of her afflicted husband ; which no one can bear for him, and only those fully appreciate who have sustained a like loss.

## BRIEF MEMOIR AND OBITUARY OF SWAYIBANA,

### A ZOOLOAH OF PORT NATAL.

THE Rev. James Laing, one of the Missionaries of the Glasgow Missionary Society, adhering to the Principles of the Church of Scotland, writing from his Station at Burnshill, gives the following particulars :—

We have just returned from committing to the dust the remains of Swayibana, a young man of the Zoolah Nation at Port Natal. He had been at this Station about two years, and had, I trust, found among us the *pearl of great price*. During the first year, he had his residence with Mr. M'Diarmid, and was chiefly employed in taking care of our horses. He came to this place, however, for the avowed purpose of learning to read the Word of God ; and the steady progress which he made, accompanied as it was with correct moral deportment, shewed that his profession was sincere. His services to Mr. M'Diarmid could have been otherwise supplied to greater advantage ; but Mr. M'Diarmid was anxious to encourage him, and to enable him in this way to make a little money for himself. He had come originally from Port Natal to Grahamstown with a merchant of that place. From Grahamstown he found his way to Lovedale, where he learned the alphabet ; and from Lovedale he came here. He did not possess natural quickness ; but his perseverance was such as to render his progress really good. In less than a year he learned to read the Word of God. During most of the second year he was so unwell as to be unable to attend school ; yet before leaving he had learned to write, had obtained some knowledge of geogra-

phy, had acquired correct views of the principal doctrines of our most Holy Faith, and a considerable amount of Scripture History. In health, he shewed marked interest in the concerns of his soul, and was in the habit of secret prayer. He was seized with measles, then very prevalent ; and although he got better, his constitution received a shock from which it never wholly recovered. About a year before his death he spoke of returning to his native country ; but I dissuaded him, urging the propriety of his acquiring more knowledge before he could expect to be useful to his countrymen. My own mind was much set on his returning as an Evangelist to the benighted Zoolahs.

As Swayibana lingered for months in a dying state, we had many opportunities of bringing before him the things of God, and of ascertaining his condition in the sight of God ; and there was much cause of thankfulness. He declared repeatedly that all his hope was in a crucified Redeemer. I had many conversations with him, and his faith and repentance seemed to me to be truly evangelical. I had on various occasions visited him and prayed with him in the house where he resided ; and I was more and more satisfied as to the soundness of his views. Only twenty-four hours before he died I had a pretty full conversation with him : and, in answer to questions which I put, he gave, in substance, the following information concerning himself.—He did not trust, he said, in any goodness of his own for acceptance with God, but in the righteousness of Christ. He was not afraid of the wrath to come, because he had come to Christ

for the forgiveness of his sins. He wished to die rather than otherwise, but was contented with the will of God whatever it might be. He saw his need of Christ to save him from sin, and to make him holy. He spoke of it as a matter of great thankfulness to God, that he had been brought out of his own country to this place, to become acquainted with the good news of Salvation.

It ought to be mentioned as a fruit of their faith, that the members of our little Church, and some others who are not yet members, shewed him great kindness. The dying stranger was placed chiefly under the care of a widow, who is a church member; and she cared for him with great tenderness. He was, however, able to make her some small recompence out of a few shillings which he had still by him.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

IN a Note to a Sermon, preached in 1840 by Rev. E. T. M. Philipps, on the "Sacrifice of the Mass," there occurs the following statement relative to the

#### *Vast Increase of the Translations and Copies of the Scriptures.*

From the year 1449, when printing was invented, to 1800, a period of three centuries and a half, and comprising the time of the revival of learning, and of the agitation produced by the Reformation from Popery, the number of languages and dialects in which translations of the Scriptures, or of any portion of them, had been printed, was only SIXTY-SEVEN; and of these, ten had become obsolete. The number of available translations, therefore, did not at that time amount to sixty.

The British and Foreign Bible Society was established in 1804; and, since that time, has re-printed forty-three of these translations, and the Danish Bible Society one other (Creolean). But the former of these Societies has printed the Scriptures, in whole or in part, in ninety-three languages or dialects, in none of which had any part of the Word of God previously appeared; while the Danish Bible Society has printed them in one other language; and the American Bible Society in three yet additional. So that the entire number of languages in which translations of the Scriptures have appeared for the first time since 1804 (a period only of thirty-six years) is NINETTY-SEVEN; while the whole Christian World had, during a period of 350 years previous, produced only sixty-seven.

Further, the translations made of the Scriptures previous to 1804 might, by the multiplication of copies, have rendered them accessible perhaps to 250 millions of mankind: while the translations since printed will, if sufficiently circulated, render the Scriptures accessible to 500 millions in addition to the above. According to the common computation, the Scriptures may now be offered to three-fourths of the family of man.

Again, we would remark, that the various Bible Societies throughout the world have been enabled to put into circulation, since 1804, above twenty millions of copies of the Scriptures, or of portions of them: and the whole number of copies issued (comprising those of the Christian-Knowledge Society and other Institutions circulating the Scriptures) cannot be less than twenty-five millions—a number five times greater than the whole amount of copies existing in the world in 1804; and probably far more than double the number of copies which had ever been previously given to it. This circulation, however, great and marvellous as it is, has in no respect satisfied the cravings of men, with respect to the possession of the Word of God: it has only served to discover their destitution, and excite the desire of obtaining it.

We ask, then, could such a combination of men in the pursuit of one work, and such a work—a combination extending itself, more or less, over the world, and comprising persons of every class and profession—could this have been effected, or could such a vast increase of translations have been obtained—translations which may give the Word of God to one-half of mankind—or could such a multitude of copies have been issued, so far exceeding all previous issues—or could so strong a

desire for the possession of the copies have been so extensively felt, if the Lord had not interposed to effect these things, and if it were not His will that his Inspired Word should be freely given to all mankind?

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**BAPTIST MISSIONARY SOCIETY.**

**THE** Committee have issued an Address, of which the following is an abstract:—

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labours. It has been suggested that this year be made a **MISSIONARY JUBILEE**, a season of grateful retrospect, and especial liberality and devotedness. It has also been suggested that “a Jubilee Fund be raised as a practical expression of gratitude for past mercies, and as a tribute of affection to that Saviour *who loved us and gave himself for us.*”

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, be applied to the direct objects of it in such a manner as shall not augment its annual expenditure: that is to say, to the purchase or erection of Chapels or other premises, requisite for preaching, schools, the preparation of native converts for evangelical labour, the residence of Missionaries, printing the Scriptures, or for other similar purposes; to paying the expenses attendant on exploring and occupying new fields of labour; and to the erection of premises in London to be held in trust for the Baptist Mission, and to be adapted for the use of our other Denominational Societies.

In following out these suggestions, it is proposed to have a series of meetings during 1842. It is recommended that special Public Religious Services be held, and collections for the Jubilee Fund made by all our congregations, and in all our Missionary Stations in both hemispheres. It is further intended, that, as the Society was formed in the month of October 1792, a General Meeting be held in London in that month, to supplicate an enlarged measure of the Holy Spirit on all the directors, agents, converts, contributors, and operations of the Mission, and to stimulate to vigorous efforts in extending the kingdom of the Son of God

throughout the whole world. It is also recommended that all the Churches should have Jubilee Sermons, on Lord's Day, October 2d, the day of the formation of the Society. As the ordinary expenses of the Mission will need to be met, it is earnestly hoped that the Jubilee Contributions will be altogether an extra effort, which will not be allowed to interfere with the ordinary receipts.

Young people, the children of our families and of our Sunday Schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. Let not any do nothing because they cannot do much; small as rivulets may appear when considered separately, they may, by uniting with many others, form large streams.

Let us make such an effort as shall shew what union and energy can effect in a holy cause by spontaneous liberality—as shall shew that there is a living power in our principles.

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**Continent.**

*Royal Prussian Circular in reference to Syria and Palestine.*

A CIRCULAR has been sent by Royal Authority to the Royal Provincial Governments in Prussia, in behalf of the Holy Land, of which the following is an abstract:—

*Berlin, November 16, 1841.*

The negotiations carried on by Prussia, for the purpose of obtaining for Evangelical Christians of the German Nation the same privileges in the Turkish Empire, and especially in Syria and Palestine, now enjoyed there by the Latin and Greek Churches, excite universal interest. It appears, therefore, desirable, by a simple statement of the occasion and object of the negotiations, to guard against involuntary misapprehensions.

The harmony existing between the great powers of Europe, to which the Turkish Empire owes its independent existence, presented an opportunity of essentially ameliorating the lot of German Evangelical Christians in the East. To avail itself of this opportunity, Prussia felt to be a sacred duty.

Considered generally, for the promotion of science, industry, and commerce, and likewise for the facilitation of colonization, it might perhaps appear sufficient, if Prussia

had merely taken measures to secure for all its subjects and dependants, without religious distinction, that protection of person and property promised by the Hatti-sherif of Gulhane. But it became apparent how much more advantageous the position is in which the King stands in reference to his Roman-Catholic, than in reference to his Evangelic Subjects.

The Latin and Greek Churches exist in the East as close corporations, with a common discipline and order, resting upon the foundation of ancient treaties; and, in this their unity, rejoice in a legal recognition, which includes in it the highest political rights. The Greek Church enjoys, in addition, the protection of the Emperor of Russia, and the Latin that of the Roman-Catholic Powers. The Prussian Government needs only to unite with the latter in their endeavour, in order successfully to remove the still-existing limitations which circumscribe the peculiar interests of its Roman-Catholic Subjects.

The Evangelic Church, on the contrary, was, until very lately, destitute of all legal recognition in Turkey.

Under these circumstances, the Prussian Government was bound not to be deterred by difficulties which opposed themselves to the attainment of an object so intimately interwoven with the National-Church feeling.

The Porte knows Prussia only as a great power of Europe, which, by its harmony with the other great powers, guarantees its security. Different is the relation in which Great Britain stands to the Porte. England possesses, by her fleet and her commerce, a preponderating influence. An union, therefore, with England, whose Church, in origin and doctrine, is intimately related to the German Evangelic, presented itself as the most certain means of attaining this most important object.

The Government of Great Britain exhibited the utmost readiness and willingness to engage in the matter, and the Heads of the English Church entered into the proposal with a warm interest.

His Majesty shares too deeply with his country those religious and national sympathies connected with the origin of the Augsburg Confession, to be able to concede anything of this firm and common basis on which the collective German National Church of the Evangelic Faith rests.

By a cordial co-operation, a particular Bishopric has now been founded in Jeru-

salem; in which, in all dealings with the Turkish Government, and wherever else mediation on their behalf as a Church-unity may be necessary, all Evangelic Christians may find a common stay and centre of union. The half of the expenses for supporting this Bishopric is defrayed by his Majesty the King out of his own privy purse; and, in return, he shares with the Crown of England the right of nominating the Bishop.

But, inasmuch as a Church Community cannot have a growth rich in blessing, except in connection with the instruction of youth, and the care of the sick, a still larger contribution is to be expected from the pious interest and beneficence of Evangelic Christians of Prussia and other German lands.

Particularly important is the foundation of an Hospital, in which travellers may find a reception in case of need.

*The Monitor for Spiritual &c. Affairs,*

(Signed) EICHORN.

To this Circular are appended two Circular Rescripts; by which his Majesty commands general collections to be made in the Evangelic Churches of the Prussian Monarchy in behalf of the School and Hospital.

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

#### CHRISTIAN INSTITUTION.

THE Rev. E. Jones continues in charge of this most important department of the Society's labours in behalf of Africa. The removal of Mr. H. Townsend to Kent rendered it necessary that his place should be supplied, as far as possible, by native agency. Accordingly, William David, the Monitor, was appointed Assistant; and George Nichol, a promising Youth of the first class, was appointed Monitor. Mr. Jones has made the following favourable

*Report for the Quarter ending Sept. 1841.*

Our numbers are, 26 Students, 1 Monitor, and 1 Assistant. One of the Youths, Daniel Düring, left the Institution in July, having been appointed our Assistant Schoolmaster at Regent; and his place has been supplied by a Youth from Freetown, the son of a pious mother.

The appointed course of study has been diligently pursued by the Youths. Indeed, their general deportment and propriety of conduct, their attention to their studies, and the harmony which has prevailed among them—nothing having occurred to require the exercise of discipline—call for grateful acknowledgments to the Sovereign Disposer of all hearts, who maketh men to be of one mind in a house, and causeth brethren to dwell together in unity.

*Institution of a Half-yearly Examination.*

Among other arrangements adopted with a view to increase the efficiency of the Institution, it has been determined to institute Half-yearly Examinations. The first Examination was held on the 16th of June. It was attended by the Rev. D. F. Morgan, Colonial Chaplain, the Rev. Messrs. Bültmann and Haastrup, and Messrs. Ilott, Beal, and Peyton. Full details of the proceedings have been furnished by Mr. Bültmann; from whose Report for the Quarter ending June 25, 1841, we select the following particulars:—

The students were examined in the Bible, Geography, Grammar, and Arithmetic. The Rev. D. F. Morgan selected the 7th chapter of the Acts for the subject of his examination of them in the Bible. They all read remarkably well; nor was the common sense in their answers, and the activity of thought evinced by some, less pleasing. Some could identify the writer of the Acts with the writer of St. Luke's Gospel, by the similarity of his prefatory addresses. One of the Youths being asked to explain the word "sojourn," which occurred in the 6th verse, thus defined it—"To dwell for awhile."

Geography was the next in order; and with regard to the Biblical part of it, their answers were remarkably good: they could tell, for instance, the respective situations of Arabia Felix, Arabia Deserta, and Arabia Petrea; and knew which of these divisions contained the mountains of Horeb and Sinai. But with Geography in general, and particularly the more modern part of it, they were by no means so well acquainted. They could not name any of the British Possessions in North America, scarcely any country in Africa, save Egypt, nor any capital in Europe, except London; though, on the other hand, they could determine the course and termination of

the Nile; and some could name the two principal Gulfs in the Baltic Sea—those of Bothnia and Finland.

In Grammar they gave more general satisfaction. They all understood, though perhaps rather mechanically, the classification of words into the nine parts of speech; and most of them could adduce some word of each class. Many could form the Degrees of Comparison, decline the Personal Pronoun, and partially conjugate the Verbs. Several went farther, and could sub-divide Adverbs into those of quality, quantity, time, place, interrogation, negation, affirmation, &c.; while some could produce a specimen or two of each of these sub-divisions, and even distinguish the Neuter from the Active Verbs, specifying several—as, stand, sit, fly, &c., and also name most of the Auxiliary Verbs. Very few could even partially analyze a sentence; and to construe in any way, on grammatical principles, was the attainment exclusively of the first class, consisting of five boys who had commenced the rudiments of Latin.

Arithmetic was the last subject for examination; and in this department very few were proficient; but to these few the solution of one of the difficult sums was very creditable.

At the close of the Examination, which lasted between three and four hours, the students were appropriately addressed by the Rev. D. F. Morgan. He directed their attention to the natural tendency of a superficial and confused knowledge of things to engender pride; and shewed, that, on the other hand, humility was almost invariably associated with solid and extensive information, combined with constant and deep reflection. He hoped that they would never fail to implore the blessing of God on their daily studies; and that they would rest assured that the highest intellectual attainments would be worthless, if not combined with the graces of a Christian, to be sanctified and employed for the glory and in the service of God.

FREETOWN—The Rev. E. Jones thus refers, in his Report for the Quarter ending September 1841, to his Ministerial Labours at this Station:—

*Congregation.*

Through the mercy of God, I have been enabled to preach every Lord's Day in the Mission Chapel at Freetown. The congregation is increasing: I feel that they

require more attention than I can give them. But the present state of the Christian Institution, with its large and increasing number of Youths, precludes my attempting more.

Of the Schools, Mr. T. Peyton reports—

*Day School.*

*April 26, 1841*—I received fifteen children into the Day School. It is indeed pleasing to see the Natives so anxious for the instruction of their offspring: every week our school becomes enlarged.

*May 11*—Dr. Madden and Mr. Jeremie, son of the late Governor, Sir John Jeremie, visited our Day School; and having examined the Monitors and first class of Boys in Geography, Reading, and Writing, and inspected the mode of our instruction, and the arrangements of the classes, they expressed themselves highly pleased with the good which the Church Missionary Society had effected in the Colony.

*Sept. 21*—Our Day School is advancing in the several branches of education which are taught, though not so rapidly as I could wish: some of the Boys do not make that progress which they ought, considering their privileges and opportunities; while others are fast improving.

*Sunday School.*

*April 11: Lord's Day*—I admitted fifteen Adults to the Sunday School: eight of them were more than fifty years of age, and did not know the Alphabet. They said they wanted to learn to read the Word of God before they died.

*Sept. 21, 1841*—About 270 persons attend our Sunday School, which is held in the Mission Church. Here they learn to read the Word of God, and are taught those Gospel Truths which are able to make them *wise unto Salvation*. One hundred and seventy Adults and Apprentices are reading the Holy Scriptures. The following is an instance of the progress which some of the Liberated Africans, far advanced in years, make in learning the Word of God. Six months ago, I admitted a man about fifty years of age. When I received him, he manifested great anxiety to learn to read the Bible. In a fortnight, he had mastered the Alphabet; in three months, he was able to read the first part of the Union Spelling-book; and at the end of six, he could read the New Testament. Captain Trotter and Captain Allen, with several other Gentlemen of the Expedition, who visited

our Sunday School on the 27th June last, heard the man read, and expressed their surprise that such an old man should have learned to read so well in so short a time.

The two following Extracts are from Mr. Peyton's Journal:—

*Effect of a Word spoken in Season.*

*April 10, 1841*—I to-day visited a party of people who had assembled for the purpose of revelling and drunkenness. I begged them to cease from their wicked ways, and begin to serve the God who made them. "Perhaps," I said, "your *day of Salvation* may have nearly run its course; and if you die with your sins unpardoned, and your nature unchanged, you will be lost beyond the possibility of redemption." One in the company said, "Sir, I hear what you say, and my heart now tell me I do bad; and, by God's help, I will try and serve Him, and begin to come to your Sunday School."

This man was a very dissolute character; but on the following Lord's-Day Morning I received him into our Sunday School, when he assured me that this was the first time he had entered the House of God for two years; and that since he had been told about his soul, he had made up his mind to come to our Sunday School. My heart was drawn out in thankfulness to God for the good impression which seemed to have been made on his mind; and I was more deeply impressed than ever with the necessity of daily, in every house, not ceasing to teach the Gospel of Jesus Christ.

*Desire of a Negro to make known the Gospel to his Countrymen.*

*Aug. 5*—This morning, a man came to my house, and said, "Master, I come to your Missionary Meeting last Monday night, and me understand plenty that was said; but one thing me no understand good. One person said, that every true Christian who could read the Bible, and knew about the Saviour, ought to become a Missionary to his own countrymen who live in bad way and no come to House of God. This is the thing that me no understand good: me no know how I can be a Missionary." I told him that a Christian Missionary was one sent to make known the Religion of Jesus Christ. "Now," I said, "if you have experienced the power of the Gospel in your own heart, you can, in many ways, make known to your country people that Religion which you have heard and seen and felt."—The

man replied, "I beg you, Master, to tell me how me can do it." I said, "One way in which you may do good, under the Divine Blessing, to the souls of your fellow-men, is, by conversation with them on Religion. You can tell them what a dear Saviour you have found; point out to them the sin of idolatry; invite them to come with you to the House of God on Lord's Days; tell them of the Saviour's power and willingness to save returning sinners; and, when you have opportunity, go to their houses, and read the Word of God to them. Thus, in a certain sense, you may become a Missionary to your country-people."—In the warmest terms, the man expressed his thanks, and assured me that he would, so far as he was able, attend to the plan recommended to him. He continued, "Many of my country-people, I fear, will not hear me, nor do the things I tell them." "Be assured, my friend," I said, "if all your endeavours should appear to be unproductive of good, one blessing you will have, as the result of your services—God will not forget *your work of faith and labour of love*; and it will be no small consolation to you in a dying hour, to think that your own soul is free from your countrymen's blood, because, when you saw them in danger, you gave them warning."

Our Monthly Missionary Meetings are often refreshing seasons *from the presence of the Lord*. The Rev. E. Jones and myself in general conduct them; but sometimes we are favoured with the attendance of the Rev. D. F. Morgan and Mr. Hott, who speak of the progress of the Missionary Work in the world.

#### *Contributions to the Society.*

Aug. 14, 1841—I went out this morning to collect subscriptions for the Society; and in four hours received 15*l.* 15*s.* 6*d.* I was highly pleased with the readiness of the most opulent of the Natives to support our labours by their contributions.

#### *Summary for the Quarter ending September, 1841.*

Average attendance on Public Worship:	
Lord's-Day Morning.....	540
Evening.....	310
Week-day Evening.....	200
Communicants.....	95
Candidates for Lord's Supper.....	18
Baptism.....	12
Day School: Average attendance:	
Boys.....	178
Girls.....	125
	303
Sunday School: Average attendance:	
Males.....	212
Females.....	68
	—270

#### RIVER DISTRICT.

KISSEY and WELLINGTON.—In consequence of Mr. Isaac Smith having been obliged to return home for the benefit of his health, Mr. Samuel Crowther was appointed to discharge the catechetical duties at Kisseey, until the period when he should be required to join the Niger Expedition. He accordingly remained there until the latter end of June.

It has pleased our All-wise God that the Rev. D. H. Schmid, who superintends both these Stations, should be called to glorify Him by passive obedience rather than by much active labour in His service. The removal of his beloved wife has been noticed in our *Obituary*. During the greater part of that trying season, he was himself dangerously ill; and at other times his Ministerial Labours have been interrupted by repeated and severe attacks of fever. On this subject he thus writes, in his Report for the Quarter ending September 25, 1841:—

Some days after my dear partner's death, I got better, so that I could be brought to Kisseey; but in three weeks I was again taken with fever: so it was nearly the whole quarter: at one time I was taken with fever, and then got a little better; so that I was scarcely able to preach, or to do any thing. I must rather say, that the Lord my Saviour was preaching to my own heart, for which purpose He most likely sent such trials. May God give me grace, strength, and faithfulness, that my life, which He has been graciously pleased to preserve, may be more than ever dedicated to His service! The Lord is mercifully looking upon me, so that I am now able to perform my duty. May God's grace rest upon me, and upon us all, that we may be faithful instruments in His hand, to win many souls for His Kingdom!

#### *Extracts from Rev. D. H. Schmid's Journal.*

April 16, 1841—This morning I went to see the School at Bambera Town, a little village in the parish of Kisseey; which I found in good order, as the Schoolmaster has only about 20 children. After having examined them, I went to the Wellington School, where there are more



children. This, also, I found in good order. After having examined them, I had the painful task of suspending one of the Communicants, on account of sin.

*June 21, 1841: Lord's Day*—To-day I preached for the first time since my fever, and gave humble thanks to God for having dealt so graciously with me. Before the fever came on, I attended the school as often as possible; and had 23 Monitors to give instruction in Reading and Writing, Bible History, and Geography, three times every week. I also met the Communicants, Candidates, and Backsliders, in different classes, which I begin now to do again. Mrs. Schmid had every day nearly 200 girls under her superintendence, giving them instruction in sewing and knitting, which they like very much.

Of the Wellington Day School, John Attarra reports, that 41 boys and 47 girls are able to read the Scriptures.

#### *Visits to the Sick.*

*March 29*—This morning I visited several sick persons. The mind of one was partially wandering; but when we spoke of his salvation, he was quite assured of his interest in Jesus Christ as his Saviour: his life has been consistent with his profession. Another, who had been suffering much for a long time, was praising the grace and mercy of God for having brought him to this country. "Wicked persons," he said, "thought evil against me, in selling me from my country and relatives; but by God's grace it was done so [he meant, to his good]. This was the very way by which I was brought from darkness to the knowledge of the true Living God and Saviour, and to the salvation of my soul."

[Rev. D. H. Schmid.]

#### *Extract from Mr. S. Crowther's Journal.*

*April 24, 1841*—This morning, His Excellency Sir John Jeremie was buried. As I was going to Freetown, I overtook three women, communicants of Kisey, who were conversing about the proceedings of His late Excellency, and the great loss which the Colony had sustained by his death. After I had passed them a few yards, one of them said, after a pause, "We all cry so much for this Governor, because he stopped us from paying three coppers [market-fees, which the Governor reduced to a half-penny]: what do you think of Him who gave Himself up for us?" I felt the force of this remark. "I doubt not," I said within myself, "if the servants of God

now and then hear such things from their communicants, they will thank God and take courage.

#### *Summary for the Quarter ending September, 1841.*

##### *Kisey—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	900
Evening .....	600
Week-day Evening .....	340
Communicants .....	288
Baptisms .....	14
Candidates .....	145
Day School: Average attendance .....	380
Sunday School: Average attendance:	
Morning .....	153
Evening .....	124

##### *Wellington—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	590
Evening .....	400
Week-day Evening .....	360
Communicants .....	192
Baptisms .....	6
Candidates .....	95
Day School: Average attendance .....	225
Sunday School: Average attendance .....	150

##### *Bombarra Town—*

Average attendance on Public Worship:	
Week-day Evening ..	30
Communicants .....	2
Day School: Average attendance .....	14
Sunday School: Average attendance .....	10

##### *Allentown—*

Candidates .....	17
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**HASTINGS.**—In our last Report of this portion of the River District, it was mentioned that the Rev. E. Collins had been obliged, by ill health, to return home. Since that period, the Rev. F. Bültmann has been residing at this Station, superintending not only Hastings and Waterloo, but also Kent, in the Sea District.

The following Extracts are from Mr. Bültmann's Journal:—

#### *Conversations and Meetings with Candidates for Baptism.*

*Aug. 2, 1841*—One of my Candidates, a constant attendant at Church and Sunday School, came to me this morning, and exhibited his Bible-reading in several curious questions. The first was concerning the *man of God* who came from Judah to testify against King Jeroboam's idolatry, and whose history we had had in our First Lesson on the preceding day. Though I then gave such explanation as I thought necessary, my visitor had either not comprehended what I said, or was, notwithstanding, still inclined to believe that this awful visitation of God would not have been inflicted but for a corresponding criminality in the man, and not for this single act of disobedience. But on comparing the text with 2 Samuel vi. 6, 7, and Deut. xxxii. 48—52, and then reading the

express declarations of our Saviour in Luke xiii. 2—5, and John ix. 3, he was quite satisfied.

His next inquiry was, what Nebuchadnezzar had done before he was condemned to live with the beasts of the field; which being explained by a reference to Daniel iv., he fully agreed that it was dangerous to be proud.

Omitting some questions of minor importance, I will only add his last and most intricate inquiry; which was, what he should think of Melchisedek, seeing that he was *without father, without mother, without descent, having neither beginning of days nor end of life*. I told him, that this was a hard question; and the shortest way to have it fully solved, would be to walk the straightest road to Heaven, where all mysteries would be revealed to us; and that meanwhile we might partake of the comforts which the blessed doctrine of Christ's eternal priesthood was calculated to afford us; and which could not have been more strongly demonstrated, than by contrasting it with the Levitical priesthood by means of this mysterious person.

On a subsequent day, I asked my Junior Schoolmaster at Hastings whether he had had any thoughts on this subject; and I was so much pleased with the ingenuous simplicity of his explanation, that I cannot help giving it in full. He began by saying, that when, several years back, he first read with attention the seventh chapter of Hebrews, he was much perplexed; for he had never heard of more than one Son of God, eternal with the Father; but here he found another being, equally eternal with Jesus Christ, because said to have *neither beginning of days nor end of life*. His belief, however, in Jesus Christ, as the only-begotten Son of God, had been too firmly rooted to admit of any rival in his thoughts; and his only anxiety from that time had been, to meet with some explanation of this mysterious Melchisedek; which at length he found in an extract from a sermon printed in a newspaper, and which had, from that time, become his creed on the subject. The substance was this:—Melchisedek, by interpretation "King of Righteousness," was a King of Jerusalem; but called the King of Salem, because peace, by the administration of justice, spread from Jerusalem through the whole kingdom. Living anterior to the institution of the Levitical Priesthood, he united with his kingly office that of the first or

high-priest; and in this capacity he was said to be *without father, without mother, without descent, having neither beginning of days nor end of life*; because his title to the priesthood was original, not derived from any of his ancestors; while all ordinary priests and high-priests of the Old Testament would trace their office to Levi, their common ancestor, and were, moreover, prevented from exercising their sacred functions before the thirtieth year of their age, and after the fiftieth, when, as priests, they might be said to die; while there were no such limits in Melchisedek's case: thus typifying the endlessness of the priestly office of our great and glorious High-Priest, Jesus Christ.—Though I have altered the phraseology, this was the explanation given by my Junior Schoolmaster.

Aug. 21, 1841.—Having spent nearly two days in examining the Candidates for Baptism of this place, and having since compared my own estimate of their character and qualifications with that obtained from my best Communicants and Schoolmasters, I have selected 48—about two-thirds of the whole number—to be once a week taken under my more immediate instruction. I do not purpose baptizing them sooner than six months hence, except I be removed from this Station; which, however, I sincerely hope will not be the case. Among other causes tending to make me strongly attached to this place, is a discovery of sincere inquiry after the way of Salvation among a few of my more-advanced scholars, from 14 to 16 years of age. This pleasing circumstance forcibly reminds me of the want of the sacred rite of Confirmation; the introduction of which into this Colony, I have not the least doubt, would be an incalculable blessing; inasmuch as it would greatly tend to the promotion of early piety, and offer means for its development: for the few among the young who are now seriously inclined are kept back, either by diffidence, or a fear of being thought singular in applying for admission among the Communicants. Meanwhile, it is most gratifying to know that there are those whom we have reason to believe will become ornaments in the Church of Christ.

#### *Remains of Idolatrous Practices.*

Aug. 17.—I have heard to-day, that, for several years past, it has been observed that, at this season, a man has been drowned in the brook flowing through Allentown, two miles from Hastings; and that some

influential men among the idolaters have directed their followers in the neighbourhood of that town to sacrifice a goat annually, in order to appease the God of the water, who they say is evidently offended at the neglect of his worshippers.

*Summary for the Quarter ending  
September 1841.*

*Hastings—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	530
Evening .....	390
Week-day Evening .....	290
Communicants .....	87
Baptisms .....	8
Candidates .....	113
Day School: Average Attendance .....	187
Sunday School: ditto .....	178

**MOUNTAIN DISTRICT.**

**GLOUCESTER and LEICESTER.**—The Rev. J. Warburton thus speaks of the progress and completion of the new Church, which it was found necessary to build at Gloucester:—

*Completion and Opening of the New  
Church at Gloucester.*

June 21, 1841.—The new Church is roofed and slated, and the workmen are going on with the interior; so that in another month we hope to see it dedicated—I wish I could say consecrated—to the service of God. It is seventy feet long, and thirty wide, and will contain above six hundred sittings, all free. How great was the necessity for a new Church will be seen by the following circumstance:—The Lord's Day before last we experienced a violent tornado, which so shook the old Place of Worship, and loosened the rafters at one end, that I considered it unsafe any longer to occupy it; and we repaired to the Government House, in which His Honour the Acting Governor has kindly permitted us to assemble, until the new Church shall be completed.

Aug. 12.—The Church was completed to-day, so far as to allow of Divine Service being decently performed in it; and the women, Communicants and Candidates, joyfully came to clean it, preparatory to its being opened. Much of my time has necessarily been expended in the erection of this building, and some deprivations have been experienced; yet I am amply repaid, if it were only by witnessing the gratitude of the people. "Thank you, Master! God bless you!" was the language of one of them, when she saw the accomplishment of what they had so greatly desired; and I am persuaded that this feeling is general.

Aug. 13.—Divine Worship was, for the first time, held in the new Church. Notice had been given, and the village presented the appearance of a holiday. As soon as the bell announced the time, the church was filled with the inhabitants and persons from other villages. The Rev. D. F. Morgan preached to a serious and attentive congregation, from Isaiah iv. 5, 6. May God grant that in this place the Gospel of Christ may long and faithfully be preached, and *have free course and be glorified* in the salvation of many precious souls!

Aug. 15: *Lord's Day*.—I preached, for the first time in the new Church, to a congregation of above 600 persons including children, from Isaiah ii. 2, 3.

Sept. 5: *Lord's Day*.—After Divine Service, I administered the Sacrament to 140 Communicants, belonging to Gloucester and Leicester. The season was solemn, and I trust many found it profitable.

The attendance at Divine Worship on Lord's-Day Mornings is most gratifying, and the Evening Services are also better attended; but I find it necessary to reprove, rebuke, and exhort the careless. The Day and Sunday Schools continue to afford satisfaction.

Mr. Warburton, in his Report for the Quarter ending June 25, 1841, writes—

One of the Monitors in the Day School, in addition to three sent last quarter, has entered the Christian Institution, with our earnest prayer that he may return from it a useful Schoolmaster. Mrs. Warburton and her assistants daily instruct about seventy Girls in needlework, of whom she reports favourably.

**LEICESTER.**—Mr. M. T. Harding, the Native Catechist, who resides in this village, and labours there under the superintendence of Mr. Warburton, gives the following description of the Station and its Schools, Sept. 22, 1841:—

*Schools.*

The population is about 203. There are twenty-nine Communicants, and ten Candidates. Our Day School is attended by 70 colony-born children, of whom 26 read in the Old or New Testament, write on slates, and learn the Church Catechism broken into short questions. The rest are learning elementary works. Their behaviour is pretty good. The Girls' School is now larger than formerly, and many of

them have much improved in sewing. May the Lord enable us to persevere in doing His will!

The Sunday School is attended, on an average, by 36; of whom 15 read the Old Testament, and 3 read the New.

We have much pleasure in adding the following testimony to the satisfactory results of the Society's labours in this village, borne by the Rev. D. F. Morgan, the Colonial Chaplain, in a Letter dated March 31, 1841, addressed to the Secretaries:—

The Mission in general is going on successfully: the blessing of God seems to rest on the work in most of the Stations; and the villages wherein the Gospel is preached, present a very pleasing scene. I had the pleasure of visiting several of them a few months ago; and the evidence of a holy change in a considerable portion of the population was truly cheering. During a residence of several weeks in the village of Leicester, I had an opportunity of minutely observing the conduct of the villagers, which was highly satisfactory. I witnessed many traits of character which afforded a proof of their being under the guidance of Gospel principles. Although they have not had the advantage of the residence of a European for many years, yet the greatest order is maintained; so much so, that not even a constable is stationed there. Your Native Teacher, Matthew Thomas Harding, is very highly respected for his work's sake.

*Summary for Quarter ending Sept. 1841.*

*Gloucester—*

*Average attendance on Public Worship:*

Lord's-Day Morning.....	550
Evening.....	350
Week-day Evening.....	300
Communicants.....	163
Baptisms.....	6
Candidates.....	97
Day School: Average attendance.....	217
Sunday School ditto.....	153

*Leicester—*

*Average attendance on Public Worship:*

Lord's-Day Morning.....	160
Evening.....	90
Week-day Evening.....	80
Communicants.....	30
Baptisms.....	1
Candidates.....	10
Day School: Average attendance.....	63
Sunday School ditto.....	36

REGENT, BATHURST, and CHARLOTTE. The Rev. N. C. Haastrup, to whom the Ministerial charge of these three Stations has been assigned, was, according to the latest accounts, mercifully restored to health, after the se-

vere attacks of illness from which he suffered in the early part of his residence at Kiskey.

A new Church having been built by Government at Charlotte, Mr. Haastrup thus speaks of the first Service held in it after its completion:—

*Opening of a New Church at Charlotte.*

Aug. 3, 1841—Although the rain was pouring down very heavily, yet the church was quite full. Even people from other villages had come to be present on this solemn occasion. I had invited the Rev. D. F. Morgan to preach a Sermon, which he did with deep interest and affection. May the good seed that was sown have fallen into good ground, so that it may spring up and bring forth fruit to the praise and glory of God!

Mr. Beal has furnished some additional particulars respecting this interesting occasion, shewing how highly the Christian Africans value the opportunities afforded them of worshipping God in His sanctuary.

Aug. 3—It is worthy of notice, that the people have willingly contributed to its erection a large amount in free labour. They have carried many hundred loads of sand and lime from Freetown, a distance of seven miles of mountain road: every man in the village has gone more than twenty times. Though the day was not favourable, between 600 and 700 people were present; and I could not help rejoicing with them, as they have always had such a poor place to worship in—so small, that half the people could not get in; and the place so confined, that I scarcely ever went to keep Service without feeling the bad effects of it. Now, however, they have a good stone Church, with a gallery, 70 feet by 30, which is likely to stand for many years to come.

The following Extracts are from Mr. Beal's Journal—

*Testimony to the Value of the Society's Schools.*

June 4—The Acting Governor came here to-day, and brought thirty children with him, to try a new plan of education. Instead of putting them into the Government Yard and Schools, he proposes, to place with some of the most respectable people one or more children, to be boarded and brought up with their own, and sent to the Society's Schools. His Honour exa-

mined the Children of our Schools in both Stations, and also the Liberated-African Children in the Government School; and expressed himself much gratified with his mountain trip. When the children were brought out, the Governor, in a few words, explained to the people his object: after which, they were almost rude, in pressing upon him, to get the children.

*Progress of an old Idolater in the right way.*

May 11, 1841—Mrs. Beal and myself visited the man named in my last Quarter's Journal as one of the worst heathens in the town, but who had been led to me to inquire after his soul's salvation.\* He was very glad to see us, as he always is; and welcomed us, by placing at his door a little stool. I said, "Well, how do you get on now?" "Oh, Massa!" he replied, "I live upon Him, I live for try."—"What! you are not tired of God's way?" You can leave all your country-fashion?" "Oh yes, Massa! Ah! no business with country-fashion again, no more! Me poor blind; me no sabby, [know] me no sabby our Farder self."—I said, "True, you do not know much; but God is able and willing to teach you: and though you cannot read, yet He can make you feel, and know how to do His will; and by and bye you will learn more." "Ah! heary," [understand] he answered; "I hope so."—This man is a wonder to many; even the oldest members of our Church can hardly believe that he is in earnest: yet he has hitherto proved his sincerity, by loving the place where prayer is wont to be made.

*Awful Death of Two Idolaters.*

June 28—An appalling circumstance occurred to-day. A man and his wife, formerly worshippers of the god of thunder, but the wife lately a Candidate of our Church at Charlotte, a few months ago removed to a part of Freetown where this form of heathenism is most licentiously carried on, and where, no doubt, they anticipated following their hearts' desire without interruption, which they cannot do so well in a village. During a severe storm of thunder and lightning, the electric fluid was permitted to strike their dwelling, depriving them of life, and consuming their house. As it happened in the night, in all probability they were asleep at the time, and were made, I fear, monuments of His wrath, who has said,

*He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

During the Quarter, I have paid particular attention to the remaining few of this class of Heathens residing at Charlotte; and have reason to believe that one of the most staunch supporters of this falling sect will, ere long, become a worshipper of the True God. His wife has only been twice to the House of God since coming to Sierra Leone, a period of more than twenty years; and it is remarkable that, on both these occasions, she was carried from the church apparently in a lifeless state. This, they said, made them think "white man's fashion" would not do for them, and so they followed their fathers' way. I endeavoured to shew them their error, and to make them sensible of the opposition of the wicked-one to that which is good; entreating them to cast off his cruel yoke, and to take that of Jesus, which is easy, and his burden light. The man thanked me, and said, with a dejected look, "You give me good warning, Massa;" at which I was not a little surprised. I left him to reflect on what I had said, praying that God would open his heart to receive the Truth.

*Repentance for Sin, and Anxiety for Instruction.*

July 5—Two persons applied for instruction; one of whom, a respectable woman, wept aloud while she unfolded her burdened heart, regardless of a number of people standing by. I took her aside; when she said, "Please, Massa, I want to come and beg God for my sin. I been in class with them old people who baptize first time, but I do very bad—I fall:" here her grief overcame her.—I said, "But what has brought you to this state?" She answered, "That sick, that die sick" (thoughts of death): "when I die, I want Christ for give me good place for sit down. Oh, Massa, I get trouble, I loss me children; and them people say me witch, me greegree; but me want to put that in Christ's hand, and me want to try for my soul. Oh, my soul, my poor soul!" she cried; "Jesus have mercy on me!" Then, turning to me, she said, "Oh, Massa! me too bad, me poor wicked!" and then burst into a flood of tears. I directed her to a bleeding Saviour, through whom she has since been comforted, and tries to sin no more.

The other was an interesting and intelligent youth of Charlotte, who, three

\* See p. 460 of our last Volume.

weeks ago, married, and whom I was glad to see coming forward to unite himself to Christ in the beat of bonds.

*Summary for Quarter ending Sept. 1841.*

*Regent—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	900
Evening .....	500
Week-day Evening .....	450
Communicants .....	230
Baptisms .....	10
Candidates .....	197
Day School: Average attendance .....	340
Sunday School: ditto .....	230

*Bathurst—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	650
Evening .....	400
Week-day Evening .....	350
Communicants .....	89
Baptisms .....	10
Candidates .....	57
Day School: Average attendance .....	248
Sunday School: ditto .....	135

*Charlotte—*

Average attendance on Public Worship:	
Lord's-Day Morning .....	650
Evening .....	400
Week-day Evening .....	300
Communicants .....	123
Baptisms .....	6
Candidates .....	61
Day School: Average attendance .....	218
Sunday School: ditto .....	117

SEA DISTRICT.

KENT.—Since the Rev. F. Bültmann's removal to Hastings, with the exception of a short period during which the Rev. E. Collins resided at this Station, its duties have been discharged by Mr. H. Townsend, who removed from Fourah Bay for that purpose in the beginning of April.

*General View of Improvement.*

About two years previously, Mr. Townsend had resided at Kent; and in his Journal he describes the improvement that had taken place in the interval.

April 4, 1841: *Lord's Day*—At the Service to-day, I was pleased to find that the congregation had greatly increased since I left the Station. The Sunday School, also, had increased considerably, so that there was scarcely accommodation for all. The greater number were apprentices and young persons just sent out of the Government School to provide for themselves.

April 10—This morning I met the Candidates, thirty-five in number. Two years ago there were only five or six persons, two of whom were afterward baptized by the Rev. J. W. Weeks. Before I left, there were five or six more, and the remainder have been added since.

Feb. 1842.

*Schools.*

Mr. Townsend writes—

June 22—Of the state of the Schools under my care, I am happy to be able to report favourably. The Day School is in a very satisfactory state, considering its very recent opening, compared with most of our other Schools. The Sunday School is also abundantly useful, and well attended. Mrs. Townsend has been enabled to superintend the female part of this, and also to devote the greater part of her time to the Day School, from which I hope the females begin to derive considerable advantage, especially the senior girls of our Day Schools, whom she has instructed in spelling, reading, writing, arithmetic, sewing, &c.

*Visits to Tumbo.*

May 5—I went to Tumbo, a small, newly-built town of Liberated Africans. I frequently visited it when stationed here before; but then with little success, as the people could not understand English. I now find that considerable improvement has taken place among them. They have been assembled for Divine Worship by the Overseer of the town, and have built a small Place of Worship. I found that they were in some measure acquainted with our Liturgy; so that I was enabled to use it in Public Worship, omitting only the Psalms. In a town like this, the superiority of one tribe to another in aptitude for improvement is strongly developed; they being all brought here about the same time, and settled upon equal terms. The Calabars appear to be far lower in the scale of civilization than the other tribes dwelling with them. The difference is observable at once, in their houses, their clothes, the absence of little articles of furniture possessed by the others, and in their constantly begging for food, of which they possess an abundance. The Coscos appear to be much in advance of them, their houses being cleaner and better built; while the Akus are still higher in the scale, their dwellings presenting an appearance of comfort that may be looked for in vain in the houses of the Calabars.

May 30: *Lord's Day*—I went to Tumbo, in order to commence a Sunday School, some of the people being desirous of instruction. I had about twenty scholars, some of whom had learnt the chief part of the alphabet, while others had not begun it. I intend sending one of the Teachers of the Sunday School here, to assist the

Overseer of the town in this School. I hope some, by its means, will be taught the Word of Life, in order to their being made *wise unto salvation*: at all events, the *day of small things* must not be despised.

[Mr. H. Townsend.]

*Summary for Quarter ending Sept. 1841.*

Average attendance on Public Worship:	
Lord's-Day Morning .....	370
Evening .....	260
Week-day Evening .....	210
Communicants .....	49
Candidates .....	58
Day School: Average attendance .....	126
Sunday School: ditto .....	79
Tumbe:	
Sunday School: Average attendance ..	30

*Medical Report of the Mission.*

The Journal of Mr. J. Platt abundantly testifies the increasing value and importance to the Mission of his medical services. At the close of the unhealthy season, he made the following remarks on the climate, and the probable causes of its insalubrity during that period of the year:—

During the rainy season, which is now closing, we have almost all been more or less disabled by sickness. Our Mission Body has not been peculiar in this respect; for during the months of July and August, the sickness among Europeans in Free-town was very general: all the new comers, who had hitherto escaped the country fever, were then attacked by it, some very severely; but I am happy to add, that the mortality was by no means comparatively great. Much sickness, of a somewhat similar character, has also prevailed among the Natives; but in them it has been of a much milder character, and less clearly developed: a similar, but milder treatment was adopted in their cases, with general success. Many of the young men at the Fourah-Bay Institution have been affected with attacks of this kind, but soon recovered from them. When we consider the almost continuous rains of the last two or three months; the temperature of the climate; the constant vapour which ascends, impregnated with miasmata produced by the decomposition of vegetable and animal matter; the frequent changes from a hot and close to a cold and chilly atmosphere; and the inability, from the weather, to take due and proper exercise; we shall not wonder that the European system, especially, should fall into disorder.

We are now fast approaching the dry season: I trust it may prove a healthy season to us all. I pray that we may all have grace, not to *live to ourselves*, but unto Him who died for us and rose again.

*Desire of the King of Ibo for Christian Teachers.*

The Rev. J. F. Schön, in a Letter dated August 30, 1841, describes an interview which took place between the Officers of the Niger Expedition and the King of Ibo. After stating that the King had signed a Treaty not to engage in the Slave Trade, Mr. Schön writes—

The object of my coming being explained to him, he expressed an earnest desire to have Teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon Jonas, a Liberated African, to read some verses of Scripture, which astonished him not a little. That white men should be able to read, he expected, as a matter of course; but that an Ibo Slave should read, was more than he could ever have expected. He seized Simon's hand, squeezed it heartily, and said, "You must stop with me: you must teach me and my people: you must tell it to the white man: I cannot let you go, until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our Religion; and I believe that he joined the Expedition with a desire to do good to his country-people. This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of the *wonderful things of God*, from the lips of one of his own country-people, formerly a slave. I am confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from which the Word of God will go forth to many a tribe of Africa.

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

##### EASTERN DISTRICT.

THE principal occurrences in this District during the year 1840 have been already detailed at pp. 218—223 of our last Volume. The widely-spread spirit of inquiry prevailing in this part of the island—the desire for instruction—the demand for books—and the fearful inadequacy of the means supplied to meet these wants, were forcibly described in the communications of the Rev. W. Williams. Since that time, Mr. Williams's Journal for the second half of the year 1840 has been received, from which the following Extracts are made:—

#### *General Progress of the Gospel—Resignation under Bereavement—Popery.*

*July 5, 1840: Lord's Day*—At our usual Service there was a congregation of about 500, notwithstanding that Ngatikapoho were at Werowero.

*July 7*—Conversed with 30 Candidates, principally from Ngaitauri.

*July 9*—Yesterday and to-day I spoke to 29 Candidates from Werowero, Patutahi, and Toanga. Had a Letter from the Wairoa, from Joseph, giving an account of his journey to Ahuriri; at which place he reports that there is a general feeling in favour of the Gospel.

*July 10*—A party of Ngatikahununu came, who had been with Joseph to Ahuriri. Their report confirms the statement made by Joseph. We want, for that place, two good Native Teachers, and a supply of books. I have promised to go down when the "Columbine" arrives. This is the southern extremity of my parish, being distant from hence, by land, about 100 miles. A Letter from one of the Chiefs of the place requests me to send them 1000 books. A party is returning thither shortly, to whom I give seven Catechisms, and as many slates, being all I can provide.

*July 12: Lord's Day*—Had Service on the plain. The congregation continues at about 500, which is as many as we can expect at this season of the year, in the absence of the accommodation of a church. Numerous small parties at a distance have Service at their own little villages. At Werowero, in the afternoon, the congregation numbered about 200. Several Na-

tives, from inland districts, are at this place, preparing timber for our church.

*Aug. 1*—On my way to Toanga, I met a Native, who reported that some of the people were talking of giving up "karakia," in consequence of the many deaths which have occurred of late. I found Natives making coffins for Rangiwakamoia's children, three of whom now lie dead in his house. Poor man! he appeared to be much cast down; and after a short silence, spoke on the subject of his grief. He said, that on the first arrival of the Missionaries he had paid attention to what they said, and had been a principal mover in the rejection of all their old native superstitions; that he had been desirous to know what was right, though he was still in ignorance; and that he could not tell what was the reason of this sickness. I told him, that to mourn over his children was right, and that I should do the same under like circumstances; but we must remember, that the cause for which our sickness came was sin, and that we had all sinned, and deserved much more chastisement than we received; that while our bodies must die on account of sin, God had mercifully sent His Son, that we might live with Him; and that the bodies of those who were in Him would be restored and live in glory. On taking leave, he asked me to go into the house, and see his children. The eldest, a boy about eight years of age, was already placed in a neat coffin. "See," said he, "I am not going to act with my children as one who throws aside your books. These children would be tied up in mats, according to old custom; but I am going to bury them." I left him with the recommendation to cleave to Christ, as his only source of true comfort.

*Sept. 7*—I held a meeting with the Natives about the erection of the church, when it was determined that the work should be proceeded with at once. More than 100 men were at work to-day; some carrying the timber to the spot, and some squaring the posts.

*Sept. 28*—I spoke to twenty-five Candidates for Baptism. A Native from Table Cape has come to remain for a time with me: he is a relation of Hapuku, a man of notorious character for his overbearing conduct to the Europeans living near him, and who has declared himself a Papiat. He, however, directed this man to come to me for books; but added, that he was not to mention his name, because he would have nothing to do with



them. I asked, "What is Hapuku's object in calling himself a Papist?" "It is because he can go through a form of karakia thus"—touching with his right hand his two shoulders, his breast, and his forehead; which, I observed, was done by the Papists at Werowero when they repeated the Gloria Patri.

Oct. 5—Numerous applications for Testaments continue to be made, and payment is brought; but I am obliged to refuse all, and merely to take an account of names against another supply.

In a Letter, dated Turanga, Nov. 13, 1840, Mr. W. Williams describes the progress made in erecting a church at his Station; and gives an account of a

#### *Visit to Ahuriri and Wairoa.*

The Natives have erected the frame of a church, ninety feet by forty-six; upon which they have spent very much labour, and have exercised not a little skill. The roof will, I trust, be finished in a few weeks. The work, so far, will be at the expense of the Natives: boards for the sides and floor, with windows, doors, &c., will be at the expense of the Society. The Candidates for Baptism continue to visit me regularly; but I defer the baptism of any until the roof of the church shall be on, so that the building may be used on the occasion.

I set out on the 5th of October to visit the southern part of my parish, as far as Ahuriri, distant about 100 miles. The Natives there, rather more than 2000 in number, gave me every reason to be satisfied with my trip, as a first visit. There are many among them who read and write, and worship the God whom we worship; but wish to have the way of God expounded to them more perfectly. Who is to do this?—I found there a few books; some from Kapiti, one from Wai-kato, and two from the northern part of the island.

In my course homeward, I spent about ten days at Wairoa and the neighbouring villages. A Native Teacher is residing there, and is conducting himself much to my satisfaction. Some of those who first professed to receive the Word with gladness have since been offended; but there are many who give a promise of much fruit. A good native house has been erected for the accommodation of the first Missionary who may come this way. Until there shall be a resident Missionary, we cannot expect much to be effectually done.

## North-West America.

Rev. Abner.

CHURCH MISSIONARY SOCIETY.

INDIAN SETTLEMENT.

THE general result of Mr. Smithurst's labours in the Indian Village may be illustrated by the following lengthened Extracts from his Journal.

#### *Advancement in Civilisation.*

The strong prejudices entertained by the Indians against agricultural labour have been frequently noticed in the accounts of this Mission. These prejudices are gradually subsiding; and the progress made in habits of industry is exceedingly encouraging.

Aug. 10, 1840—I to-day visited the Saulteaux Settlement. When I was down a fortnight ago, I told the school children, with a view of encouraging them, that I wanted forty loads of hay, and if they would make it for me, I would pay them, as Mr. Cockran had paid the Muscagoes. From the prejudice of this tribe to every thing like farming, I never expected that they would get the whole: but they have been assisted by their heathen relatives; and to-day I found them making the last stack: they have got at least sixty loads. This is very gratifying, as it shews that a great change is taking place: I trust it is the work of the Holy Spirit, preparing them for the Gospel. The experience of this Settlement has hitherto proved that Indian prejudice first gives way with respect to our mode of living, and then with respect to our Religion. A willingness to settle in a house, and cultivate the ground, opens the way for religious instruction, as it keeps the Indian where the instruction is to be obtained.

On my return home, I got a number of Muscago school-boys, and set them to reap barley. Having never seen them reap, I was a little curious to see how they would get on; when, to my surprise I found them proceed with all the regularity of Europeans. Indeed, I am quite sure that I could not have taken an equal number of children, of the same age, out of a school, even in the most agricultural district of England, who would have done so well: none of them are more than twelve, and two are only nine years old.

Aug. 23—After Service at the Grand Rapids this morning, I was accompanied to the Indian Settlement, a distance of thirteen miles, by a number of young men, some on horseback and some on foot,

who desired to attend the Service. May God bless His Word to their souls, and make them amends for the toil of a journey of twenty-six miles!

Sept. 7, 1840—I have now a number of the Indians clearing ground. It is necessary for us thus to employ them, that they may be able to get clothing for the winter. There is nothing, so far as temporal things are concerned, which they need to learn so much as industry. My rule is, never to give the Christian Indians any thing unless they work for it, except in cases of old age or sickness. They are now very willing to work; but it is necessary that I should be almost always with them, which is rather a heavy task upon me.

March 26, 1841—I spent all the forenoon with two Indian Boys, trying to make them work with the pit saw. At first, they were very awkward, but at last they got into the method.

May 7—I this morning set an Indian to plough; but when I went to see how he got on, I found that he had missed just as much as he had ploughed. I was therefore obliged to do it myself. There are now a number of Indians who can plough well; but they are engaged upon their own farms, and I do not wish to ask them to come to me. I must always have a succession of learners, and bear with the inconvenience.

May 24—I have been to the Saul-teaux Settlement to-day, superintending the sowing of the little patches belonging to the Indians of that tribe. I was pleased to see them taking a much greater interest in the matter this year than last. I should be doubly gratified if I could but see them a little more anxious after religious instruction. We must, however, wait God's time.

The following circumstance, while it furnishes an additional proof of the progress made in the adoption of the habits of civilized life, also shews some of the pleasing fruits which, by God's blessing, have resulted from the earliest labours of the Society in this field.

Jan. 26, 1841—I married a couple this morning. The bride and bridegroom have both been brought up in the Mission School, and were attended to church by six of their old schoolfellows. I was pleased to see them all dressed in the costume of dear old England, and, in the true English fashion, walking orderly in pairs. The whole party understood English; so that I used the Service wholly

in that language; and afterward gave them a short address, endeavouring to set before them the nature and obligations of the marriage-contract.

The bride was given away by John Hope, one of the two boys obtained from the Indians by Mr. West, on his first landing at York in 1820. Here, indeed, is the first-fruits of Mr. West's labours found *after many days*. And who can tell how far Mr. West's interview with the boy's parents, at the time they were led to part with him, may have proved instrumental in leading to their conversion. Fourteen years after giving up their boy to Mr. West, they themselves came to Red River, and embraced Christianity. The old man had two wives, one of whom he put away, and married the other. Withawecapo now sleeps by the side of our church: his widow is one of my Indian Congregation, and a communicant; and all their children, seven in number, are Christians. Here is one of the many evidences of the Divine Blessing upon this Mission which should lead us to thank God, and take courage.

On reading the above account, Mr. West, in a Letter dated December 20, 1841, transmitted to the Secretaries the following additional particulars:—

Well do I remember Withawecapo bringing his son to me in his arms, as I sat in the boat waiting for him, to start many hundred miles from York Factory to the Red River; and, as he parted with his boy, with tears of affection, saying, "There, I give you my son, to teach as you say; because I think you will take care of him as you say, and will treat him as a father. But I shall come and see my boy." Fourteen years after, it seems, he undertook the journey, many hundred miles, to visit his boy. This brought him under Christian Instruction; and, God be praised! there is good hope to believe that he was led to embrace Christ Jesus as his Lord, and to live in obedience to His Gospel, so that he died a true Christian. How cheering is Mr. Smithurst's statement! His widow is one of my Indian Congregation, and a communicant; and all their children, seven in number, are Christians!

What encouragement is there, amidst all discouragements, to prosecute Christian Missions! Let us therefore persevere, and faint not; for in due season a rich harvest shall be reaped, to the great glory of the Lord.

*Proficiency of Indian Scholars in the Catechism.*

*March 7, 1841: Lord's Day*—After Service at the Indian Settlement this afternoon, I examined the young people in the Catechism. There were about thirty present; and I am happy to say that they went through the whole very correctly. This is encouraging, as it is three or four years since some of them were in the Day School—a proof that they are anxious to retain what they have learned.

*Desire of an Indian Boy for the Prayer Book.*

*June 11*—This morning, one of the Muscaigo-School Boys, about twelve years old, brought two birds, and desired my servant to ask if I would have them. I found they had been stuffed, though certainly not in a first-rate style. I asked what he wished to have for them; and the answer was, "Any thing you please to give him." I was sufficiently acquainted with the Indian character to know that he had not brought the birds without having some distinct object in view; and I therefore said, "Tell him I don't know what to give him: he must say himself what he would like to have." He could not, he said, expect to have what he wanted in return for the birds, as he wanted a Common-Prayer Book; but if I would let him have the book, when I wanted any one to work he would come. The English of the whole was simply this:—His mind was so set upon obtaining the Prayer Book, that he brought the birds to get into favour with me, thinking that I should not refuse him the book on credit till he could work for it.

*Contrast to the naturally-improvident habits of the Indians.*

*June 12*—I was much pleased this evening in a conversation with one of the Muscaigo-School Boys. He had been working on the Mission Farm a month, during the seed-time, for which I paid him 12s. Wishing to know how he had spent it, I said, "What did you do with the money I gave you?" "I took it to the Store."—"Well, what did you buy?"—"The shirt I have on."—"Well, that cost 4s.; what more did you purchase?"—"White cotton."—"What are you going to do with that?"—"Have a Sunday shirt."—"Well, that is very good; but what else did you buy?"—"A pair of shoes."—"Yes, those three things cost 9s.: what did you do with the rest?"—"Gave it to my father."—"Well, that is just what you ought to do. You know the Word of

God says, *Honour thy father and thy mother.* I trust you will always remember that it is your duty to help them. I hope the other boys will do the same, and then God will bless them." This little incident affords one of the many proofs that we do not labour in vain. It was the first money the boy ever had, and not a fraction of it was misapplied.

The following account is given in a Letter, dated August 3, 1841, from the Rev. J. Smithurst to the Secretary of the Bible Society:—

There are 152 Indian Children and Adults in our Sunday School; and if you ask any one of them what is his object in attending, the answer invariably will be, "I want to read 'The Great Spirit's Book'" [the Bible].—I would add one or two facts, in order to shew that the Indians are by no means destitute of mental capacity. The Indian Children in our Mission Schools read the Bible fluently in a much shorter period than is generally the case in England. I had a Public Examination in the Church last week; and out of 73 children in the Muscaigo School, 14 read the Bible, and 24 the Testament, with ease and fluency. They did not know beforehand where they were to read, and I selected by no means the easiest chapters. I afterward gave the Bible Class a very close examination in the Church Catechism, and found them perfectly acquainted with the whole of it. I found the Testament Class equally well acquainted with the Church Catechism. I did not put the questions in regular order: still they answered correctly. We can do any thing with the Indian Youths, when, by proper training, they are led into habits of industry, and have shaken off that indolence which is the natural result of barbarism.

That we have to any extent succeeded, is cause for unfeigned thankfulness to the Giver of all good. I would never forget, that though Paul may plant and Apollos water, it is God alone who gives the increase.

*We subjoin some account of the Proceedings at Cumberland Station.*

CUMBERLAND STATION.

In June 1840, Mr. H. Budd, who had been for some time in connexion with the Society, as a Schoolmaster at the Upper Church, and who is acquainted with the Cree language, removed to the neighbourhood of

Cumberland House, in the hope that his labours might be useful among the Indians in that district. This hope has not been disappointed; as he has already been permitted to see some fruit resulting from his exertions. His Station is about a day's journey from Cumberland House, and about 600 miles from the Red-River Settlement.

Of this Station the Rev. J. Smithurst has furnished the following short Report:—

Mr. Budd continues to labour at this Station with very encouraging prospects. As might be expected from the circumstances of the place, he has to encounter many difficulties and many privations. Located in an immense forest, dependant for food on the uncertain resources of the chase and the fishing-net, and surrounded by an uncivilized population, it is obvious that his trials are of no ordinary kind. In fact, it would be impossible for him to subsist, or to keep the children together,

were he not to obtain supplies from Red River.

In a Letter from Mr. Budd to Mr. Smithurst, an interesting account is given of a neighbouring Indian Chief:—

A Chief belonging to the White-Fish River is getting on very well. He farms, with all his young men, on an island not far distant, and will, I expect, have a good crop. He has for a long time been living in a house; but it is now very much out of repair. This man is in a very hopeful state: he attends our meetings regularly, though he has some miles to come. He also sends ten children of his own to our school, besides influencing some others to attend.

The following Summary is given of this Station:—

Attendants on Public Worship .....	53
Day Scholars: Boys .....	15
Girls .....	14
.....	29
Sunday Scholars: Boys .....	16
Girls .....	17
Adults .....	16
.....	49

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Addresses to the King of Prussia*—On the 2d of February His Majesty the King of Prussia received, at Buckingham Palace, addresses from several Public Bodies and among them from the B F Bible, the Church Missionary, and the Jews' Societies.

The following Address was read by the Rt. Hon. the President of the B F Bible Society:—

THE British and Foreign Bible Society embrace with peculiar pleasure the happy opportunity afforded by Your Majesty's visit to this Country, to express the deference they entertain for the First Protestant Monarch of Continental Europe, and their heartfelt gratitude for the constant favour and protection with which their Institution has been honoured by Your Majesty and Your Illustrious Predecessor.

They remember, with unfeigned gratitude to Almighty God, the signal success with which their Society has been blest, since the day when a Deputation similar to the present, and in part composed of the same Members, had the honour of offering their homage to that great and venerated Monarch—Your Majesty also, then in early life, being present on that interesting occasion. At that time, the Society, then in the eleventh year of its existence, had not yet issued one million of copies of the Sacred Volume; while in the period which has since elapsed, the total number has been increased to more than thirteen millions: and they remark with peculiar satisfaction, that among the Continental Bible Societies, the Prussian has ever held the foremost rank.

They humbly hope that the endeavours which, as feeble instruments in the hand of Divine Providence, they are making to diffuse the Holy Word throughout the world, will continue to be thought worthy of Your Majesty's fostering care, and that thus greater and greater numbers still may be brought to know the Holy Scriptures.

They pray that Your Majesty may be long preserved to reign over a faithful, religious, and happy people; and that the endeavours which, in conjunc-

tion with our own Sovereign, Your Majesty is making to extend in Palestine the knowledge of Christ, our Saviour may lead to a wider diffusion of the Holy Scriptures, in a land so dear to every Christian, from its association with a large proportion of the Sacred History, and may obtain for their Royal Bene actors the blessings of generations yet unborn.

To which His Majesty replied in the following terms:—

MY LORDS AND GENTLEMEN—

The success of your pious labours is one of the brightest features in the history of the period elapsed between the visit of my late father to this country and the present day. I thank God for it, with you; and I shall feel peculiarly thankful if the erection of a Bishopric of the Church of England at Jerusalem will contribute to facilitate the diffusion of the Word of God.

The Address of the Church Missionary Society, presented by the Rt. Hon. the Earl of Chichester, President, and the Secretaries, was as follows:—

MAY IT PLEASE YOUR MAJESTY—

The Committee of the Church Missionary Society for Africa and the East, encouraged by the interest which Your Majesty has condescended to express in the Society's operations, especially in those of its Missions which are situated in the Turkish Empire, beg leave humbly to express to Your Majesty their deep sense of Your Majesty's condescension, as well as the gratitude with which they regard Your Majesty's late exertions toward the establishment of a Protestant Bishopric in Jerusalem; which, apart from its other important bearings, extends its paternal and beneficial influence over the Missions of the Society in Egypt and Abyssinia.

The Church Missionary Society has from the first numbered among its Missionaries subjects of the Kingdom of Prussia, who have been among its most able and successful Labourers.

The Committee humbly beg permission to present to Your Majesty several works in the Abyssinian and Amharic languages, which are the fruit of the recent

labours of the Rev. Charles William Isenberg and Rev. John Lewis Krapf, the Society's Missionaries in that country; by one of whom, Mr. Isenberg, a subject of Your Majesty, they have been ably carried through the Press in London.

The Committee would avail themselves of this opportunity of expressing their unfeigned joy at witnessing the regard which Your Majesty has evinced toward the Church of England, not only by the interest which Your Majesty has taken in the operations of this Society, but more especially by bearing a principal part in that august, sacred, and deeply-affecting Service, the Baptism of His Royal Highness the Prince of Wales.

The Committee earnestly pray that Your Majesty may be long preserved as a *rising Father* of the Church of Christ; and that all your paternal and religious endeavours in fulfilment of this sacred duty may be guided by the *wisdom which is from above*, and may be abundantly prospered by the hand of God.

To this Address, the King was pleased to deliver the following gracious reply:—

MY LORD AND GENTLEMEN—

I have followed for many years, with particular interest, the proceedings of your truly-Christian Society; and I am happy to thank you in person for the means which you have afforded to many of my subjects to exert themselves on behalf of the propagation of the Gospel among the Heathen.

The works which you present to me are a striking proof of the enlightened spirit which directs your Missions, and I accept them with peculiar pleasure.

The Jews' Society presented His Majesty with a Copy of the Scriptures, bound by the hands of Jewish Converts: to their Address His Majesty was pleased to return the following reply:—

MY LORD AND GENTLEMEN—

In what you have been pleased to say respecting my person, I can only acknowledge the effect of a very warm affection. I am conscious of having simply wished to make your nascent Establishment on Mount Zion available for all Continental Protestant Churches; and I rejoice in the spirit and success of the efforts of the Venerable Prelates who are at the head of your Church in realising my wish. I shall continue to look upon your Society as prominently instrumental in the execution of this plan. Accept my thanks for the valuable present you offer me. Finally, I thank you for all your Christian aspirations; and I wish to you, both as a body and individually, every prosperity and blessing from Almighty God.

*Gospel-Prop. Soc.*—The Society has made the following grants to the Bishop of Madras:—for the furtherance of the Society's General Designs, 1000*l.*; for the Madras Diocesan Institution, 500*l.*; for Catechists and other expenses of the Mission, 500*l.*

*Church Miss. Soc.*—The Rev. J. F. Schön safely landed at Liverpool, from Fernando Po, on the 25th ult. (p. 64).—The Rev. C. B. Leupolt and Mrs. Leupolt left Calcutta, on board the "Susan," Sept. 15, 1841, in consequence of ill health; and arrived in London Jan. 28.

*United Brethren*—The Centenary Anniversary of the Brethren's Society for the furtherance of the Gospel was held on the 19th of November, at the Chapel in Fetter Lane.

*London Miss. Soc.*—On the 5th of December Mrs. Colin Campbell arrived, on a visit, from Mysore, for the benefit of medical advice.

*Wesleyan Miss. Soc.*—On the 23d of December Mr. Thomas Rowland, jun., and Mr. Henry John Wyatt, proceeded to Gravesend, to embark for Cape Coast, in the "Governor Maclean"—On the 26th of December Rev.

John Jenkins and family arrived from Madras, accompanied by Mrs. Crowther and her family—Rev. Lewis Lewis has arrived from Jamaica.

*Colonial Church Soc.*—The Bahamas is a chain of islands more than 500 in number, and extending 600 miles. One of these, New Providence, contains 20,000 inhabitants, very much scattered: of the Negro Population, upward of 12,000 are either Pagans or Mahomedans. A pressing application has been sent to the Society for Clergymen or Catechists.

During the year, the Society has been the means of raising two new Congregations in Towns of France and Belgium.

*Upper Canada Com. of Gosp. Prop. Soc.*—The Society maintains 5 Missionaries and a Catechist: the salaries, outfit, and travelling expenses of these amount to 599*l.* 6*s.* 11*d.*: a grant of 45*l.* has been made toward the erection of churches; and the expenses of management, printing, meetings, and travelling, amount to 301*l.* 16*s.* The amount raised during the year is 893*l.* 19*s.* 5*d.*

*Church Pastoral-Aid Soc.*—Since its formation, about six years ago, the Society has provided for the Services of at least 250 additional Clergymen: the average income of the incumbents, aided by the Society, is about 160*l.* per annum, while the average population is upward of 7000. During the year, 23 grants have been made. The existing Grants of the Society are, 255 for Clergymen, 35 for Lay Assistants, and 26 for Miscellaneous Purposes: of these, 55 grants are not at present in operation. The annual payments of the Society are 22,000*l.*: its actual liabilities are 26,000*l.*: whereas its income last year was only 19,665*l.*, and will, this year, probably be less.

#### AFRICAN ISLANDS.

*London Miss. Soc.*—Intelligence has lately been received from Madagascar, which leaves little hope of any number of Converts being rescued by means within the reach of the Society (p. 81).

#### INLAND SEAS.

*Church Miss. Soc.*—Letters from Malta, dated Jan. 11 and 18, 1842, inform us that the Rev. C. F. Schlieznaz was recovering from his indisposition (p. 64).

#### INDIA BEYOND THE GANGES.

*American Baptist Board*—Rev. Coroden H. Slatter, of Siam, died at Bangkok on the 7th of April.—On the same day Rev. J. T. Jones and Mrs. Jones arrived at Batavia, on their way to Bangkok: they sailed from Boston in January.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. Tucker, in a Letter dated Bombay, Dec. 24, 1841, states that he safely landed at that place on the 13th of that month, on his way to Madras.

*London Miss. Soc.*—On the 31st of October Rev. J. H. Budden, on his way to Calcutta, and Mr. and Mrs. Paine, proceeding to Bellary, arrived at Madras. Mr. Budden embarked again on the 4th of November, and Mr. Paine expected to leave for Bellary about the 15th.

#### WEST INDIES.

*London Miss. Soc.*—On the 28th of October, Mr. George Pettigrew and his wife arrived at New Amsterdam, Berbice. They immediately proceeded to their sphere of labour at Lonsdale.

# Missionary Register.

MARCH, 1842.

## SURVEY

OF

### THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, .

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 99 of the Number for February.)

## Inland Seas,

(Continued.)

AMERICAN BOARD OF MISSIONS.

(Concluded.)

### PERSIA.

#### *Mission to the Nestorians.*

Ooroomiah—1835—Justin Perkins, Albert L. Holladay, Wm. Jones, Wm. R. Stocking, Austin H. Wright, M.D.: Edward Breath, Printer; 8 Nat. As. Mr. Breath sailed from Boston on the 21st of July 1840, arrived at Smyrna on the 14th of September, and reached Ooroomiah on 7th of November—Pp. 89—91.

Within a month of Mr. Breath's arrival, the printing-press which he took with him was put in operation for printing the Psalms; the first sheet of which has been sent to the Missionary House. The form and appearance of the type was well approved of by the people, and not a little wonder was awakened by this new method of multiplying books.

Between Tebriz and Ooroomiah Mr. Breath was robbed of a package containing all the Letters to the Mission Families, of which he was the bearer.

We are beginning to witness the gradual revival of preaching in this Ancient Church. Three Bishops and four Priests have made a beginning in this heretofore unwonted Service.

The Seminary has a class of 11 in Theology. The Nestorian Pupils are 476 in number; and are contained in 2 Boarding Schools, and 16 Village Free Schools. The Boarding Schools contain 62 pupils. The Teachers consist of 18 Priests, and 16 Deacons. The Mahomedan School is still in existence. [Board.]

—We yielded to the importunity of some of our Mahomedan Scholars, and rode out about twelve miles from the city, to Armoot Agadj, a village belonging to their father, to be their guests. The fine weather, the charming country, and the youthful buoyancy of the scholars, March, 1842.

contributed to render our excursion peculiarly pleasant: but no circumstance gave it so much interest, as the attention which the Mahomedan Scholars paid to some of our Nestorian Boys, who, at the urgent request of the Mahomedans, went with us, and were treated by them as equals, and seated at the same table with themselves and with us at dinner. Such attention, shewn by young Mahomedans of rank to Native Christians, is quite new in this country, and in this instance doubtless results, to a great extent, from the influence of our Mahomedan School. It is one of the cheering signs of the times, betokening the diminution of Mahomedan prejudice, and the rapid advance of liberal feeling in Persia.

—Two French Popish Priests called on us, who seem to have come here for the purpose of reconnoitering the ground, with reference to Missionary Operations. One of these priests, as they stated, is destined immediately to Is-pahan, to join another already there, who has opened a school. The other one is engaged in a school at Tebriz. Thus are they taking their stations at the most important points, in the hope of pervading the whole country with their influence.

—I mentioned to Mar Yohanna and Priest Abraham, after our Evening Prayers, the death of Williams, whose Missionary enterprises in the South-Sea Islands we read to them about two years ago. They were deeply affected: "Blessed is he!" they exclaimed, "a martyr in the cause of Christ! His lot was trying to the body for a moment, but how happy now is his spirit!" The subject led to some interesting conversation on the importance of our all being prepared by grace to encounter trials and sufferings, and even death, for the name of Christ.

—Our Mission resolved to have evening

*American Board of Missions*—devotions in our families, conducted in the native language, for the benefit of the large number of Nestorians who reside with us. This has already been done, to some extent. There are Nestorian Ecclesiastics connected with all our families, who will be happy to take their turn with the members of the Mission in conducting our devotions: some of these, we hope, are really evangelical in their feelings. Prayer in the modern language is a great novelty to the Nestorians, and greater still when offered extempore.

—Preached in the church in the Nestorian quarter of the city. The church was nearly filled, and the audience was attentive: the attendance is becoming more and more numerous and encouraging. The Nestorians suppose that this church, which they call St. Mary's, was built by the *Wise Men from the East*, who, guided by the star, came to worship the Infant Redeemer. They suppose them to have been natives of Ooroomiah, who, having become real believers, on their return reared this church, as a token of their devotion to the Saviour. Their graves are still pointed out, in the porches of the church. This account savours too much of legendary tradition: there is, however, no strong reason to doubt that it may have been reared in Apostolic Times.

—The Chief Rabbi of the Jews of this city called, requesting a Bible, from which to instruct his little son. I inquired whether he would not prefer a New Testament. "Oh no," he replied, "I prefer the Old Testament, but would be pleased with both." I accordingly gave him both, with which he seemed much gratified.

—We put our press in operation, by printing, on small scraps, a few copies of the Lord's Prayer in ancient Syriac, to gratify the curiosity of the Natives, who have never before witnessed any thing of the kind.

—Our Mahomedan Meerza has been very importunate, ever since the arrival of our press, that his brother, who is also a Meerza, should learn to print: and whatever objections we have raised to the proposition, to discourage him, he has contrived to obviate, until we feel constrained to yield to his importunities, and allow his brother a place among the Nestorian Apprentices. His object is merely to learn to print; but it is interesting to us, and to the Nestorians, to behold a respectable Mahomedan engaged with the Native Christians in publishing the Scriptures. [Mr. Perkins's Journal.]

—*Sabbath*—Went, with Mr. Stocking, to conduct the Religious Services in the church at Geog Tapa. When we reached the church, I was surprised to find a good congregation, amounting, I suppose, to nearly 200 persons.

I seized the opportunity of explaining, in the commencement of my address, the object of our efforts;—that it was not to make proselytes; not to turn them from the faith of their fathers, or to induce them to adopt our peculiar forms and customs; but to give the people an opportunity of hearing the Word of God, the Gospel of our Lord Jesus Christ, which they and we alike received as the Word of Eternal Life—not some new doctrine of foreigners, or of modern times, but that Gospel which from the beginning was preached unto the Fathers, and which they themselves confessed to be the Gospel of Christ. Abraham, who was present, spoke in confirmation of what I had said; and gave me, in the remaining exercises, very efficient assistance, in explaining the difference between the true and false religion. The congregation listened with great respect and attention.

I have for some time given daily employment to five writers of cards for our schools. To-day, one of them not coming as usual for paper, I inquired into the cause of his absence, and was told that he had "run away" to Khoi, a distance of about 90 miles. I asked what crime he had committed, or of what he was afraid. "It is no fault of his," said my informer, "but he is afraid of being fined. Several days ago, some Mussulmans bought wine in his village and drank to intoxication, and in a quarrel, which was the result, one of them was killed; and now the Prince is taking a fine from the men of his village, because they sold the wine." This is not a solitary instance of fining wine-sellers: if we may credit the testimony of the Nestorians, such fines are frequently taken. [Mr. Holladay's Journal.]

Feb. 10, 1841—The Seminary has been re-organized, with a view to elevate its character, and render it more worthy of the name which it bears. This has been done by raising the qualifications for admission; introducing a better system of instruction; and by adding some branches of study to which the pupils have formerly paid but little or no attention. The two Teachers are Deacons, from the mountains, and are among the best scholars which the nation affords. None are admitted but those prepared to commence translating the Ancient into the Modern Language. The study of the Ancient Syriac is one of the most prominent branches attended to in the Seminary. The Holy Scriptures, both of the Old and New Testament, exist in that language, and so also does all their Church Liturgy: it is also their medium of written Correspondence with each other. The analogy between the Ancient and Modern Syriac is so strong, that a scholar, under a good Teacher, may soon acquire a knowledge of the former.

Another branch to which the Nestorians have

formerly paid no attention, as a science, is arithmetic. Numbers in Syriac have always been expressed by the letters of the alphabet, each of which, from the first to the twenty-second, represents abstract numbers. Thus, the first nine letters of the alphabet express units; the second nine, tens; and the last four, hundreds. I have recently succeeded in discovering a method by which the whole science of numbers is brought within their reach, without introducing our figures, which are not easily made with their pen, in writing from the right to the left. By using the first nine letters of their alphabet, which correspond to the nine digits, and introducing a dash for a cipher, the numbers are perfected, and every operation can now be as easily performed by the aid of these ten characters as can be done by our numbers. The Natives have expressed themselves much interested in this use of figures.

Another branch of study attended to is geography: it is taught orally. The progress of knowledge must necessarily be slow in a language where there are no books: the Scriptures are the only book of which the school has a supply, and these are chiefly in the Jacobite character.

The Female Boarding-School consists of twenty-three Nestorian Girls, instructed by a priest and deacon. Some of the Ladies of the Mission devote a portion of their time to instructing in it.

There are (in addition to the 18 schools now in operation) six places from which applications have been made, and where, if we had the means, schools might be commenced.

The light of Truth, which has hitherto been greatly concealed by ignorance and an unknown tongue, is now shining forth upon the Nestorians. The Gospel is faithfully preached by at least one of their own Ecclesiastics, and in a language which they all understand. Priest Abraham, whom we have all, for many months, regarded as a true Christian, is evidently growing in grace, and in the knowledge of our Lord Jesus Christ. When he stands up before his people to preach, it is manifest that his heart is deeply interested in the eternal welfare of his hearers.

[*Mr. Stocking's Journal.*]

#### *Mission to the Independent Nestorians.*

It is the intention of the Board to form a station at Mosul, and a station in the mountains. With this view, the Rev. Abel K. Hinsdale, and Rev. Colby C. Mitchell, with their wives, embarked on the 18th of January 1841, and arrived at Smyrna on the 2d of March, on their way to Mosul. Dr. Grant, having been on a visit to the United States, embarked at Boston on the 1st of April, and reached Constantinople, by way of England, on

the 4th of June. No accounts have reached us of a later date than the time of his arrival at Trebisonde. The Volume on the subject of the Nestorians, which he left in England, has been published—Pp. 89—91, 312, 472; and see, at pp. 494—496, an account of Dr. Grant's second visit to Central Koordistan. Intelligence has been received of the death of Mr. and Mrs. Mitchell.

Mr. Beadle, stationed at Aleppo, writes, on the 17th of August, that a man hired to accompany Messrs. Hinsdale and Mitchell from Beyrout to Mosul had returned as far as Aleppo, having, while sick on the way, been robbed of all the letters which he was conveying back from the Missionaries. He brought, however, intelligence that the Rev. Colby C. Mitchell died, after a few days' illness, at a Koordish village about five days' journey before reaching Mosul; and was buried in a neighbouring village of Jacobite Christians, called Telbel. The man also states, that, after travelling two days more, Mrs. Mitchell was taken ill, and was obliged to stop four days, and then was carried three days on a litter, on men's shoulders, to Mosul. Indirect information has reached us, by which we learn that Mrs. Mitchell's death took place six days after her arrival at Mosul. [Board.]

#### *Mission to the Mahomedans.*

*Tebis*—James L. Merrick—Pp. 91, 92.

In view of the increasing claims of other fields occupied by the Board, and the unpromising nature of the station at Tebriz, as appears from the general tenour of Mr. Merrick's correspondence during the five or six years he has been in Persia, the Board have decided not to continue a distinct Mission to the Persian Mahomedans. The specific object of Mr. Merrick's mission was to collect facts bearing on this question. He is authorised to join the Mission at Ooroomiah.

[Board.]

The Papists are strengthening their stakes in this country. Three more Lazarists have arrived here, and I believe others are expected. One is, to reinforce the Mission at Ispahan; another, that at Ooroomiah, where a school is to be opened, and where a Lazarist has long been waiting for help. The last of the three is to assist the Mission at Tebriz, where the Prefect Apostolic has been persevering alone for a number of months. This gentleman superintends all these operations. His school here appears to be more flourishing than ever: but Armenian jealousy is beginning to be roused, and the school, three-fourths of which consists of this class, may receive a check. I find that I did not give the Papists sufficient credit for perseverance: they have kept up their school under discouragements, and I suppose they will not relax in future. The French,



*American Board of Missions—*

Persian, Armenian, and Russian Languages are taught here; and at Ispahan, French, Persian, and Armenia, I believe. At Ooroomiah they

will probably teach French, Persian, and Syriac, and I presume will get up and sustain a school there. They go about their work like men who understand circumstances. [Mr. Merriak.

The Board had directed the Missionaries in Turkey to consider whether some of the Stations might not be discontinued, and the expenditure in that quarter be in this manner diminished. The subject was brought up at the Meeting of the Mission in May last. The Missionaries were unanimous in their opinions, and strongly deprecated the surrender of any of the Stations now occupied. They thus enforce their views, by an earnest representation of their hopes and prospects:—

Never before have we had so deep impressions of the vast importance of vigorously prosecuting the Missionary Work in all these regions: never have we had so great encouragement in reference to the Stations which we have already formed. The difficulties in our way have not essentially diminished; but the field seems far more open and inviting, and there is more distinct and inspiring evidence of the special presence of Divine Power and Influence in our labours. We are the same feeble and sinful men as ever; as much exposed as ever are we to the intrigues and opposition of enemies; and yet they have not been able to destroy or even weaken our influence; on the contrary, it daily increases. Every contest with the enemies of Light has been to us a victory: every change witnessed by us, during ten years, has contributed to the advancement of our work. We cannot doubt, that what we see and have seen for some time among the Armenians, at Constantinople, Broosa, Trebisond, and Nicomedia, is but the beginning of a work of Divine Grace in Turkey, which will, in its progress, develop glorious and amazing results. The Son of Man, who stands in the midst of the seven golden candlesticks, is kindling a flame which we are assured will enlighten all this land. And we say, deliberately and soberly, that we do not believe any other region of the earth is likely to form the scene of more glorious ultimate, if not speedy triumphs of the Gospel, than that, the importance of which we are now urging. Instead, then, of contracting your plans, we conjure you to extend and increase your operations in Turkey.

Let this Mission stand among those few, to which you feel called to give special attention and support. You hope, by increased energy, soon to finish off your work at the Sandwich Islands: finish and perfect speedily your work here also. We do not ask any extravagant enlargement. We want only a few more Missionaries, with a well-sustained Seminary, and an efficient Press; and, having these secured, we should look to God to prosper our efforts to raise up a Native Agency, and, it may be, cease asking every thing but your prayers and your counsels.

Our souls are animated with the prospects which open before us in these lands. Most of us have read, with remarkable interest, Dr. Grant's argument, designed to prove that the Nestorian Christians are the descendants of God's Ancient Covenant People: we expect to see them rise from their obscurity and ignorance, to be once more the Missionaries of Asia near and remote. But we expect also that God will make the Armenians their colleagues: this people, like the Jews so long scattered and peeled—this Ancient Christian Nation, like the Jews, beloved for their fathers' sakes—this Eastern Church, like the Nestorian or Hebrew Christian, so pure and so free from a bigoted and persecuting spirit, when compared with the Greek and the Papal—these best friends of the Jews among all the people of the East, God seems designing to make use of, in connection with the Nestorians, as His chief Missionaries throughout these long benighted lands.

To form a part of that instrumentality which the Holy Spirit may use to effect this regeneration, is, both for us and for our brethren at home, an unspeakable honour and privilege. Greater honour and privilege can be derived, we think, from a connection with no other field in the world. There is no part of the earth where greater events have taken place during the past, than in these very regions; and the unquestionable approach of the period when the Jews, scattered throughout these lands, shall be converted, when the great battle between Popery and Protestantism shall be fought and be decided, and when together Mahomedanism and Popery (Greek and Armenian Popery, as well as Latin) shall sink, from this once common soil, into one common grave—these and many other Signs of the Times invest these lands now with an interest altogether peculiar and full of solemnity.

Remember, that there have ever existed, and that there do still exist, in Turkey, very peculiar obstacles to the spread of Truth; and yet, that God's providential hand has been manifestly extended to further this cause, and the converting influences of His Spirit exhibited distinctly, in

a considerable number of cases. This is a consideration which we must not overlook. We take our stand on this fact; and, from this point, urge our call for continued and increased support. As a Mission, we have peculiar obstacles to contend with here: but let not our Brethren add to these, by undecided or insufficient aid. As a Mission, we have also peculiar encouragements: perhaps there is no part of the world where greater political changes are going forward; and these changes, we hope and trust, are all furthering the Good Cause.

If it shall please God soon to throw down the walls which now exclude the Light from the Turks, how unspeakably important then a Native-Christian Agency! How exceedingly desirable it will then seem, that we had bestowed the greatest possible amount of care and effort on the religious training of that people, of all others most closely connected in domestic location, language, sympathies, and habits, with the Moslems of Turkey!

We should do injustice to our own feelings, did we close such a Letter in these days, without expressing our deep sense of the fiscal embarrassments under which the Committee labour. We sympathize most affectionately with them in their trials, as we believe they do and always have done in ours. But with the straitened condition of the Treasury distinctly in mind, we cannot alter the tone of this communication.

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

##### ✓ CONSTANTINOPLE AND MARDIN.

1839—J. J. Robertson, D.D., Horatio Southgate.—Expenses, 1026*l.* 9*s.* 2*d.*—Pp. 93, 95.

The labours among the Greeks of Constantinople have been principally those of the Rev. Dr. Robertson. From the character of the Mission, these operations have been principally confined to inquiries, and the removal of prejudices previously existing against the efforts of Christians from abroad. These labours, however, have been much interrupted, from his impaired health rendering a voyage to Egypt advisable. At the latest date, he was still absent from the Mission.

The Rev. Mr. Southgate reached Constantinople on the 5th of August 1840, and devoted the succeeding eight months to studies and other preparations for his Mission to Mardin.

He left Constantinople in May, for Mardin and Mosul, and returned on the 9th of August 1841.

[Report.

In reference to his journey, Mr. Southgate, writing on the 27th of August, remarks—

I consider the following as the immediate results gained by my late Mission:—1. Formal correspondence has been commenced between the Syrian and American Churches. 2. The approbation of the Patriarch has been given to my plans for the benefit of his people. 3. He and the principal Metropolitans have been fully informed of the character and position of the English and American Churches. Numerous and gross misrepresentations, diligently inculcated by the Papists, have been corrected, and right views imparted. 4. Arrangements have been made for supplying several important schools with the means of instruction. 5. Arrangements have been made for the circulation of the Holy Scriptures. 6. Active epistolary correspondence has been commenced between the Patriarch and the principal Clergy and

myself; the same having relation solely to plans and labours for the benefit of the Syrians. 7. Much additional information has been acquired with regard to the Syrian Church: plans of labour have been formed, and minute inquiries made, with regard to expenses and other matters of importance in our future work.

I rejoiced to find the Syrian Church more pure and primitive in its doctrines and usages than I had supposed. Indeed, it is almost a perfect specimen of what the Universal Church was in its earliest ages, before corruption had tainted the purity of its youth. I speak of its doctrines, its ritual, and its forms of worship.

But, amidst all this outward beauty, the life of the early Church has departed. Ignorance universally prevails. The beautiful Services of the Church are in Ancient Syriac, which not even all the Clergy understand. The Bible is seldom to be found, excepting in the churches: instruction is almost unknown: and the most common departments of knowledge are, from want of books and means, inaccessible. *Do good to all men*, said the Patriarch, when I encouraged him to hope that the American Church would do something for the relief of his people—*do good to all men, especially to those who are of the household of faith*. I would take up the holy sentiment, and send it into the ears and hearts of every member of the Church.

Mr. Southgate draws the following sketch of a truly Catholic Missionary, in opposition to the character evinced by Popish Missionaries:—

I could fill pages with proofs of the proselyting and schismatic character of the efforts of the Church of Rome among these Eastern Christians. She has raised a communion of seceders out of every one of these Churches. A truly Catholic Missionary recognises in the Eastern Communions the great outlines of the Primitive Church; and though he beholds the ancient form encumbered with corrupt and

*American Episcopal Missionary Society—*

unauthorised appendages, he discovers beneath them the fundamentals of Christian Truth. He does not, therefore, attempt to subvert the Churches, but to restore them to their simplicity and purity—he does not assail them with denunciation, nor encourage their members to forsake them—he labours with patience, and in the spirit of Christian conciliation and charity. For the sake of his Master, he endures the reproaches of ignorant and prejudiced men, who are ready to suspect his motives—to save the body of Christ from dissension and schism, he is willing to labour with caution and circumspection, and to wait with faith for the fruit of his toils.

As to the conduct to be observed by the Mission towards the Eastern Churches, Mr. Southgate says—

The similarity of our Ecclesiastical Institutions with those of the Eastern Churches allows us to go in the same line with them: we frustrate our own labours, if we pursue any other course. The Patriarch and Bishops of the Churches in Turkey have the power of withdrawing their people from our instructions; of shutting up our schools, by removing the children from them; and of preventing in great measure our intercourse with the Christians. They have done this before, in the case of other Missions: they can do it again, at any moment. We are shut up, therefore, to a pacific and conservative policy, not only by expediency, but by necessity also. For myself, I rejoice that it is so. From whatever point of view we consider our Mission, the conclusion is the same. The most exclusive views of expediency unite with the most sensitive regard to Ecclesiastical Rights.

Mr. Southgate makes the following remarks in his Journal, respecting the Rev. George Tomlinson's visit to the Levant:—

We have been favoured by a visit from the Rev. George Tomlinson, Secretary of the Society for Promoting Christian Knowledge. He called on the Greek Patriarch; to whom he presented Letters, from the Archbishop of Canterbury and the Bishop of London, written in Ancient Greek. He explained to the Patriarch the institution of the English Church, and the relation in which it stands to the Eastern Churches; dwelt much on the Catholic character of the English Church, and its friendly disposition toward the Mother Church of the East; he proposed the publication of the Greek Fathers; and entered into such explanations as seemed necessary to remove the misapprehensions prevailing here respecting Western Christianity. I cannot but hope that his visit will prove the first step toward a deeper interest on the part of the English Church.

Before Mr. Tomlinson left the city, Mr. Ransom arrived from Mosul, accompanied by Dr. Ainsworth, who has been his companion in the geographical and religious researches in Mesopotamia. They had made a visit to the Nestorian Patriarch, in the mountains of Koordistan, and met with a most cordial reception. They speak in the highest terms of the Christians in these mountains, and of their determined opposition to Popery.

At pp. 28, 55—57 of our Volume for 1832, are given some particulars of the awful ravages of the plague at Bagdad, which was the occasion of the School, commenced there the year before by Mr. Groves, being suspended. Mr. Southgate, in his Journal, mentions this circumstance, and states as follows:—

About this time, three other Missionaries, all of them laymen, arrived from England. When the ravages of the plague had ceased, the School was re-opened, and as many of the children as could be found were gathered into it. An event now occurred which brought ruin on the Mission. An orphan boy had come under the instruction of the Missionaries, in whom they observed such a change of character as induced them to believe that he had been renewed. He had been baptized, when an infant, in his own Church: the belief of the Missionaries was, that baptism was valid only after a spiritual renewal of the heart, in after-life: they therefore undertook to re-baptize him. The effect was instantaneous: the whole Armenian population were aroused against them: the children were withdrawn from the schools, and the Mission swept entirely away. The effect was the more decisive, from the parents conceiving that a positive compact had been violated. Be that as it may, from that time the Christians of Bagdad have been hermetically sealed against the benevolent offers of their Western Brethren. They regard the name of MISSIONARY as synonymous with that of SECTARIAN; and it seems likely that both the excitement and the remembrance of the event must pass away before another effort can be made for their improvement.

The following observations are taken from the Journal of Dr. Robertson:—

It is matter of public gratitude, that, in reviewing the whole course of Missionary Action from our Church in these regions, so little can be found that is in any degree discordant with the principles to which all our acts should be referred.

When I first entered Greece, I brought with me a Letter, written by the venerated presiding Bishop of our Church, and signed by seven or eight other Prelates, addressed to the Greek Bishops. This document recognised the Greek

Church as a Sister Church; sympathized with the trials which it had undergone while subject to the Turkish Yoke; rejoiced that a portion of it was now free; and prayed for its increase in every good work. It ended in recommending me, as Agent of the Church in the United States, to the kind and Christian offices of the Greek Bishops and Clergy. Through this Letter, I was everywhere received with civility, and, in almost all cases, with marked courtesy and attention.

I know, many imagine that the operations, as hitherto conducted, having been opposed of late years by the Patriarch of Constantinople, have on that account been ill-advised, improper, and contrary to ecclesiastical principles. But they forget that the Patriarch has no jurisdiction in Greece; and that nothing has emanated from the Ecclesiastical Authorities there against us. Yet a consciousness of the low condition to which their Church had been reduced seemed to be so prevalent, and a desire for its improvement to be so greatly on the increase, that when they came to understand the great conformity of our Church to theirs, and that our object in addressing ourselves to them was to aid in placing their Church in a position to have her light shine as when her Chrysostoms and Basils, mighty in the Scriptures, proclaimed the Truth as it is in Jesus—when they heard these things, they urged me to return with means to establish and conduct Schools, and to diffuse the light of Education among the rising generation. Multiplied were the personal attentions heaped upon me, to shew their good-will and regard.

Our Mission, then, was no intrusion. We may well say we entered the land by invitation, when we returned, with our families, and means of Education. We found, indeed, a greater development of the jealousies, which to some degree existed on my first visit, occasioned by various imprudent acts, in which our Church was not at all concerned; but which, through ignorance, some were led to impute partly to us. Still, in general, our welcome was very cordial, and we received numerous favours and facilities from clergy and laity, magistrates and people. Our earliest Teacher was a Priest. The Bishop of Athens was our constant visitor, and even made the Address at the annual examination of our Schools. Jealousies and suspicions, ill founded, but not unnatural, have gone abroad: the very name "Missionary," is to them of evil omen, as applied to the Ministers of another Church, sent to operate within their bounds: it conveys a false idea to both clergy and laity: at one time they confound it with "Jesuit"—and they have suffered so much from the intrigues of this militia of the Papal See, that it is no wonder that it excites unpleasant feelings in their minds: at another, you hear them saying, "What, are we Heathen,

then, that Missionaries are needed for our conversion?" The term is an unhappy one; and if there had been due deliberation before embarking in this enterprise to Foreign Churches, its impropriety would probably have been perceived, and some other designation adopted.

We are here as Agents of the Church, commissioned to take up a fixed residence, gather information regarding the Oriental Churches, for our own Church; to be centres of information regarding the constitution, doctrines, and usages of our Church, to all who feel inclined to inquire, or who are willing to receive our communications; and to do all the spiritual good in our power, without interfering with the legitimate authority of the Ecclesiastical Rulers.

#### GREECE.

*Athens*—Dec. 1830—John H. Hill: Miss Baldwin, two Misses Walah, *As.*; 21 Greek Teachers and Assistants. The Rev. J. H. Hill and Miss Mulligan returned to New York, for a visit, on the 10th of June. Mr. Hill sailed, on his return to his Station, on the 11th of November—Expenses, 1173*l.* 0*s.* 5*d.*—Pp. 93, 94.

There are in the Infant School, 256 children; in the Primary School, Boys 130, Girls 155; in the Hellenic, or High and Pay Schools, Boys 59, Girls 132; in the School of Industry, Girls 58—Total, 790. These were the numbers of the average daily attendance for the week previous to my departure.

There are in the Institute, under our own roof, 23 beneficiaries; of whom 12 are Government Pupils, and the rest are supported by the Mission. Of our earliest beneficiaries, four are engaged as Teachers, exhibiting in their whole deportment the effects of religious training; two are in our own Schools; and two in Government Schools. Four others of our home beneficiaries are Assistant or Under Teachers in our various schools; and another, after having lived with us eight years, the last three of which period she was usefully engaged in our Infant Schools, left us to take charge of her father's house, previous to her marriage.

Last spring, we were obliged to take measures to enlarge our school accommodation. We concluded an arrangement with the Rev. Jonas King, for the lease of his unfinished School House, called "Philadelphia." This commodious building, which happens to be situated very near our own residence, had been begun many years ago, but had never been completed or occupied. By the terms of our contract, Dr. King undertook to finish it by the first of June last, on a lease of two years, renewable at pleasure, at an annual rent of 300 dollars; and, accordingly, on that day we entered into possession.

*American Episcopal Missionary Society—*

In addition to the 23 beneficiaries who live with us, we have 39 pay-boarders. Thus the pay-boarders and beneficiaries amount to 62: and if to that number you add the members of the Missionary Family, the three Native Teachers, and the servants, we have under our roof a family of 80 souls.

We have to acknowledge with gratitude the receipt of 500 dollars from the American Tract Society. The British and Foreign Bible Society, through their Agent residing in Athens, the Rev. Mr. Leever, has continued to keep up our supply of the Greek Scriptures. The new edition, in one large octavo volume, of the Translation of the Old Testament, was finished last year, and was hailed with the greatest delight by our pupils. I have also received from the Society for Promoting Christian Knowledge an ample supply of a new Greek Translation of the Liturgy of the Church of England. The Translation was made by the Rev. Professor of Moral Philosophy in the University at Athens, the learned Bambas. It may be well to observe, that this Book of Prayer is not offered to the Greeks as a substitute for their own, but as an excellent book of devotion for private use. I have every reason to know that it has met with a favourable reception, as such, by all those who have seen it, including the Prelates of the Greek Church.

Besides a beneficial influence which our Mission has diffused among thousands, we have the strongest ground for saying, that to an extent beyond our most sanguine expectations we have witnessed the powerful effects of the Spirit of God upon the hearts of many of those who have come within the influence of our instructions. We have the most decided proofs of conversion of the heart and life—evidences that a new and heavenly principle has been implanted in the heart—in those, too, who are ever under our immediate inspection. Beside such, we can speak, too, of the hopeful conversion of many who attend only upon our daily instructions, or upon our Sunday Expositions of the Gospel. If, however, we are asked for the number or the names of such, we shrink from answering; not only because it would really be difficult to give any thing like a correct account, but also because we really think there is something improper in attempts to shew, with arithmetical nicety, the extent of the Holy Spirit's influences. [Mr. Hul.

In September last, we were favoured with a visit from the Rev. George Tomlinson: the objects of his mission were of the highest importance. He was deputed by his Society to obtain information respecting the best means of promoting Christian Knowledge, and particularly the kind of aid which the Society might afford to the Oriental Churches, consistently with its own

principles, and such as the Oriental Churches might accept without detriment to their independence. He was, moreover, specially charged, by the Archbishop of Canterbury, with the high commission of endeavouring to renew the intercourse between the Greek Church and the Church of England. For this purpose, he was furnished with a Letter, written in Ancient Greek, from the Archbishop himself to all the Patriarchs, Archbishops, and Bishops of the Oriental Churches, and a similar Letter from the Bishop of London. On the whole, he was well received by the President of the Synod, and it is highly probable his mission will be ultimately productive of much good.

My own intercourse with Mr. Tomlinson was of the most friendly kind; and I feel very grateful to him for the flattering manner in which, in his report to the Archbishop, he has been pleased to speak of us and our Mission. [The Same.

## CRETE.

Canee—March 1837—George Benton; Miss E. H. Watson, Miss M. E. Spencer; and 2 Greek Teachers—Expenses, 565*l*. 1*9s*. 4*d*.—Pp. 94, 95.

There has been but little increase: in the Girls' department, the registered number is as high as 175; but the actual attendance is 60 in the Large and 40 in the Infant School. Their improvement in the different branches of knowledge is gradual, but encouraging; their docility in receiving religious instruction, and their attachment to their Teachers, are pleasing and grateful: but, alas! we seek for other fruit, and as yet find none; none of those, with whom we have been striving day after day to impart the Word of Life, seem to be, as yet, affected with its truths. It cannot be, however, that it will return void.

More than 400 Gospels have been distributed since we have been here, besides other books of Religious Instruction.

We have at present four Greek Girls with us: we have been urged repeatedly to take another, a very intelligent-looking girl, into our school and family. She is the niece of a priest, who was at first active in anathematizing our school, and afterward said he prayed for us in his heart all the time. He comes frequently to see us; and never leaves us but he urges me to take his poor girl. I have promised to take her for a time, though I feel that our means are limited. A gentleman at Trieste has very kindly subscribed 70 dollars for the support of a boy. Some ladies also support one of the little girls. [Mrs. Benton.

Mr. Benton says that he thinks his experience justifies the conclusion, that the spiritual fruits of Missionary Labours among a people entirely heathen may often become evident much sooner than

among persons holding the profession of Christianity; but enveloping its principles in the folds of ignorance, error, and superstition : and illustrates the subject by two

cases, out of many, which had come under his observation since the establishment of the Mission.

The Committee supply the following Summary of the Mission :—

Interest awakened in the Church by the labours of the Rev. Dr. Robertson and the Rev. Mr. Hill previous to their departure for the Levant, with their families, in 1830, was the basis for the spread of the Gospel abroad. The School at Athens was first opened in a cellar, in July 1831. The first day there were 20 pupils—in two months, 167—at present, near 800. Of the first 96, not more than ten or twelve knew a letter. The influence of the Mission gradually enlarged : at its commencement, Greece was at its lowest depression : Athens was in ruins. This Mission has grown with its growth, and is intimately connected with its present prosperity. The Government has for several years maintained at the Mission 12 female pupils, preparatory to their becoming Government Teachers. The influence of this Mission beyond the bounds of Greece is seen by the immediate and cordial reception of subsequent efforts in Crete ; the desire on the part of influential Greeks at Constantinople for similar schools in that city ; and the placing under the care of Mr. and Mrs. Hill a number of the daughters of the more wealthy Greek citizens in different parts of the Levant. The entire education of these females is committed to your Missionaries.

At Syra have been published, and distributed to the Greeks in various parts of the Levant, not only small Tracts, but many important religious works in their own language : 3000 copies of Archbishop Newcombe's *Harmony of the Gospels*, Bishop Horne on the *Inspiration of the Scriptures*, and Robinson's *Scripture Characters*, have been among the publications. The press was continued until firmly established in Greece, and it may now be freely used. A school at Syra, in operation about three years, and numbering at last 240 pupils, was sustained through violent opposition ; and at the close of the Mission, transferred, in part, to the Authorities of the place, who voluntarily assumed its support.

At Crete, a school, continued through the last four years, has under its care about 460 pupils, several of whom are designed for the Ministry. At its commencement, there was nothing deserving the name of a school in the island.

The circulation of the Scriptures in Crete has been made, to some extent, through your Missionary : previously, in the capital of the island, an entire copy of the Scriptures was not to be found.

The incipient measures for a Mission to the Greeks of Constantinople, and the Syrian Christians of Mesopotamia, may be regarded as one instrument in awakening a new interest, both in England and in this country, in the condition and improvement of the several Eastern Branches of the Christian Church. The visit of an American Missionary to the independent Nestorians at Mesopotamia, and the still more recent visit of Mr. Rassam, a delegate from the Christian Knowledge Society, to the Patriarch of the same people, and that Society sending its Secretary to the Levant, betoken an awakening interest in these regions, to which the visit of your exploring Missionary in 1837 and 1838, it is believed, has not a little contributed.

#### AMERICAN BAPTIST MISSIONARY SOCIETY.

CORFU : 25,000 inhab.—H. T. Love, R.

F. Buel : H. E. Dickson, *Schoolmistress*.

PATRAS—Apostolos, *Nat. As.*

Mr. Love and family, with Mrs. Dickson, removed to Corfu, on account of the injurious effects of the climate of Patras on his enfeebled constitution. The temperature of Corfu was manifestly more congenial ; yet even there he has suffered repeated attacks of his former maladies, and has been brought nigh unto death.

Mrs. Dickson left Corfu for Scotland, her native country, with a view to the restoration of her health, but would probably return to Corfu. Mr. and Mrs. Buel took passage for Corfu from Boston, on the 27th of June.

The progress of the Mission has been inconsiderable during the past year. At Patras, pre-March, 1842.

vially to Mr. Love's removal, the Daily and Sabbath Services were continued for a short season, with more than ordinary interest : and when Mr. Love was sick, they were conducted a few weeks, with great acceptance, by Apostolos. Three young men of promise attended these means of grace daily ; and four others, "to whom age had given judgment and respect in society," who had been reading the Scriptures a number of months, solicited the same privilege. Apostolos was brought to a knowledge of the Truth at Patras.

At Corfu, Mr. Love's operations have been limited chiefly to preaching in English for two months during the absence of Mr. Lowndes ; the distribution of Tracts in the citadel through the instrumentality of some pious Wesleyan

*American Baptist Missionary Society—*

Soldiers; and directing the labours of Apostolos. The Truth preached was listened to with apparent interest, and a few conversions ensued. The Tracts were extensively read, and two of the four conversions appear to have resulted from their influence. A bookseller's shop was opened in one of the main streets of the city, and Apostolos stationed in it. On the 12th of August, Apostolos was baptized. From that time the spirit of inquiry seemed to be greatly on the increase. "There are, perhaps, 12 or 15 intelligent Greeks in Corfu," said Mr. Love, Oct. 8, "who have been met inch by inch on the whole system of Christianity, ac-

cording to the New Testament, and completely vanquished. They are now searching the Scriptures, to see if these things be so."

The last Letter from Mr. Love is of thrilling interest, pleading, as from the tomb, on behalf of the Greek Mission. Having stated the importance of having THREE additional Labourers, one to be stationed at Corfu and two at Patras, (the safety of the Mission requiring at least two Stations,) he reverts particularly to Corfu, and, in the language of one ready to take his departure, gives this solemn attestation: "As for Corfu, I regard the experiment as having been fully made, and a great victory won."

[Report.

## CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlienzy, Sam. Gobat; Peter Brenner, *As.*; Fares Shidiac, Hanna Gauli, *Nat. Translators*; John Matthew Weiss, *Printer*. Mr. and Mrs. Badger arrived in London on the 12th of May—Pp. 121, 272; and see, at pp. 332, 333, some notices respecting the Revision of the Arabic Scriptures, and the Activity and Influence of the Press; and, at pp. 64, 120, of our present Volume, notices of the health of Mr. Schlienzy.

Recent political events have given great interest to this Mission: it is a central spot, from whence spiritual life may flow to the widely-spread countries bordering on the Mediterranean.

The Rev. C. F. Schlienzy and the Rev. S. Gobat have both suffered severely in their health during the last year: the state of Mr. Gobat's health, and the war in Syria and Egypt, have prevented the opening of the proposed Seminary. If the East should enjoy political quiet, Youths may be obtained for it from Egypt and Syria, and possibly from Abyssinia.

There is reason to hope that Malta will shortly become the See of a Bishop of the Church of England, who will thence be able to exercise spiritual superintendence over the Ministers and people belonging to our Church in the Mediterranean Countries. The Committee have earnestly promoted this important measure.

[Report.

Mr. Gobat writes from Malta—

I have occasionally been giving Christian Instruction to a Jewish Family: it consists of the husband and his wife, with their two infants. I have reason to believe that the man is a true Israelite and a living Christian; and I am convinced of his wife's sincerity, as far as her knowledge goes. Her husband had succeeded in persuading her to come and see Mrs. Gobat, who spoke to her for about an hour. She went home, and said to her husband, "I do not know what Christianity is, but I am convinced that

the truth is on the side of the Missionaries, for they love my soul: they cannot have the least advantage with me: and this I have never seen among the Jews." She then sent him to beg me to instruct her, and baptize her when I should think it fit.

Two or three days before her baptism she suddenly became very ill, and thought she was about to die: when asked whether she wished to be buried with the Jews, she replied, "No; I have separated myself from the Jews and their errors. I believe in Christ, and commit to Him my soul and my body. It now depends upon His righteousness, as well as His mercy, to care for my body, and to save my soul."

Her life has been preserved; and Mr. Gobat has baptized her, her husband, and children.

GREECE—Syra—1827—Fred. A. Hildner, John Theoph. Wolters; Sanderski, *Teacher*; 5 *Nat. Schoolmasters*, 6 *Nat. Schoolmistresses*. Mr. and Mrs. Hildner left Syra, on account of health, and reached London on the 22d of August. On the 12th of September, the Bishop of London admitted Mr. Hildner to Deacon's Orders; and on the 19th of December, to Priest's Orders—Pp. 121, 428; and 63 of our present Volume; and see, at pp. 335—338, notices of the Schools, and of the King and Queen's visit to them, and other particulars of the Mission—The last Return of Scholars in the Mission Schools is 297 Boys and 283 Girls: later despatches state that the numbers are considerably increased.

ASIA MINOR—Smyrna—Pp. 121, 325. It was stated, at p. 429 of our Volume for 1840, that the Rev. J. A. Jetter reached Southampton on the 2d of September 1840: Rev. P. Fjellstedt, who left Smyrna with him, proceeded to Calw, in Würtemberg, for the recovery of his health; which is now so much improved, that he has

joined Mr. Jetter in England, to carry forward, in conjunction with him and Halil Effendi, a Native of Turkey, Turkish Translations.

✓ EGYPT—*Cairo*—1826—Wm. Krusé, John R. Theoph. Lieder: 1 *European Female Teacher*, 5 *Nat. As.*, 3 *Nat. Female As.*—Scholars: Boys, 84; Girls, 137; Youths and Adults, 25: total, 246. Mr. and Mrs. Lieder landed at Southampton on the 15th of November—Pp. 122, 520; and see, at pp. 332, 333, 376—384, proceedings of Mrs. Lieder, and a General View of the Mission.

Mr. Lieder states, that he and the Rev. W. Krusé have carried on their Ministerial duties, and that the state of many of the Copts is hopeful. A plan has been devised for their benefit, which the disturbed state of the country interfered with; but which may be acted upon hereafter. The progress of the Schools for Girls has been highly satisfactory. [Report.

✓ ABYSSINIA—1831—John Lewis Krapf: John Mühlheisen, John C. Müller, *As.*—P. 122. Many particulars of this Mission were given at pp. 384—388, 464, 465; at p. 392, it was stated that Messrs. Mühlheisen and Müller had reached Tadjurra, on their way to Shoa; at p. 520, it

was mentioned that an ill feeling had been manifested, at that place, toward Europeans, which had endangered the lives of the Missionaries. Mr. Mühlheisen left for Aden; but Mr. Müller was not permitted, by the Authorities of Tadjurra, to leave till some days afterward. He, however, see p. 555, reached Aden in safety on the 14th of October.

Messrs. Mühlheisen and Müller proceeded, by way of the Continent and Egypt, to Aden; and thence would go on to Shoa by the first opportunity. Major Harris, who has uniformly shewn much kindness to Messrs. Isenberg and Krapf, has kindly promised his friendly offices to Messrs. Müller and Mühlheisen, in the prosecution of their journey from Aden to Shoa.

Rev. C. W. Isenberg has been engaged, since his return to this country, in diligently preparing elementary works in the Amharic and Galla Languages.

[Report.

#### *Summary of the Mediterranean Mission.*

Missionaries, 10; of whom 5 are at home—European Assistants, 6 Male and 1 Female; of whom 1 is at home—Printer, 1—Natives: Translators, 3; of whom 1 is at home: Schoolmasters, 13; Schoolmistresses, 9—Scholars: Boys, 381; Girls, 420; Youths and Adults, 25.

#### JEWS SOCIETY.

✓ BUCHAREST—1841—G. W. Pieritz.

Attention has often been called to the importance of establishing a Mission in the northern part of the Turkish Empire; and Mr. G. W. Pieritz has been appointed to Bucharest, a place well suited for a Missionary Station, among the numerous Jews who live in the province of Wallachia.

[Report.

✓ CONSTANTINOPLE—1835—Rev. S. Farman has relinquished his connexion with the Society: Mr. Albert Gerstmann died on the 22d of May—P. 125; and see, at pp. 393, 394, an Obituary Notice of Mr. Gerstmann.

Mr. Farman says in one of his Letters—

Before I had in my possession the last cases which you sent, I had sold the 50 Bibles therein contained. I have since disposed of all the Pentateuchs, Psalters, &c., which accompanied the Bibles, except a few copies, and the small Parts, which I have kept for the use of our School. Had I had ten times the number of Pentateuchs and Psalters, I could as easily, I believe, have sold them. I have received, during the past quarter, for Hebrew Scriptures, the sum of 1851 piastres, which is more than 17*l*.

Mr. Gerstmann, in a Letter written after Mr. Farman had left, says—

With regard to the School, I think every

thing is in the best order: we have now 26 boys in it.

In a Letter dated the 7th of May, Mr. Gerstmann gives some account of an Examination of the School:—

The children were examined in Italian, in reading, grammar, and writing; in French, in reading; in German, in reading and writing; in Hebrew; and in Arithmetic. Three were able to read English. One might object to so many languages being taught in our school: but Constantinople is quite a Babylon: the chief attention is paid to the Italian, as the most useful language in this country. I gave prizes to the best scholars, in order to encourage the children to diligence. Four received German Bibles; eight, Italian Bibles; and three, French Bibles; and eighteen boys received each a copy of the Hebrew Psalms. I should have wished to give them Hebrew Bibles, or at least Hebrew Pentateuchs, but I had not any to give. The children, as yet, read no other book than the Bible.

In the same Letter, Mr. Gerstmann wrote—

Khakham Pasha, the chief Rabbi of all the Portuguese Jews in the empire, has thundered out an anathema against me: and by the Khakham Pasha's authority, and in his name, the curse was pronounced last Saturday, publicly



*Jews' Society—*

in the Portuguese synagogues, against all the Jews who should send their children to my school, and against such as shall enter into religious conversations with me. This anathema is to be again read in the synagogues on the two following Saturdays. I have lost six scholars through fear of the Rabbi; but I still continue to have prayers in the school, with the 23 children who remain.

The sick Jews, both German-Polish and Portuguese, continue to call for medical advice; and do not seem afraid to speak on religious subjects, and to listen to what I say.

On the 17th, Mr. Gerstmann wrote:—

During the first days of the last week we seemed to have lost no less than 14 boys; so that for several days we had only seven or eight attending the lessons. But now nearly all the scholars attend the lessons as usual, and yesterday and to-day they were again 22.

Mr. Nicolayson, referring to the death of Mr. Gerstmann, writes on the 31st of May—

As regards the affairs of the Mission thus bereaved, I will make the best arrangements I can. Much will depend upon the question of finding him a successor, which must be done at home. I fully purposed to re-open the school. On Saturday last I directed the Schoolmaster to call on such parents as we had reason to think would send their children again, that they might come to-day, and we might make a regular recommencement to-morrow: but to-day he informs me that they refuse to send them, another curse having been pronounced in the synagogues last Sabbath. One Jew, named Castro, was willing to brave the curse; but a very influential man, named Comondo, having warned him not to do so, he now yields to him. Moreover, the Schoolmaster tells me that a Jew has arrived from Bucharest, who has undertaken to open a school, and to teach all that was taught in the Mission School, except Christianity; to get rid of which the parents are willing to pay fifteen piastres per month per child, instead of five at our school. Our Schoolmaster, himself a Jew, is anxious to obtain his dismissal; but I am reluctant to give it, in the hope that we may succeed, after a while. A young Englishman, who gave lessons in the school, and has been paid for some time in advance, is very anxious that it should not be given up. He will see Castro to-morrow, and report to me. I have no hope of succeeding just now: and in the uncertainty both of the length of my stay, and of a successor here to continue it, I shall probably let the Schoolmaster go, as he is afraid to break altogether with the Jews, and is, moreover, not very well qualified for the work.

SMYRNA—John Evangelist (Mr. Cohen),

—Markheim—P. 125.

Mr. J. Cohen has been employed in the publication of the Judæo-Spanish Translation of the Liturgy and Bible. In the Liturgy he was assisted by Mr. B. Yerushalmi, who had just completed the translation of it, and was about to proceed with the translation of the "Old Paths" into the same language, when it pleased the Lord suddenly to remove him from his sphere of usefulness. He was seized with a malignant fever, and carried off unexpectedly, after a short illness.

Mr. Cohen has also been authorised to establish a School for Jewish Children; in which, however, he has, for the present, met with difficulties. Mr. Markheim, a Converted Israelite, is to assist Mr. Cohen, by acting as a Catechist. [Report.]

The knowledge of Christ appears to be very rapidly making its way among the Jews of this city: besides those who either already believe in the Gospel, or who simply admire our Forms of Worship, there are a great many of the strict Jews who begin to consider it wrong to call us Minim (heretics or infidels) as they used to do. Now they say that we are as good Israelites as they are, but labouring under a slight mistake in believing that the Messiah has come. The inquiring Jews who live in my house, and those in immediate connection with me, are 12 in number: two only of these are baptized. Besides these, there are five or six who attend my Services regularly, and several others who come occasionally. The Jews are very attentive, and desirous to bring their friends with them to these Services; and if the Chief Rabbi, with the rest of his brethren in office, would hold their peace for a few months, I might hope that, with God's help, this Service would soon be attended by crowds. [Mr. Cohen.]

The Jews of Smyrna continue to be the objects of persecution and hate to numbers of their fellow-men: indeed, not a day passes but this feeling of existing hatred toward their race is in some shape or other forced upon us. [Smyrna Paper.]

The following extracts are taken from Mr. Cohen's Journal:—

July 3, 1841—After the threatening by the Rabbies this week against those that frequent my house, I expected to see no Jews to-day at Prayer. However, twelve attended, including two boys, besides the eleven belonging to our immediate connection. Soon after Prayer, fire more came, and expressed their sorrow at not having been able to come sooner.

July 15—Our Morning Prayers were attended by a great number of Jews.

About noon I called on the English Consul, who told me that his protection of me hereafter would be next to nothing. I was sorry to hear it, and felt very uneasy the whole day.

*July 29*—A fire \* broke out at the Goldsmiths' Bazaar, which lasted twenty-six hours, and swept away the whole of the bazaars, the greater part of the Jewish, and half the Turkish quarters, several Greek houses, and a few Armenian. The fire stopped close by our door. The melancholy spectacle of thousands of Jews crying out in the streets for their houses and goods was so appalling, that it excited the compassion of their bitterest enemies. They lost not only all they possessed, but have no hopes of being able to procure a livelihood hereafter. The barracks, and the Frank and Greek hospitals, have been opened to them.

I have four families in my house whom I maintain, and four others whom I partly support. A house which I had been obliged to buy in the Jewish quarter, on account of the Jewish School, was burnt to the ground.

*July 30*—The fire was put out about day-break. Several gentlemen, encouraged by a liberal contribution of the English residents, have collected 1000*l.* for the Jews and other sufferers. My house being the centre to which the Jews at present resort, the generous contributors begged me to take charge of the distribution of bread.

*Aug. 2*—This day we gave bread to 3600 Jews. The Turks, Greeks, and Armenians, are without number. Our Evening Prayer was attended by a great number of Jews now living close by us.

To-day, Mr. and Mrs. Markheim arrived. I trust he will soon be able to give some assistance. Mr. Nicolayson left for Constantinople.

*Aug. 3*—Among the ruins, twenty dead bodies have been found. I myself, the day before yesterday, rescued an old Jewess and a little girl. There are about 100 wounded, most of them Jews. This morning I have distributed at my door 800 loaves: at noon, I went with five men laden with bread, to search out the starving among the ruins. An Israelite said, "That though he had lost his house, and all his furniture in the fire, he felt very thankful in having been able to preserve his New Testament."

*Aug. 5*—Walked to the barracks with Mr. Markheim. Beside the bread, I had to distribute 2000*lb.* of meat, which kept us till four o'clock.

*Aug. 11*—The Committee sent me word, that the distribution of bread will cease on the 13th, and begged that I would give notice thereof to the Jews.

*Aug. 13*—I went to the Committee, and begged bread for a number of widows and sick persons, and they promised me 200 loaves a-day.

*Aug. 16*—I went to visit the Frank and the

Greek Hospitals. There are 800 Jews in the Frank, and 300 in the Greek Hospital.

I established another School in the Greek Hospital. I spent the whole morning with them. I could not give you a minute detail of my conversations with them; but one thing is ever in my mind, viz. the salvation of my brethren, for whose sakes I shall not account it much if I am even spent.

*Aug. 19*—The Jews have lost all their books in the fire: now they are earnestly seeking for the Word of God. I thank the Bible Society's Agent for 60 Bibles, which I have already given away: Mr. Barker promises me another supply.

*Aug. 26, 27*—These two days I have been engaged in making a list of the poorest Jews, for whom the Committee, with the sum of 2000*l.* in their hands, are going to build houses. There are 700 who are either sick, blind, or widows; and for these the Committee are intending first to provide: and should they receive a good sum from Europe, they will try to make a similar provision for others, who are as yet in the midst of the streets.

*Sept. 12—Sunday*—I commenced a Bible Class with ten young Israelites, who are convinced of the Truth. We began the Prophet Isaiah: each one reads a verse in Hebrew and Spanish, and they are all of them allowed to give their opinion respecting what they read; after which I make my observations. I treat on the history of the times of which the prophet speaks; and now and then make some grammatical observations, with which they seem delighted.

*Sept. 21*—The small-pox is making great ravages among the Jews. Having no bedding, clothes, or proper places in which to shelter themselves, many of them daily are carried to the grave. Winter has come, and no building is commenced yet. The Committee have not sufficient time to build for even the tenth part of those who are all but in the midst of the streets.

*Sept. 27*—More than 100 Jews called. I have been engaged the whole day in advocating the cause of my brethren. Some wicked Jews are trying to get into their hands the money, 350*l.*, which the Sultan sent for the poor Jews who suffered in the fire. As these are heads of the community, they pretend to take upon themselves the distribution. The poor say, that unless the money is given into my hands they shall receive none at all: they say they have no confidence in a Jew; and have publicly confessed they know no head but me. The Committee do nothing for the Jews without first consulting me; and whatever I ask for my poor brethren is always given. To-day they granted me 150 quilts for distribution, which cost 80*l.*

\* See p. 429 of our last Volume.

*Jews' Society—*

Sept. 29, 1841—The Committee in a few days will commence building. Hundreds of Jews are at this moment in my house. A sum of money for the poor, from Government, has been put into my hands; but the poor think the distribution has not been made in proper proportions. It was sent to me after they themselves had made out the list; and all that I have to do, is, to make the distribution accordingly.

We subjoin a few extracts from Mr. Markheim's Journal:—

Aug. 28—In the morning, we had a considerable number of Jews at our house, who came to join in songs to the Redeemer. Signor Baruch, a Jewish Merchant, and a very respectable man, told the other Jews to throw off their superstitions, and to devote all their time to the Bible: peradventure the Lord would have mercy on them, and bring them to Zion.

Sept. 16: *The first day of the New Year*—At noon, the Jews came together, and we had Hebrew Prayers. Mr. Cohen spoke to them about the 31st Chapter of Jeremiah; after which, all fell on his neck and kissed him.

Sept. 18—A much larger number attended our Hebrew Prayers to-day. Lord Eastnor gave us several copies of the Septuagint, New Testament, Liturgy, and Tracts, all in Greek, for distribution. His Lordship also gave eighty dollars for the poor Jews who had suffered by the fire.

Sept. 27—Many of the leading Jews came here very early, and entreated Mr. Cohen to become their protector. A Rabbi came with them, and told me that all the Jews are willing to become Protestants, provided they have some one to protect them. "We are convinced," said he, "that the Rabbies do not seek our welfare. The 3600 piastres which the Sultan sent to be distributed among us, to save us from starvation, they wish to appropriate to the building of a synagogue." In the evening, about twenty Jews went to the Jew to whom the money had been given by the Pasha, and told him that they do not want a synagogue, but money to buy necessities; and threatened, if he refused, to find other means to obtain it. He was frightened, and promised to do as they wished.

JERUSALEM—1834—John Nicolayson: G. N. Pieritz, A. Levi, — Bergheim; J. W. Johns, *Architect*. Mr. Nicolayson, who had been to England on a visit, returned, accompanied by Mr. Johns, on the 22d April; and Bergheim, who had also come to England, returned on the 31st of August—Pp. 125—127, 272, 429, 471.

Mr. Bergheim, who had acted as Assistant to Mr. Gerstmann, was of much service to the

members of the Mission and its converts, and to the Jewish population in general; the more so, as Dr. Van Dyck, the American Missionary Physician, who spent several months in that city, kindly supplied, in some measure, the place of Mr. Gerstmann. Still, nothing could possibly be done in the way of an Hospital, even on the smallest scale, beyond Mr. Bergheim's furnishing medicines to poor Jewish patients, according to the prescriptions of Dr. Van Dyck.

[Mr. Nicolayson.

Some of the intended buildings have been partially raised, and a portion of the materials collected for the completion of the whole. In the mean time, Divine Service has been performed in a room attached to the Mission Premises, and solely devoted to religious purposes; and a band of believing Jews regularly join with their Gentile Brethren in the Services of the Sanctuary; but at the same time, they hope never to cease their exertions, until they have erected an edifice especially and solemnly devoted to the Public Service of the Almighty, in conformity with their original intentions.

The Committee consider it of the greatest importance, and it is their anxious desire, to establish the Church at Jerusalem on a basis of intimate union with the Church of England; and for this purpose, to have a Clergyman, in full orders, and a Native of Great Britain or Ireland, at the head of the Jerusalem Mission. They desire, also, to express their strong feelings of grateful respect for Mr. Nicolayson, for his spontaneous and disinterested conduct, in his self-denying offer to officiate in a subordinate capacity, under an English-born Ordained Clergyman, in the event of the proposed enlargement of the Missionary Establishment being carried into execution.

The Committee contemplate the appointment of a third Clergyman, who shall, together with Mr. Nicolayson, preach and teach in Jerusalem, and in the adjacent towns and country, wherever a congregation of Jews may be found, making Jerusalem their head-quarters: they are to be assisted in their labours by a learned Jewish Convert.

The Committee have resolved to adopt immediate proceedings for the establishment of a School of Industry at Jerusalem; in which moral and religious instruction shall be combined with useful practical knowledge, in all the various branches of medical science, mechanical arts, and handicraft trades.

The Committee have also resolved to establish an Operative Institution at Jerusalem, upon the plan of the London Operative Institution, the expense of which will be defrayed from the Jerusalem Temporal-Relief Fund.

In order to provide for the education of "the Daughters of Jerusalem," it is proposed to

establish a School of Instruction, in which knowledge, both spiritual and temporal, suited to their sex, shall be taught.

The Committee also hope to carry into immediate effect their plan for the establishment of an Hospital, for the reception of Sick Jews, without any distinction of religious persuasion. For the especial object of educating practitioners in the sciences of surgery and medicine, they intend to establish a School, under the immediate direction and management of the head of the medical department, and in which surgery and pharmacology are to be taught.

Mr. J. W. Johns, who was highly recommended to them, both on account of his personal piety and professional skill, has, accompanied by a Youth who was educated in the Hebrew School, proceeded to Jerusalem as Architect, for the immediate completion of the intended Church.

A very eminent physician, who has long been engaged in an extensive practice in a large city, has devoted himself to the care of the Hospital department of the Jerusalem Mission, and intends to proceed to the Holy City for that purpose.

[Report.]

**TUNIS**—1833—F. C. Ewald: N. Davis, *As.* Mr. London died on the 28th of December 1840; Mr. and Mrs. Ewald left Portsmouth for Tunis, on the 7th of December, and reached Malta on the 25th—Pp. 127, 128, 174, 555; and p. 64 of our present Volume.

Rev. F. C. Ewald says that there are 300,000 Jews residing in the empire of Morocco, who have never been visited by any Missionary. In the regency of Tunis there are from 150,000 to 200,000: at Tunis itself there are 40,000.

Mr. Ewald, after his temporary visit to

The Society has issued a Circular, asking for contributions toward the endowment of the Bishopric of St. James at Jerusalem, of which the following is an extract:—

The friends of Israel have for some years desired, that, amid the various hostile parties at Jerusalem professing the Religion of Christ, the Church of England should also have a representative, who might appear as a messenger of peace, and exhibit to the Jews the pure and simple Christianity of the Gospel. Some earnestly desired, in addition to a sacred edifice and Clergy for the celebration of Divine Worship, the residence of a JEWISH BISHOP, as indispensably necessary for the spiritual prosperity of the Mission to the Jews, and the adequate representation of the Church of England as a branch of the Catholic Church. They saw, that without a Bishop, friendly and edifying intercourse with the Eastern Churches was hopeless, and the revival of the Church of the Circumcision impossible. But what they scarcely ventured to hope, God in his Providence has been pleased to realize.

The Committee of the London Society, recognising in this wonderful providence the merciful interposition of God for the good of his people Israel—perceiving its influence in the direct and powerful promotion of their immediate object—and deeply sensible of the honour put upon them in the selection of a member of their own body to fill the Episcopate, have voted the sum of 3000*l.* toward the endowment and establishment of the Bishopric, and for the outfit of the Bishop: and as at least 15,000*l.* more are required, the Committee have determined to open a separate fund for this purpose, which will be placed to the credit of the Archbishops of Canterbury and York, and the Bishop of London, as having the direction of the fund for the endowment of the Bishopric of the Church of St. James at Jerusalem.

Leghorn, brought with him from Leghorn a very learned Israelite, Kastembaum, formerly a Rabbi of some celebrity among the Jews, who, through his instrumentality, had been converted to faith in Christ. He was baptized soon after Mr. Ewald's arrival at Tunis. His conversion produced a great stir among the Jews there, on account of his former character among them; and they went so far as to offer him great sums of money to induce him to renounce Christianity. But he has remained steadfast, and appears to be growing in grace.

Mr. Ewald has circulated very large quantities of the Holy Scriptures among the Jews on the coast of Africa.

The Missionaries at this Station were, during the past year, exposed to great trials, on account of the distressing state of the country; the usual great heat being very much increased by the total want of rain for a very long period.

Mr. Ewald finds very great difficulties in his Missionary Work, from the want of suitable employment for those who are convinced of the truth of Christianity. If a Jew shews any disposition to embrace Christianity, he is cut off, and cast out to beggary and want. Nineteen Israelites were recently more or less exposed to suffering and distress on account of their conviction of the truth of Christianity.

This Mission has sustained a heavy loss in the sudden death of the late Mr. London, a man of much energy and ability. He had long known the Truth, and for many years led a consistent life as a Christian.

[Report.]

Mr. Ewald has lately received upward of 180*l.*, in little more than a year, for the sale of Scriptures at a low price to the Jews, some of whom travelled ten days' journey to obtain them.

## LONDON MISSIONARY SOCIETY.

✓ CORFU — 1819 — Isaac Lowndes — Pp. 128, 129. Mr. Lowndes has been enabled to continue his English preaching, almost without interruption. For several months the attendance was very good; and though no regular Church has yet been formed, he has occasionally administered the Lord's Supper to about twenty communicants. On the Schools and State of the Mission the Directors remark:—

It appears, that among the Greek population less anxiety is manifested than formerly to obtain the Scriptures and Religious Books; and, in not a few instances, the work of distribution has been viewed with indifference, if not impeded by direct opposition. At no former period has there been a more vigorous contest between truth and error in Greece, than at the present time: the opposers of pure and spiritual Christianity seem to have put on all their strength for the combat.

The Greek Female and Sunday Schools have been the means of extensive usefulness, and

continue in efficient operation. Many of the Greek Girls have acquired the art of needle-work in great perfection, and have learnt to read. When the girls of the three schools in Corfu were examined, Lady Douglas, accompanied and assisted by several Greek ladies of distinction, distributed the prizes; and very general satisfaction was manifested on the occasion. In the course of the year, three additional Female Schools have been established; one in Cephalonia, one in Zante, and one in Santa Maura.

The report of the Archon to the Ionian Parliament states the total number of schools to be 128; and of scholars, 5607. During the last five years there has been an addition to the number of schools, of 87; to that of scholars, 2379.

The office of Inspector General of Schools having been abolished, Mr. Lowndes has been appointed a member of the Commission for Public Instruction; an office which affords him, in some respects, superior facilities for the advancement of the leading objects of his Mission.

## WESLEYAN MISSIONARY SOCIETY.

✓ MALTA — 1823 — Thomas N. Hull — Members, 75—Scholars, 65—P. 129.

My conviction has become more clear as to the importance of the Wesleyan Mission in Malta. Although our proceedings here will not admit of being put into that form most exciting to the enterprising spirit of our friends at home, yet the Malta Mission, in the Great Day, will furnish results, as to the salvation of souls, as abundant as those of many stations, around

which adventitious circumstances have thrown a peculiar interest, and which, in our Missionary Records, have assumed a more imposing aspect. On such an insulated station the Labourer may attract little notice to himself beyond his immediate sphere; but, if faithful to God, he will enjoy the holy satisfaction of having been of use to immortal souls, and the confidence that his work is with his God, and will not be forgotten in the day when he renders up the account of his stewardship. [Mr. Hull.

## SYRIAN MEDICAL-AID ASSOCIATION.

A Society has recently been formed for the purpose of sending out, in the first instance, a Surgeon or Physician, with an Assistant, and a store of drugs, who shall visit the indigent sick, gratuitously. While it is not intended that he should make any direct Missionary effort, it is considered indispensable that he should be a person of a decidedly Christian character, who would thankfully avail himself of every opportunity to invite those, whom he might find favourably disposed, to have recourse to the Saviour—the Physician of Souls. It is hoped that he will thus become a valuable pioneer to the labours of Assad Kayat, and other Agents of the Syrian-Education or kindred Societies—P. 555.

The Society anticipate, that, under the providence of God, by these means—

1. Much suffering and misery will be relieved.

2. Our national character will be favourably exhibited.

3. This manifestation of Christian Benevolence may win a favourable hearing for those who shall come to teach the Divine Principles.

4. A benefit will be conferred on resident European Merchants, and Travellers; many of whom fall victims to disease, for want of competent medical advice. The Medical Agent will be allowed to receive payment for services rendered to these classes.

To these benefits may be added the probable advantages of more closely studying, with the view to prevention and treatment, the plague, and other diseases, which yearly destroy thousands in Syria and the adjoining countries.

The following extracts are taken from a Letter from the Rev. W. M. Thomson, American Missionary at Beyrout, dated Ayn Anoub, Sept. 2, 1841—

Yours is a plan for doing good to Syria less liable to objection than any other, and

must be favourably entertained by every rational mind of every sect in the land. It will alleviate much bodily suffering, soften the violence of prejudice, and conciliate favour; and will raise the demand for higher medical qualifications, more certainly and rapidly than any thing I can think of. The only two English Merchant Ships now on the coast have come down from Scandaroon with nearly all their men so sick as to require them to be landed. Several of them have already died; and all suffer greatly. This is the case every year. Yours will be a most benevolent scheme, were it

to do no more than relieve the dreadful sufferings of this class of strangers. Owing to the prevalence of ophthalmia, cataracts and other affections of the eyes are distressingly numerous. A dispensary for the gratuitous distribution of medicine will be a most excellent charity to the country. Many people die because their relations are too poor to purchase the most common medicines.

The Committee have announced the appointment of Dr. Kerns, as their first Medical Agent.

A Correspondent has furnished the "Times" Newspaper with an account of the arrival of Bishop Alexander in Palestine, and of his entry into Jerusalem; from which we make the following extracts:—

The entry of the Bishop into the City of David was marked by as favourable circumstances as could possibly have been anticipated by the most sanguine friends of Protestant Missions in the East.

On the morning of the 20th of February, our little community was much excited by the arrival of a messenger from Jaffa, with the intelligence that the British Consul-General and Bishop Alexander had arrived off that port in a steam frigate, and might be expected in Jerusalem on the following day. Mr. Nicolayson immediately started to meet them. The rencontre took place at Ramleh, the Ramah of Scripture, (still a considerable town) where the Bishop, the Consul-General, and a numerous suite, halted to pass the night.

On the following day they made their entry into our ancient Capital. When within five miles of the gates, they were joined by the few British and American residents on horseback, headed by Mr. Johns, who is architect of the intended church. On approaching the town, the cavalcade, which already consisted of fifty or sixty persons, was swollen by the junction of the Bey, second in command of the troops, who, accompanied by a guard of honour and the Janissaries of the Pasha, had been sent to compliment Colonel Rose on his arrival.

The throng passed on: and the scene which ensued at the Bethlehem Gate, by which it entered the town, baffles all description: on the one side were the gray massive battlements amid picturesque towers of Jerusalem—no mean specimen of the solidity with which Sultan Suleyman fortified the conquests of his predecessor Selim; and on the other was the vale that leads to Bethlehem, now rugged and now undulated, with all its light and shade softened in the approaching twilight, while the dark and singularly even and unpeaked line of the mountains of Moab, beyond the Dead Sea, walled in the prospect.

After acknowledging the presentation of arms at the Bethlehem Gate, the party moved on toward the house of Mr. Nicolayson; and just as the new comers turned their heads to admire the Titian-like masonry of the Tower of Hippicus, which dates from the days of Herod the Tetrarch, the guns thundered forth the salute for the eve of the Courban Bairam, one of the greatest festivals of the Mahomedan Religion. Colonel Rose descended at the Spanish Convent of Terra Santa. Dr. Alexander took up his quarters temporarily with Mr. Nicolayson; his own residence, which is upon the Pool of Hezekiah, being as yet unfurnished.

On the 22d, Colonel Rose, Dr. Alexander, and a large party, inspected the intended site of the new Church. It will be built on the most elevated part of the City: the body of the Church will be Gothic, and the towers in the style of Mosque Minarets, which accords admirably both with the church itself and with the other public edifices of the city. The Bishop's residence will be Elizabethan. The stone necessary for the edifices will be procured from the Mount of Olives.

In the afternoon of the same day, Colonel Rose presented Dr. Alexander to Tahir Pasha, who, as I understood, received him with great politeness.

On the 23d, the Bishop preached his Introductory Sermon; choosing for his text Isaiah lxx. 15—*Whereas thou (alluding to Jerusalem and the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.*

The Mission is sure of the firm support of the British Government and the British Ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat; while the mild and benevolent character of the Bishop, and the sound practical sense and valuable local experience of Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation, will preside at all their efforts.

March, 1842.

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## Siberia.

### LABOURERS—STATIONS—NOTITIA.

#### LONDON MISSIONARY SOCIETY.

*Ona*—William Swan. *Khodon*—Edward Stallybrass: John Abercrombie, *Printer*—Pp. 132, 133; and see, at p. 350, a notice of the relinquishment of this Mission, and the return of the Missionaries to Great Britain. In their last Report, the Directors remark—

By a decree of the Russian Synod, confirmed by the Emperor, the Society's Mission in this part of the world has been suppressed. The cause assigned for this intolerant proceeding was, that the Mission, in its relation to that form of Christianity already established in the empire, did not coincide with the views of the Church and Government.

The Directors add:—

When the Brethren found that they were no longer at liberty to pursue their Missionary Labours, at their request, a Memorial was forwarded to St. Petersburg, addressed to Count Strogonoff, Minister of the Interior, requesting, that as the Missionaries were prohibited from continuing to exercise their ministerial functions, they might be guaranteed the protection of the Governor-General, and be furnished with every needful facility in journeying thence to St. Petersburg; and His Excellency readily complied with the request.

Messrs. Swan and Stallybrass fully expected to complete the printing of the Mongolian Old Testament before leaving Siberia: there can be no doubt that their hopes have been realised. The printing of the New Testament necessarily lies over to some future period: it appears there is a Version in the possession of the Synod.

Mr. Abercrombie, the Missionary Printer, has returned to the Scotch Colony at Karass, of which he is a member.

Thus have terminated the operations of a

Mission commenced by this Society 20 years ago, and which has been an object of its constant solicitude and interest.

The Missionaries, Swan and Stallybrass, to whom the decree was officially communicated on the 29th of September 1840, observe—

Deeply afflictive though it be, to think of such a termination to our Missionary Labours in this country, we feel it no small relief to our minds that the extinction of the Mission is no act of ours, nor of the Society.

The following extract is from the last Letter written by the Missionaries to the Directors.

It is painful to bid adieu to the scenes where we have spent so many years, and to the people of whom, we trust, the first-fruits have been gathered unto Christ—to leave in the wilderness those who have turned from their idols to serve the living God. They are living evidences that we have not laboured in vain, and earnest of the abundant harvest to be expected when the Word of God shall have free course and be glorified in this land. But, alas! they are now to be left as sheep without a shepherd; as orphans without a guardian; our spiritual children, but partially instructed in many things, exposed to the malice of enemies, the arts of the deceitful, the derision of heathen neighbours, and, it may be, to still more grievous sufferings. May God our Saviour be with them, and deliver them *from every evil work!*

It is said in the Report of the B F Bible Society—

The faithful convert, Shagdur, has continued active in the distribution of those portions of the Mongolian Scriptures that had been previously printed.

## China, and India beyond the Ganges.

THE open hostility between Britain and China, spoken of in the last Survey, continues unabated: nor is there, at present, any indication of a friendly relation being soon re-established. In the mean time, the Missionaries, seventeen in number, who are labouring in the immediate neighbourhood, are making themselves acquainted with the habits and language of the Chinese: and they are animated to pursue their studies, by the hope that the present rupture may providentially open a way for them to preach the Gospel to the many millions of China.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA.—The actual state of political and commercial affairs in China almost precludes the possibility of conducting any other Missionary Operations than those of the closet: and the minds of many of us are too much engaged in these disquieting affairs, to be able to apply ourselves to any such important and continuous closet labours, as those of the Translation, and revision of Translations of the Scriptures.

[*Mrs. J. R. Morrison.*]

In connexion with China, it may be mentioned, that a Letter has been received from a Missionary of the Dutch Church, residing in Rhio, stating the opportunities which he enjoys of circulating the Scriptures, did his means allow of his bearing the expense of going from island to island, and transporting the books to be distributed. Your Committee have cheerfully engaged to allow a sum for the purpose, not exceeding 50*l*.

No opportunities have offered for circulating the Scriptures in the Mandjur, one of the languages of China; but the Scriptures are READY, waiting the bidding of the Lord of the Harvest.

[*Report.*]

BANKOK.—The Female Bible Association, of which I am the Treasurer, is still in operation. We have recently distributed some Bibles to English Sailors, and to two of Prince Chow-Tak's men who could read English. I am just about to forward to Singapore thirteen dollars, being the whole amount of subscriptions during the past year.

[*Mrs. Dean.*]

SINGAPORE.—Our Auxiliary is still so prosperous as to funds, that we can send you 100*l*. more. Nothing gives us greater satisfaction than being able in this way to testify our attachment to so noble an Institution as that with which we have the honour of being connected as an Auxiliary.

[*Secretary to Auxiliary.*]

We now endeavour to shew that our attachment to your Society is not diminished, by sending another contribution of 75*l*.

[*The Same.*]

The following supplies have been sent during the year:—100 Bibles and 100 Testaments in Malay; 100 Bibles and 100 Testaments in English.

[*Report.*]

MALACCA.—Your Committee have been pained to learn the death of the Rev. John Evans, the Society's usual Correspondent.

[*Report.*]

PENANG.—In a recent journey among the Malays, I visited a place containing, I suppose, from 8000 to 10,000 inhabitants, mostly Malays. I had previously sent among them the Sacred Scriptures and Tracts, and was informed that they were carefully read. When I reached the place, I found all true that I had heard; the half had not been told. The people appeared very anxious to obtain more information re-

specting the truths of the Word of God, and a spirit of inquiry was excited. A Tract, called "Christ and Mahomet compared," had reached them, and they wished to know what might be said about Mahomet in the New Testament.

I have a sufficiency of Bibles in Arabic and Malay; but my stock of Malay Testaments is getting low, and for a supply of Malay Testaments I now solicit the Committee. The Mahomedans are, many of them, bitter in their opposition to the Gospel; but still, that opposition shews that there is life of some kind.

[*Rev. T. Belghion.*]

The Committee have voted 300 Malay Testaments—P. 137.

## RELIGIOUS TRACT SOCIETY.

A Correspondent at Macao writes to the Society, and remarks—

Notwithstanding the disturbances, we have been enabled to carry on the work of evangelization. There are now 16 Natives who have been received into the Christian Church, the major part of whom have shewn a very great desire to promulgate the Gospel, and have proceeded with Tracts to the interior. We have thus been enabled to proceed on a much larger scale than we could have imagined before, and can bear witness to the joyful manner in which these little messengers of grace have been received. I should give you a detail of the places where the principal distribution was carried on; but as they are little known to foreigners, it would convey no information. I have endeavoured to stir up the minds of the Natives to these noble enterprises, and to make them continue in this sphere. The few trials which have been made have succeeded well; and I hope that more vigorous efforts will be made in the course of this year. Great events are taking place. China will, we trust, no longer be shut against the Gospel.

The Report states—

Leangafa, a writer and distributor of Tracts, is, with his family in China, actively labouring in his Master's Cause, "a cause which he evidently loves." He distributes a few books, and has a little congregation of those who join him in the Worship of the True God.

The Missionaries are prepared with considerable supplies of Religious Tracts for circulation, when the Rulers of the kingdoms now opposed to each other, shall have arranged the differences which exist between them.

The grants to Penang amount to 60 reams of paper: one half to be applied to the First Part of "The Pilgrim's Progress." The English Publications, sent on sale, amount to 50*l*. in addition to 5600 Tracts for gratuitous circula-



*Religious-Tract Society.*

tion. Mr. Beighton has already translated the First Part of the "Pilgrim's Progress" into Malay.

The Tracts distributed at this Station having excited the attention of the deluded followers of the False Prophet, they make frequent applications for them. Rev. A. Stronach circulates a large number of Tracts among the Chinese.

To the Tract Society at Singapore a grant of 20*l.* for printing Malay Tracts has been made; and Books to the value of 56*l.* sent to the depository which has been opened for the sale of Religious Publications.

In the way of distribution, something is constantly doing. Every evening or so I visit the Chinese in town, and take twelve or fifteen Tracts under my arm. On these occasions, I either read and explain a Tract, or converse with the inmates of the shops on the concerns of their souls. In all, but shops of the lowest order, there is always one at least who can read; and your publications are to many an acceptable present. I have met with those who have seen such Christian Books in China: but to the majority of the Chinese, who arrive here in great numbers every year, the sight of these books is quite new. Beside this constant mode of distributing, I gave away about 4000 Chinese Tracts among the 146 junks which visited Singapore this year; and all were gladly received. Tracts are also distributed among the Malays here, by Mr. Reasberry: but inability to read forms a great obstacle in the way of doing much among them.

(Rev. John Stronach.)

The Rev. James Legge informs the Committee, that—

At present the Malacca Station is better able to produce Tracts, which will be both acceptable and useful, than at any former period. There is now here a Missionary expressly devoted to labour among the Malays, and possessed of an intimate acquaintance with their language and habits. There is likewise residing with me a Chinaman, who for more than three years has maintained a very honourable profession of the Gospel; and who is extremely well calculated to be useful among his brethren, whether in the way of direct preaching and personal intercourse, or of writing Tracts. He has a very exact and extensive knowledge of English: his knowledge of Hebrew also is very remarkable; and of Greek, sufficient to enable him to consult the original with advantage. He may be safely depended upon fully and faithfully to convey the truth as it is in Jesus. And it is the Native mind, purified and expanded by Divine Grace, that must act, in order to secure the results we hope and pray for.

The Committee, on the suggestion of the Missionaries, have reduced their supply of paper for Burmah, and have only sent 100 reams and 2100 Tracts for the present year.

The Government of Burmah continues to prohibit the circulation of Religious Publications and all Missionary Operations: the efforts of the Society's Correspondents are, therefore, almost exclusively confined to the ceded provinces. Dr. Judson informs the Committee, that a work entitled "A Digest of Scripture" has been completed. It consists of extracts from the Old and New Testament, arranged systematically, beginning with "The Scripture of Truth," and ending with "The Retribution of Eternity": about 20,000 copies have been published. This work, and one entitled "The Life of Christ," will be standard works; containing, as they do, all the most important parts of the Bible, so arranged as to be easily found and compared in their mutual connexion. The First Part of "The Pilgrim's Progress," in Burmese, has been prepared for the press; and the Committee have authorised Dr. Judson to print it on the Society's paper.

[Report.

At Pantanau, the people flocked together, old men and children, to express their joy at my arrival. I inquired how many had embraced the Christian Religion? "All! all! every one of us!" was answered from forty voices. On inquiry, I learned that the first they heard of the Gospel was four years ago, from Burmese Tracts. Some began to worship God from that time; but still practised some of their former customs. Two years ago, a few of the old men visited Mawbee, obtained further instruction, and became more consistent in their religious life. Eight or nine months since, another deputation visited the Mawbee Church, learned to read, obtained books, and returned and became Missionaries to their neighbours. For the last six months there has been a general turning to the Lord, so that at present there are very few who are willing to acknowledge themselves heathen.

(Rev. E. L. Abbott.)

P. 137.

#### AMERICAN TRACT SOCIETY.

The Society has made grants to different Societies and Individuals engaged in Missionary Labours in Siam, Burmah, and Assam, which amount to 479*l.*—Pp. 137, 138.

The following extract of a Letter from Dr. Bradley, of Bangkok, dated Aug. 26, 1840, is taken from the last Report of the Society:—

I regret to inform you, that our pecuniary embarrassments are such, that we have judged it indispensable to stop the press. We have

not printed a page since the early part of last February. It does not seem probable that we shall be able to resume the work yet for many months. Our list of Tracts, at the best, was small: several of them were all distributed when we shut up our office: others have run out since. Fearing that we shall soon find ourselves entirely shorn of the strength of the press, in preaching the Gospel, we are constrained to distribute these powerful helpers with extreme economy, which we fear may often be mistaken for the covetousness which gives grudgingly.

Tens of thousands of good readers, whom we would and could supply with Christian Tracts, if we had the money to print them, we are obliged to put off to the uncertain future: when many of them will finish their probation before we can recall them; and others, without number, will wander so far away, that our call will

never reach them. Oh, our failure in printing is sad, beyond calculation! Thousands of those dear souls, who, by divine aid, we had sweetly drawn around the Cross which enlightens and saves the World, we are now obliged to let go: for the golden chains of the press, which drew and held them ardently in the pursuit of light, have snapped asunder. They cannot be repaired, but by sending to the Churches in America for gold and silver. And after the means shall have been procured, it will require years to repair the loss.

#### *EASTERN-FEMALE EDUCATION SOCIETY.*

The two sisters, Misses Baynes, who reached Singapore in November 1840, have returned to England on account of the ill health of the younger—Pp. 138, 272, 369.

### STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

#### *LONDON MISSIONARY SOCIETY.*

*Macao*—1839—W. Crawford Milne: Wm. Lockhart, M.D., Benjamin Hobson, M.B., *Medical Missionaries*—P. 138; and see, at pp. 465, 466, some account of Medical and Religious Labours in Chusan, and Remarks on the State of China.

Dr. Lockhart proceeded in September 1840 to Tinghae, the Capital of Chusan, then in possession of the British Forces: and in this island multitudes of the afflicted and dying sought the exercise of his benevolence and skill; while, with equal earnestness, they entreated portions of the Sacred Scriptures and Religious Tracts in their own language, which he distributed among them with a liberal hand.

Dr. Lockhart, writing from Chusan, when it was known that the island would not be retained by the British Power, expresses, nevertheless, no intention to retreat: but he has a strong hope that he would be allowed to remain, either there or on the coast of China. Should the purpose of our friend prove practicable, the Brethren at Macao will not linger there, but gladly enter China, should the door be opened. May the Angel of Mercy go before His servants, and more than realise their brightest hopes! [*Report.*]

*Singapore*: at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcom, 30,000—1819—John Stronach, B. P. Keasbury—Pp. 138, 139.

Mr. John Stronach has been indefatigably engaged in visiting the Hokien Shops and Junks; and has been favoured with numerous opportunities of communicating to the people

the glad tidings of Salvation. He has also had access to the population who use the Teo-chew dialect. In the course of these visits, Mr. Stronach has put into circulation about 5500 Tracts.

Mr. Keasbury, in the Malay department of the Mission, has not laboured without tokens of encouragement. The congregation on the Sabbath is gradually increasing: the hearers at the Weekly Meetings, though diminished in number, are exemplary in their attendance and deportment: and two more interesting Converts from among the Malays have been admitted into the Church. Mr. Keasbury has opened a Boarding School for the reception of Malay Youths: the number under instruction is 14; and he gives a very pleasing account of the conduct and progress of the pupils. [*Report.*]

*Jan. 15, 1841*—I had a conversation to-day with Mahmud, who beckoned me from the door of his house to come in. He has, from the day I first knew him, been very regular in his attention to Religion. He declares he has abandoned entirely his belief in the Korân as being the Oracle of God. This, he states, has led him to feel, what he never felt before, the burden of his sins.

*Feb. 2*—Mahmud came to me this afternoon, and said that a Buyong Man, who had attended the Service last Sabbath for the first time, was desirous to come and hear more concerning Christianity. At first, I could hardly credit what he said, as there have lately been two or three Natives to see me under pretence of seeking instruction, but who have proved their only wish was to obtain money, and, finding themselves unsuccessful, never again made their appearance. Speaking to Mahmud

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respecting the deceitfulness of their conduct: "Do you suppose," I said, "that the Buyong Man is sincere in his inquiries after Truth?" "He seems so," replied Mahmud: "I told him not to expect any assistance or money, by coming to hear instruction. He must be sincere."

Mahmud went away; but quickly returned, to tell me the Buyong Man wished to see me. I went down to him, and inquired what led him to think of the Religion of Jesus. "When I heard," said he, "your instructions last Sabbath, I felt that all you said was very true; and as I was going home, I kept thinking of it by the way, and even while sitting down in my room, till my tears fell."—"Are you desirous, then, to hear more about this Religion?" "Yes; because when you read the Gospel you explain its meaning, and it becomes clear to my mind. I can read the Korân, and most of the writings in the Malay, but I do not understand them as I do the Gospel."

Feb. 3, 1841.—The Buyong Man came again this afternoon, accompanied by four of his countrymen. After conducting them to a private room, we all sat down. I opened the New Testament, and read from it the third chapter of John, respecting the New Birth. They appeared very attentive, and seemed to understand all that I said. It was interesting to observe the countenance of the Buyong Man animated with interest, drinking in the Truth, and assenting to it by repeated nodding of his head. When I had ended, he said, "I like very much to hear your instruction." "If you can come," I said, "to attend our Family Prayer in the morning, you may hear a great deal more about the Gospel." After giving them each a Tract, called "Pious Moses," which I had recently translated and lithographed, I left them.

Feb. 5.—I visited the village where the Buyong Man resides. On entering a small door leading to the compound, there were visible, on the right and left, ten or fifteen houses, supported by wooden pales from four to five feet high, and erected close to one another, with scarcely a foot of ground unoccupied, except narrow lanes three feet wide, intersecting one another at right angles. The whole square does not, I should suppose, occupy more than half an acre of ground, and is enclosed by a fence. I stood for a while in the middle of the lane, to see the Buyong Man. In the mean time there came up the head man of the village; and as I was conversing with him, the Buyong Man made his appearance, and invited me to his house. After ascending a flight of stairs, I entered a wide room in the centre of the house, on the floor of which were spread several mats. On taking my seat at one end

of the room, I remarked, "You must all be very peaceable, to be able to live together in such a manner without quarrelling." "The Buyong people," replied one of them, "never quarrel much: if we do, it is soon made up again: we are like brothers." This I have heard to be the fact. In a few minutes I had a goodly number assembled in the room; and I spoke to them, for about half an hour, of their need of salvation through a Crucified Saviour. They listened apparently with much interest; and I find this is invariably the case among this class of people. After distributing a few Tracts, I returned home.

Feb. 11.—From the conversation I have had with Mahmud to-day, I am still more encouraged to believe that the Holy Spirit has begun a good work in his heart. He has expressed a desire to receive baptism.

Feb. 13.—The Buyong Man continues to come every morning to our Family Worship, and has given me no less encouragement than Mahmud. "O master!" said he, "I have not been able to sleep much in the night, since I heard of this Religion. I read the Gospel you gave me till the middle of the night, while lying down on the mat, and often fall asleep with it on my breast; and even in my dreams I think on what I had heard and read of Jesus."—"But how do you feel toward your countrymen around you?" "Every night I collect them together, and read to them the Tract you gave me, 'Pious Moses,' and tell them not to steal, or do any harm to others, but to follow that which is right." He has of his own accord translated "Pious Moses" from the Malay into the Buyong Language, and he brought it to me a few days ago: I am at present going over it with him.

[*Mr. Keasbury's Journal.*]

*Malacca:* the district extends 40 miles along the coast, and 30 inland: inhabitants 22,000, about one-fourth of whom consists of Chinese—1815—Samuel Dyer, James Legge: Heinrich Christian Werth, *As.* The Rev. John Evans died on the 28th of November 1840. Mr. and Mrs. Dyer embarked on the 1st of August for Calcutta, on their return to Malacca—Pp. 139, 224, 428.

The Directors have received the following application from a young Chinaman, a Christian Convert at Malacca, to be sent forth as a Preacher of Salvation to his countrymen: it was written in English, and received no alteration from the Missionary:—

Anglo-Chinese College, Malacca, Jan. 16, 1841. To the Honourable Officers, the Directors of the London Missionary Society, China-Seen, a Student of the Anglo-Chinese College,

Malacca, sincerely presents this Letter; inquiring after their happiness, and hoping they are richly sharing the Divine Blessing.

Brethren in Christ Jesus—

I was born in Canton, province of China. When I first came here, although the Gospel was before me, yet I could not understand its meaning: at that time I considered that it was a common book. From the day when I knew the Gospel to be precious, I felt that I was a great sinner, and that, when I was a heathen, whatsoever I did was contrary to the Gospel. I turned back, to think about my sins; but they were as the sands of the sea. Though my sins were so many, yet the Gospel shewed me a Saviour of the World, who, being almighty to save, is not only able to redeem me from my sins, but is able to save my soul from the wrath to come.

From the day when I believed the Gospel, more than three years ago, until now, I love Jesus as my only Saviour: and now I thank God that he has received me into the body of Christ. I wish to serve Christ with all my strength, to propagate his Gospel to my own people, to preach the inexhaustible riches of Christ, and the savour of his Religion, in whatsoever place God will set me; and feeling that, according to the power of God, if I shall be able to convert but one of my fellow-creatures to Christ, it will be better than all the riches of the world. This is what my heart most wishes: therefore I expressly write this Letter to you. Should you be pleased to employ me in Christ, there is no labour which I will refuse: if I shall find favour in your sight, give me an answer, in order to console my thirsty desires. At present, I learn Hebrew, Greek, and English Literatures at the feet of Mr. Legge.

I am yours in the love of Christ,

CHIN-SEEN.

In a Letter dated June 15, 1841, Mr. Legge writes—

I took occasion to address a Letter to the Chinese in this neighbourhood on the subject of the Cholera, which was then raging. Well did the great Adversary shew his acquaintance with human nature, when he declared, *Skin for skin, yea, all that a man hath will he give for his life*. The people must have expended many thousands of dollars in their various processions and sacrifices and schemes to “expel the demon.” I addressed them on the subject of this devil, of whom they were ignorantly afraid; and I ascertained that it was read by many with good attention.

This attempt I endeavoured to follow up a few weeks after, on the occasion of their “Feast of the Tomb.” At this festival, all the householders proceed with their families, early in the morning, to a hill in the vicinity of Malacca,

occupied by the Chinese as a burying-ground, which constitutes a magnificent necropolis. They sweep a tomb clean, pluck up all the grass about it; then, standing in a semicircle round the grave, with the head of the family fronting the tomb, pay their adoration. Afterward, in certain cases, they spread out a sacrifice, and hold a feast.

I told my faithful friend and assistant, Chin-Seen, two days before the festival, to prepare an Address to His Countrymen on the subject. This he did, in a very practical and effective style: and having printed it in the form of a Sheet Tract, I proceeded with him to the hill. The Tract was very readily received by the people, and it produced a greater sensation than any thing has done in Malacca for a long time. The sacrificial part he exposed and condemned in the strongest terms, as absurd, useless, and impious; and endeavoured to unfold the doctrine of Scripture relative to true filial piety.

Next day, the Chinese privately affixed two placards to the College walls reviling those of their countrymen who had embraced the doctrines of Jesus, denouncing them as iniquitous, degrading, and unfilial; and advising the Chinese Christians to throw themselves into the fire or sea, to escape the impending vengeance of Heaven.

Mr. Werth continues his exertions among the Malay population.

*Penang*: an island off the coast of the Malay Peninsula: nearly one-fourth of the inhabitants are Chinese—1829—Thomas Beighton, Alexander Stronach: Reginald T. Grylls, *As.*—Communicants, European and Native, 18: Schools, Malay and Chinese, 4; Scholars, 119: Books and Tracts, printed 5000, distributed 12,760—P. 140.

The force of prejudice still operates against the reception of the Gospel among the Mahomedans in this island. Mr. Beighton has been engaged in the preparation of a little work designed to meet their objections, proposing to issue it in Parts, as the most likely way of securing its perusal. He is also preparing a Malay Translation of the Tract Society's Edition of “The Pilgrim's Progress.” Besides the ordinary Religious Service, Mr. Beighton has established a Tamil Service, which is held in the Mission Compound.

Messrs. Beighton and A. Stronach visited Province Wellesley. They found the people generally well disposed to receive their books, and to listen to the message of Divine Mercy.

[Directors.]

The Chinese Schools are going on well: under Mr. Grylls, the boys are evidently making good progress. Their knowledge of Scripture Truth is gradually increasing. I draw out their

*London Missionary Society—*

minds in familiar conversation; and it is very pleasing to observe, from the questions which they propose, that many of them reflect on the truths brought before them. They seem convinced of the folly of idolatry, and of the excellence of the Religion of Jesus. At the beginning of the Chinese new year, when the boys leave school to spend their holidays at home, they came in a body, requesting Chinese and English Tracts to take with them. [*Rev. A. Stronach.*]

*March 8*—As there was a great concourse of Chinese at their temple this evening, I went among them to distribute Tracts and preach the Gospel. At a table opposite the principal door of the temple, I laid down my books, and began to speak of the Truth revealed from heaven, and which alone can guide men thither: then I gave books to those who came requesting them. I took up a book and opened it, and immediately some persons requested me to read. The people now came crowding round, while I read of the Lord Jesus, and proclaimed mercy through His Blood. After a while, the beating of gongs &c. in the temple and on the stage opposite, quite drowned my voice, so I rested a while. After the noise was abated, I went in to the centre of the temple, where a seat was provided for me. I opened a book, and read and dis-

coursed at considerable length to a large congregation of Chinese, many of whom seemed to enter with intelligent interest into the views which I brought before them. I felt grateful to the Lord that I was permitted again to preach the Gospel to idolaters in the place held by them most sacred, no one forbidding me.

*March 16*—Went this evening, agreeably to an invitation received from the mother of one of our scholars, to attend a Chinese marriage-feast. Mrs. Stronach being invited, we went together. The bride was clothed in crimson silk, and decked with a profusion of ornaments. After remaining some time there, talking to the women who were with the bride—for the bride herself did not speak a word—we were led to the other end of the house, to see the bridegroom. There we were provided with tea and a variety of sweetmeats. The women seemed very favourable to Christianity. The mother of another of our scholars said that her son, when at home, speaks much of the Religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them: to some men who requested them, we gave copies of the Gospel which we had with us. [*Rev. A. Stronach's Journal.*]

The fountains of Truth and Mercy continue to pour forth their living waters from Batavia, Penang, Singapore, Malacca, and Macao; and it is the fervent prayer of the Directors that, beneath the guidance of Almighty Grace and Wisdom, these streams may enrich and bless that mighty moral desert.

Our Brethren in this Mission have made most encouraging progress in the study of Chinese; and some are now able to communicate with facility the knowledge of Salvation in that difficult language.

In the several Schools raised by our Brethren, there are about 150 Chinese Children and Youths. These are not only instructed in branches of European Knowledge, but trained in habits of domestic order and industry; and, above all, in the principles and duties of the Gospel of Christ. Encouraged by indications of the Divine Blessing on their labours, they cherish the hope that, from among these Youths, God will raise up Evangelists for China: these hopes begin already to be realised.

The Society's Agents, Drs. Lockhart and Hobson, have found their professional science a valuable auxiliary to Missionary Labour: and while, through the Divine Mercy, they have, to a great extent, healed all manner of diseases, they have directed the sufferers to the Balm of Gilead.

The warlike proceedings of our country in relation to China have excited in the minds of our Missionary Brethren in the Archipelago mingled feelings of regret, anxiety, and hope; trusting that God would overrule the things which have happened for the speedy introduction into China of knowledge, justice, and Religion. [*Directors.*]

## AMERICAN BAPTIST MISSIONS.

## CHINA.

*Macao—1836*—J. L. Shuck. Mrs. Shuck has 7 children, 3 of whom are Chinese, under daily instruction: she has been seriously ill, but the last accounts say there are hopes of her being soon fully restored.

The stated Religious Services, held at my house, both in Chinese and English, whether in daylight or at night, have been almost un-

interruptedly maintained throughout the year. I have gone much among the people, distributed a considerable number of books, and, by oral teaching, have endeavoured to bring the Truth into contact with their darkened intellects: in a few isolated instances, some fruits begin to appear. I have compiled and published a small Tract of six pages, containing the Ten Commandments stated and explained, with running comments.

Jan. 4, 1841.—Yesterday, in several houses, in the streets, and in a temple, I preached Jesus to the people. One idolater became incensed at my remarks; and seizing a Tract from the hands of a man who had just received it from me, dashed it to the ground. Many however, who were standing round, received Tracts, and listened to what I had to say.

[*Mr. Church.*]

#### SIAM.

*Bangkok*: about 25 miles up the River Meinam—1833—J. T. Jones, W. Dean, J. Goddard: R. D. Davenport, *Printer*; 1 *Chinese As.* Mr. and Mrs. Goddard arrived at Bangkok on the 16th of October 1840; and Mrs. Reed, on account of the ill health of her child, left the Mission, and reached the United States on the 28th of November 1840. Rev. Coroden H. Slafter died on the 7th of April 1841; and on the same day, Rev. J. T. Jones and Mrs. Jones arrived at Batavia, on their way to this Station—Chinese Communicants, 15—Printing: Chinese, Scriptures 7500, and Tracts about 10,000; Siamese, Scriptures 85,000 and Tracts 75,000: total number of pages, 3,466,600—Pp. 140, 141; and p. 120 of our present Volume.

Two Boarding Schools, one Siamese containing 5 to 7 pupils, and one Chinese containing 10 to 12 pupils, have been taught by Mrs. Davenport and Mrs. Dean.

The people are being enlightened, and are daily calling for books. They sometimes stop to dispute; but, except the Chinese, none are yet ready to give up all fear of man, and become open disciples of Jesus. However, the Lord be praised! the Chinese Church prospers. Two persons have lately been received as members, making, in all, 15. May we soon have a great ingathering of these poor, thoughtless Siamese!

From what I can learn, all the men in office, far and near, have heard of us, have received our books, know our object, know that we are friends with the Prince T. Momfanoi, and other persons of rank: and therefore, when they are told we are the Tract Distributors from Bangkok, the royal city, they only ask us if we will not give them some clothes, pantalons, or hats, or something else, as did an officer at Ma-klong; or they let us pass without any inquiry, except for a book. But to ask the Prah klung to let us take up our residence in some of these villages—though he would not hinder our travelling on our own responsibility—would be but to get a prohibition to settling, if not even to travelling at all. He would, no doubt, avoid the responsibility himself; but if he were to

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ask the King, we should most assuredly have a prohibitory law passed at once. We may freely travel and publish the truths of the Kingdom, and make a beginning among these perishing millions.

At the age of ten, twelve, or thirteen, the Siamese lads have their cue of hair cut, and the hair trimmed like those of the men, and then they are regarded as men. When this is done, the wealthy make a great parade. Play-actors are employed, musicians called, and a scene of merriment is enjoyed for several days. Masks, used by some, are placed upon the head like a cap; thus shewing two faces, instead of being used to conceal one.

I took the opportunity presented by an occasion of this kind to distribute Books and Tracts. The actors were located under a shed built on a float in the river in front of a high house, in the verandah of which were the family, the relatives, and friends, for whom the scene was got up. Thus situated, they had a fair view of the actors and the multitude of people thronging the crowd of boats, through which ours with difficulty found its way.

Books were now freely given to the boat inmates, and a man was despatched with his arms full, to act his part upon the stage, which he did most perfectly: for no sooner had he supplied the nearest lookers-on under the shed, than those on the stage, without the least seeming confusion, one after another stopped their play, and applied for Tracts.

At this moment I cast my eyes to the house above, to see, if possible, the effect which this would have upon the gentry in that quarter. There seemed, at first, to be manifested rather a feeling of surprise which I was about to regard as unfavourable. A man was just then despatched from thence to our boat, to beg us to leave, as I supposed; but by this time a lad had reached the verandah with some Tracts, which were received with tokens of pleasure, just as the messenger called on us, saying, "The people of the house have sent me to beg ten Tracts." Seeing the multitude, we gave him twenty. These proved not to be enough, and he was allowed twenty more.

As a matter of course, every one begged a handful for the house and for their neighbours, &c., each endeavouring to obtain as many as possible.

The God of Heaven claimed attention for a short time; and the name of Jesus was repeated by many who now have his Word in their hands.

Having given away about 300 copies of the Parables with explanations, we left the place, to finish our work among the market-boats; and the merry, thoughtless company struck up their plays again.

Although the great mass, in the hundreds of boats through which we crowded our way, were

*American Baptist Missions—*

females, most of whom cannot read, yet compassion for their souls, and the souls of their husbands and children, who perchance can read Siamese, seemed to dictate that they too should have their books. Thus we sow the precious seed in hope. [Mr. Slaughter.

The King and Nobles unhesitatingly take by force young girls and boys, to become play-actors. This practice has presented serious obstacles to our collecting schools; since the parents fear to have their children out of their sight, lest they should be carried off to the palace.

Jan. 7, 1841—Yesterday, one of the members of the Church, who is now employed in teaching the school, while distributing books in the bazaar, was taken up by some police-officers, on the plea that he had not paid his tax, and confined in prison for the night without food or clothing. By application to Prince Chow Fah, to-day, his release has been procured; and the principle recognised, that inasmuch as he is supported by us in teaching the children of the Natives without expense on their part, he should be exempt from paying the tax. This act of persecution has thus resulted in our favour, and may tend to the furtherance of the Gospel. The Teacher appeared to endure it patiently, and we have reason to hope it may be the means of improving his piety and usefulness.

Jan. 9—To-day, distributed 500 Tracts, chiefly among the sugar-boats from the country, of which there are large numbers now in Bankok, the new crop of sugar being just ready for market.

Jan. 13—The scholars are making encouraging progress in reading and writing English, as well as in Chinese; and we have reason to hope that the New Year, which with them commences next week, will open on the school with more encouraging prospects than any previous one.

Jan. 17—Feasting, and a variety of idolatrous rites, need especially to be guarded against at the present time, as the New-year's holidays are approaching. The presiding deity is now, according to the ideas of the Chinese, about to retire from the superintendence of earthly affairs, and to enjoy for a few days the happiness of heaven. He leaves his subjects here below, to engage in dissipation and crime; and they take advantage of his absence, to give themselves up to all kinds of vice and folly. It is not to be inferred from this that his fancied presence offers any very effective restraint to their conduct; though there are degrees of wickedness, even among the heathen.

Jan. 23—This being the Chinese New Year, some of the members of the Church, with others residing on the Compound, had, of their own accord, concerted to hold a Prayer Meeting, of

which we had no knowledge till they came for permission to occupy the Chapel for that purpose.

Jan. 24—Chek-kok, one of the members, who has been absent three weeks in consequence of the prevalence of the small-pox in his family, was present to-day. It is a common notion among the Chinese, that their offspring are not to be considered as their children till they have had the small-pox, there being so little prospect that they will survive. [Mr. Dean.

Mr. Davenport has had reason to apprehend that the Siamese Priesthood is exciting opposition to the distribution of Religious Books; but adds, for present encouragement—

The Government, however, continues very tolerant. They throw no obstacles in our way; and hundreds and thousands anxiously apply for and read the books which we print; and thus a knowledge of the *only Name given under heaven whereby we must be saved* is diffused far and wide.

## BURMAH.

Maulmein: in the British Territory, eastward of Rangoon: the chief Station of the Mission—1827—Adoniram Judson, D.D., S. M. Osgood, J. H. Vinton, E. A. Stevens, H. Howard, Thomas Simons: 10 Nat. As. Miss E. Macomber died at Maulmein on the 16th of April 1840—Communicants, 170—There are 11 Schools in connection with the Burman Mission, with an average attendance of 60 pupils—Printing, in Burman and Peguan, 98,400 copies of Scriptures and Tracts—Pp. 141, 142; and see, at p. 64 of our present Volume, a notice of Rev. Cephas Bennett, Mr. J. H. Chandler, with their wives, and Miss Vinton, and Mr. L. C. Avung, sailed from Boston on the 14th of September.

Mr. Judson's health is partially restored. The invitation of the Board to revisit his native country reached him in August, at which time he was suffering under a relapse of his former complaint. He recovered, however, more rapidly than ever before, and his cough nearly subsided. In reply to the invitation, he writes—"I cannot persuade myself that it is my duty to leave my work at present, but to wait, and see whether I shall well sustain the next rainy season. If, notwithstanding continued care, I should experience a severe relapse, and my Brethren should concur in the measure, I would avail myself of the invitation of the Board, as a last resort, and turn my face, with a clear conscience and many delightful anticipations, toward my native land." [Board.

Amherst: among the Peguans, who are said to be 70,000 in number—J. M.

Haswell: 1 *Nat. As. Translator*; 3 *Nat. As. Preachers*; 2 *Nat. Schoolmasters*—Communicants, 16—Scholars about 191.

At Amherst, preaching is conducted in English and the Native Tongue; and excursions have been made by the Assistants to neighbouring villages, with good encouragement. [Board.]

On Sunday the 26th of January, Ko Syke, a man of about 55 years of age, was baptized. Ko Syke is a Peguan, one of the first settlers of Amherst, a man of influence and considerable education for a Native—has an uncommonly retentive memory—is naturally very firm and unyielding—and, we trust, will do much good. His wife is an amiable woman, and seems also about deciding to become a Christian. He has two sons, one about thirteen the other nine years of age, both members of our school, and both of them boys of more than common intelligence. The older one is very thoughtful, and we hope not far from the Kingdom of Heaven. On the 16th of February, a young Burman, lately from Ava, was baptized. His name is Moung Shwa Youk. In the afternoon we celebrated the dying love of our Saviour: there were fifteen of us present.

Jan. 1, 1841.—We have three applicants for baptism: two of them, boys from our school, have been approved by the Church. The other is the wife of Ko Syke. She appears very well, but is timid, and fears opposition. She is now rather halting, but we hope will have grace to come out from the world. One of the boys is her son; the other is the son of Native Christians: they are about 14 years of age.

Two of our Assistants have lately made excursions into the villages, and found several very interesting cases. Four influential men in one village were very attentive to their preaching, and professed to believe in the Eternal God. It appears that they were in the habit of reading the Testament, and the Life of Christ, which we gave them about two years ago.

We find that we need a bell. We have two native bells, or gongs, but they cannot be heard throughout the village: and there are so many gongs in the place, especially a part of the season, that ours cannot be distinguished from others. [Mr. Haswell.]

**Karen Stations:** The Karens inhabit the mountain regions of the southern and eastern portions of Burmah Proper, and all the parts of the Tenasserim Provinces as far as the western portions of Siam, and thence northward among the Shans—4 Stations: 4 *Nat. Preachers*; 10 *Nat. As. Preachers*—3 Out-Stations, Communicants, 268.

The labours of Mr. and Mrs. Vinton have been distributed, as heretofore, among the Karen Stations during the dry season; the alter-

nate season being devoted to the charge of a Karen Boarding School at Maulmein. [Board.]

**Rangoon:** the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813; renewed, 1830—E. L. Abbott: 1 *Nat. Preacher*; 3 *Nat. As.*

Mr. and Mrs. Abbott reside temporarily at Sandoway, in Arracan; but devote their efforts chiefly to the promotion of the Rangoon Mission. [Board.]

I received a Letter from a British Merchant still at Rangoon, stating that all intercourse between foreigners and the inhabitants of the country was strictly prohibited, under all possible circumstances. I hesitated for some time between two courses: that which I chose was, to send Native Assistants with Letters of encouragement and love—men who could travel among their countrymen, and preach the Gospel, without being suspected of being foreign political emissaries—men, whose hearts being set on the work, should be capable of instructing, and guiding, and building up the converts in the faith of the Gospel.

Having adopted this plan, it only remained for me to select a location the most eligible for its accomplishment. To think of reaching the Karens in the Burman Empire from the Tenasserim Provinces, is out of the question. Arracan, from its adjoining Burmah, seemed to be the only place where I could hope to enjoy the facilities which I desired. I therefore left Maulmein in company with Mr. Kincaid, and arrived at Ramree. Mr. Kincaid proceeded thence to Akyab, and I to Sandoway.

Sandoway is a small Burman town fifty miles south of Ramree, situated inland up a small river, about fourteen miles from the seashore as the river runs, and five in a direct course. The climate is reputed healthy: there are, in the town and immediate vicinity, about 4000 inhabitants. From all I can gather on the spot, the facilities for labouring among the Karens in the British Provinces are about the same here as in Tavoy, there being as many or more Karens in these provinces than in Tavoy and Mergui. The dreadful "Arracan fever" renders it hazardous to travel in the jungles. [Mr. Abbott.]

Mr. Abbott expresses his sense of obligation, and that of the other Missionaries in Arracan, to the English Government Officers at their respective Stations. These gentlemen have not only shewn much personal kindness to the Missionaries, and in many ways, rendered them essential service, but have manifested every disposition to further their object of doing good to the people of this benighted region. [Board.]

On Mr. Abbott's arrival at Sandoway, he sent Tong Byou and Moung Yé to Bassein to inform the Karens of his coming, and to invite them to visit him. Moung Yé returned with



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31 in April, and Tong Byou with as many more in May. Others arrived at different periods, some with a desire to be baptized, and others to obtain religious books. During the following months, Mr. Abbott had a school of 50 students, and many others sought admission to it who could not be received. Most of these were preparing to become Assistants in the Mission, and had come from six to twelve days' journey to obtain instruction and baptism. Twenty-six were baptized prior to May 10; and the whole number, from the time of Mr. Abbott's arrival till September 5, was 51. [Board.]

As to how many Christians there are in Burmah, I dare not tell what I think. There are baptized at Maunbee 323, at Pantanau 48, and in Bassein 27. The last are scattered over a region of several hundred miles, and are principally heads of villages and leaders of Christian Congregations. As to the entire number of nominal Christians, some of the Assistants think there are 4000; but as I have no data on which to found an estimate which is satisfactory, I can give no answer. [Mr. Abbott.]

*Maunbee*: among the Karens: 5 *Nat. As.*: there are 3 Out-Stations.

At Maunbee, and in the surrounding villages, several of the Assistants had spent their time in preaching from house to house, attending funerals, and conducting meetings on the Sabbath. A few cases (four) of backsliding had occurred. One individual would probably be excommunicated; the others appeared penitent. A large number of converts were anxious to be baptized. [Missionaries.]

The Assistants who had visited Bassein supposed that 600 to 1000 were decidedly Christians. These Assistants were pastors as well as preachers, and had from 20 to 60 families under their care. [Board.]

*Ava*: the ancient capital of the Empire: on the Irrawaddy, about 700 miles from its mouth: inhab. 400,000—1822; suspended, 1829; resumed, 1833—Eugenio Kincaid—Communicants, 19.

Mr. Kincaid left Ava in the early part of the year 1840, in consequence of the opposition made by the Government to all intercourse with foreigners.

Mr. Kincaid, though his heart was still turned to Ava, was content to abide in Arracan, as the will of God might be. [Board.]

*Tavoy*: in British Burmah, SW of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—Jonathan Wade, Francis Mason: 2 *Nat. As.* Out-Stations, *Mata* and 7 other villages; at which there are 9 *Nat. As.* Mr. and Mrs. Hancock left Tavoy in Sep-

tember 1840, on account of Mrs. Hancock's ill state of health: she died in London on the 3d of July, and Mr. Hancock arrived in the United States in August 1841. Mr. and Mrs. Bennett have been on a visit to the United States; and on the 14th of September set out on their return—Schools: 10 Day Schools, 125 pupils; 1 Boarding School, 80 pupils—Printing: Scriptures, 6000 copies; Books and Tracts, 2600: Issues, 5211.

Excursions were made during the dry season by Mr. and Mrs. Wade and Mr. Mason: the rainy season they spent at Tavoy, in teaching, preaching, and preparing books. The Churches have enjoyed a good degree of prosperity, continuing steadfast in the faith, and receiving some enlargement. [Board.]

*Mergui*: 6 miles from the mouth of the Tenasserim — 1829 — L. Ingalls, D. L. Brayton: 2 *Nat. As.*; and at *Kabin* and 7 other villages there are 7 *Nat. As.* Communicants, 131 — Schools, 5; Scholars, 40.

We found that the children had been much averse to the idea of learning to read their own language. There are several causes operating to produce this aversion. It is something entirely new: some are afraid; others are ashamed, &c. Besides, they universally connect the idea of learning to read with becoming Christians. Therefore, to make up the mind to learn to read, and to be a disciple, is about the same thing. One young man, however, the Chief's son, had learned to read quite well. He then said he had made up his mind to become a Christian. A number of children told us, "We wish now to learn to read."—Though our present prospect is not flattering, still we are not disheartened. Our hope is in God. But we feel the need of more humility, faith, and holiness. [Mr. Brayton.]

We reached a stream near the ascent of the highest mountain between us and Tewaah. The Karens told us they could construct rafts and descend the stream, and so avoid the mountain road. We willingly assented to this arrangement, and in a short time we found our rafts in readiness. They were made by lashing five or six bamboos together for the bottom, and one on each side for a railing; upon these they placed some split ones for our baggage.

With a Karen at each end with a setting-pole, we commenced the descent of this rapid stream. We soon found that rapids and rocks were abundant, and that it required about as much agility and skill for us to keep on the raft as it did for the Karens to guide it. More than twenty times we found ourselves on the rocks; and once, with all my care, I found myself in the water. After passing ten or fifteen

miles in this manner, about sun-down we reached Tewah.

Jan. 24, 1841.—We reached Kabin on the 19th, and commenced the Yearly Meeting to-day. The converts enjoy these annual meetings exceedingly. As the occasion brings together a large number of Christians, it serves to cement the bonds of Christian love, and to strengthen their faith. Eleven were received for baptism; and among the number, an aged and venerable appearing mother, who expressed great joy in anticipation of soon being admitted into heaven, where she should see the Saviour, and join her departed son. In the evening we commemorated the dying love of Christ: about 120 were present. This solemn feast closed the meeting. We wished, while surrounding the Table, that the friends of Missions who have long prayed and laboured for the rising Church in Burmah could have looked in on this little company, and witnessed their order, solemnity, and joy: they would have felt that they had not laboured in vain. We made the first collection at this meeting which we have taken from the Karens in this region, amounting to 12 rupees. [Mr. Ingalls.

At Mergui, Mr. Ingalls, beside preaching and conducting a Bible Class on the Sabbath, holds a meeting every evening in the week; and, during the day, preaches in the Zayat to all who will attend. Excursions are also made by him and Mr. Brayton, who is more especially devoted to the Pgho department, into the Karen Settlements in the province, with great encouragement. Preachers and school-teachers are stationed at several of these places; and at Kabin a Karen Association of Churches was organized to be convened annually. [Board.

Ramree: in Arracan, a district which contains 300,000 inhabitants—G. S. Comstock, L. Stilson: 4 Nat. As.

The Missionaries reside at opposite ends of Ramree, to communicate the Gospel more largely. On one occasion they visited Cheduba; and, with two Assistants, distributed, in about fifteen days, 40,000 Tracts. [Board.

The Gospel has been preached on Lord's Days, and the Evenings of other days, to congregations varying from 10 to 100 or more. Thousands have heard of Christ at our house: large quantities of Scriptures and Tracts have been put in circulation: two Native Assistants have been engaged daily, ever since our arrival, in declaring the Truth; and a part of the time, four were employed by Br. Stilson. Still, none have given satisfactory evidence of having been born again. The little Church of 11, constituted soon after we came here, has lost two members—one by exclusion, and one by dismission to Maulmein. The congregation this morning was very large; and six different races, calling the Burmans and Mags but one,

listened, in a language they could understand, to the wonderful works of God. [Mr. Comstock.

The most encouraging cases are from the Mog Mussulman Population, who number about 1000 in Ramree, beside 1000 more in the district. Villagers come from several other neighbourhoods, who listen to the Gospel with much interest, and solicit Tracts. [Board.

Akyab: an island in the Arracan River: 450 miles S E of Serampore: inhab. 16,000 — Eugenio Kincaid: 2 Nat. As. Mr. Kincaid had been dangerously ill, but was convalescent at the date of the last communications.

It has already been mentioned that Mr. Kincaid's station is Ava, and that his residence at Akyab is considered only a temporary arrangement, till circumstances become more favourable at Ava.

Mr. Kincaid arrived at Ramree, from Maulmein, near the close of February 1840; and at Akyab, April 22. At Akyab, he found a Native Church of 13 Members, but in a languishing condition: all, with one exception, were baptized about twenty-five years ago. Mr. Kincaid immediately established Religious Meetings in the town, at several different places; the congregations varying from 20 to more than 100. The two Native Assistants laboured with great industry. In a short time, interesting inquirers appeared: and in May, three, who gave good evidence of conversion, were baptized. Two others wished to be baptized; and there was much reason to think that they had felt the renovating influence of the Spirit. Among the inquirers was one of peculiar interest, who had been sent many years ago, by the King of Ava, into Arracan, to explain to the Priests and the people the Sacred Books. He now says to the Priests, "I have found the True Religion, after worshipping idols and pagodas for more than ninety years." [Board.

Mr. Kincaid, on the 16th of March, writes—

We meet with a few turbulent, self-conceited men, anxious to display their powers in argument, and to shew their skill in the sacred Pali: but the great mass acknowledge that they were in the dark, and knew of no way to escape the pains and punishment of hell. "I have lived seventy years," said one man, "and have laboured to keep the five great commands, and have practised the austerities, but have not found peace." "The power and glory of our religion," replied another, "has long been waning, and must entirely vanish." Such impressions prevail among a large, and by far the most intelligent part of the community. This change is no doubt effected by preaching, and the distribution of Tracts and Portions of the Sacred Scriptures; but principally by public preaching and private instruction.

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I am fully convinced that a Missionary, or, what is the same thing, an Evangelist, should be constantly in motion, if possible; that he should go over a large surface, but still not so large but that he may re-visit the same places every eight or ten weeks. Multitudes, who hear in silence, ponder these things in their hearts; and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the Gospel—without any reference to Buddhism, or any other false system—to enlighten the understanding, and arouse the conscience of the Heathen. Books and Tracts are invaluable auxiliaries in the work; but alone, they are of comparatively little value.

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children; but one is blind, and another is deaf: she is very poor too. The house may have been worth fifteen rupees, and all there was in it fifteen more. She could talk but little, on account of her cough; but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and, returning soon, she put into my hand a rupee. I could not comprehend what it meant; and said, "What is to be done with this?" "This is very little," she replied, "but it is all I have, and it is to help in the Cause of Christ!"—"But you are old, and infirm, and poor." "Yes; but I love Christ, and this is very little." I thought, here, in the midst of poverty and decrepitude, is a Converted Heathen exercising that enlightened faith which *works by love, purifies the heart, and overcomes the world*. For days I could not cease reflecting on the expression, "It is to help in the Cause of Christ." When I thought of the withered hand and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.

This hot season, which began about the 10th of February, has been very sickly so far. I have attended the funerals of five foreigners within two months, which is about one-fourth of the whole number here. They died of the Arracan fever. Four persons have gone away ill. The last person that died was Dr. Clarributt, the Civil Surgeon. He was at our house on the 2d, as three of us were ill with fever; and on the 6th he died of fever after four days' illness. In him we have lost a warm-hearted friend, and a very able physician. I have no doubt he was the means of saving my life, when I had the cholera.

I hear from Ava often; and, for the most part, the aspect of things is more favourable than heretofore.

Mr. Kincaid, in a previous Letter, gives the following account of the remarkable progress of the Gospel among the Karens in Bassein:—

You will be happy to learn the wonderful triumph of the Gospel in the Bassein Province. It commenced in the latter part of 1837; and now there are more than 2000 rejoicing in the glorious liberty of the Gospel. Br. Abbott is in communication with them, and he has 50 or more promising young men in School. All the men who have come over the hills represent the work as spreading from village to village in every direction. Moungh Shway Moungh, who was baptized the latter part of 1835, was appointed by the King governor of all the Karens in the Bassein Province. He was sent down from Ava the latter part of 1837. The Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. They testify, that "he was a just man, and would never take bribes"—"that on the Sabbath he closed up his house, and remained alone." About this time, the conversion of a young Chief took place. He is a young man of great energy and powerful intellect, and all his influence is thrown into the work of publishing the knowledge of God among his countrymen.

The full extent of this awakening we do not know; but enough has been learned to convince us that it is an extraordinary display of Divine Grace. Probably more than two thousand souls are turned from the worship of demons to the service of the Living God. This, too, has taken place under the jealous and intolerant reign of the new King.

## ASSAM.

*Jypore*: also written *Jaispur*—1839—Nathan Brown, C. Barker: O. T. Outter, Printer; 3 *Nat. As.* Mr. and Mrs. Barker and Miss Bronson arrived at this Station May 14: and Miss Bronson died on the 8th of December 1840—2 Schools, 40 Scholars—Printing: in 1839, 3650 copies; and in 1840, 800 copies chiefly of elementary books—Pp. 142, 143.

The operations of the Mission, though interrupted by the removal from Sudiya and the sickness of nearly all its members at different periods, have nevertheless been prosecuted with fidelity. Opportunities have been improved of instructing the Chinese employed in the cultivation of Tea: some of these profess to be of the Roman Church. [Board.

During the past year our labours have been almost entirely broken up. In the early part of the year the disturbances at Sudiya hindered

us. After our arrival at Jypore, sickness and necessary cares occupied much of our time; while the cholera drove nearly all the native population from the place: and since the close of the rains, both Mrs. Brown and myself have been visited with frequent attacks of ague and fever, which I fear will not leave us unless we seek a change of air by journeying. Our little boy, who contracted a fever by exposure to the weather at Sudiya after we were driven from our house, is completely a cripple: he has never been able to walk or stand alone since.

March 31, 1840—Went up yesterday with Messrs. Bruce and Masters, Superintendents of the Tea Cultivation, to examine several beds of coal which are found in the hills near Jypore. Saw several very fine beds, which will prove of great service in navigating the steamers which the Tea Company intend to put upon the Brahmaputra. Assam, from present appearances, is likely to prove the richest country in India. Besides tea, iron, and coal, in immense quantities, the country abounds in mulberry and other trees which feed three or four species of silk-worm, caoutchouc trees, several of the most important wood-oils, earth-oil springs, and, what is perhaps most important of all, salt springs, which are already worked by the Nagas to considerable extent, and under European superintendence would prove of great value [Mr. Brown.

Aug. 15—In the afternoon of this day, accompanied by Mr. Bronson, I set out for the Bor Duri village: our path lay along a ravine in the rocky acclivity. On either side of this were houses, the verandahs of which were well filled with men, women, and children, who were as much amused at our appearance as we were at theirs. I shall never forget the strangeness of the scene around us. The houses are built of bamboos raised on posts from the rock: they are long; containing generally three rooms, each extending across the house, which is entered at one end by a rude ladder. In the first room, upon a post in the centre, are all the heads of buffaloes which they have owned, and on which they have feasted their friends: also, bones of fish, heads of deer, and like things taken in hunting are seen hanging about the room, in various stages of decomposition. Upon a shelf in the watchhouse are the skulls of their enemies taken in war.

This day was one of great interest to us. I could not but feel for these poor people, and heartily wish they might soon receive the blessed Gospel. There must be nearly a thousand souls in this village. White men were probably never in it before.

Sept. 3—Called on Mr. Brodie, Chief Magistrate of Jorhath District. He estimates the population at 150,000, scattered between the Deesace and the Buri Dihing rivers. Left this

evening for Jorhath, and travelled all night. About noon on Saturday I reached the village; and, stepping on shore, was conducted through the principal street to the vacated bungalows. The streets were narrow, crooked, and muddy. I felt a little sadness creep over me as I approached these vacated, dilapidated houses, once inhabited by the English. The loneliness, for a moment, seemed almost insupportable.

I obtained an elephant from the Rajah, and improved the remainder of the day in a short ride in the vicinity of the village, to distribute Tracts and make some observations on the people. I had some satisfaction in giving Tracts to those who could read. They received them with much more avidity than I had anticipated. [Mr. Barker.

On the 18th of May 1841, Mr. and Mrs. Barker left us for Rangpur, or, as it is now called, Sibsagar, for the purpose of locating themselves there. We have heard of their safe arrival, in the enjoyment of excellent health. They appear pleased with their new location. Sibsagar is about 50 miles below this place, and about two-thirds of the way from this to Jorhath. It is the head-quarters of the Assam Light Infantry; and is the residence of the Magistrate and Collector of the District, which embraces a large extent of country. As the native population is fast increasing, it seems a very desirable location for a Missionary; and we cannot but rejoice that Mr. Barker has gone there.

Mr. Bronson contemplates removing to some place below Sibsagar, and forming a new Missionary Station. I think, perhaps, he will go to Nowgong, which is represented as being the centre of a very extensive population. [Mr. Cutler.

Nam Sang Naga Hills—1840—Miles Bronson—Scholars, 20.

Mr. Bronson paid his second visit to the Naga Hills in the beginning of 1840, and removed his family to the Station in March. In October of the same year, ill health constrained him to return to Jypore.

The Natives shew an uncommonly kind regard to the operations and plans of the Station; and several efficient friends and donors have been raised up for its support. [Board.

At my request, several of the chief men and elder people were assembled to hear the "History of the Creation," which I had just revised. My object was, to satisfy myself whether they understood the translation, as well as to give them some account of the origin of things. They listened as I read sentence after sentence, repeating it after me, debating, consulting, and commenting in their own way. This is generally done by all at once, in a tone considerably elevated. They frequently became very much interested, and on several points carried on a pretty thorough discussion. During

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the interview one inquired, "Who made that book?" I replied, that it was God's Book. He remarked, "We Nagas can think of God; but how all things came into existence, or the order in which they were created we know not." I replied, that because we could not find out things ourselves, God had given us this Book; and because it was God's Book, I wished them to understand it.

It has pleased God again to try us by sickness: I have not only been brought low, and debarred from all Missionary Work for nearly three months; but am now suffering from other weaknesses, induced by the frequent attacks of fever, which have cut off my hopes of being able to continue in the field for some months to come. The thought of leaving our station among the hills has been a very trying one; and I have remained in painful suspense as to the path of duty for some time past. I am, however, inclined to believe, that, under existing circumstances, duty to myself and the Cause of God requires that I relinquish the labours of the Mission for the present, and try to restore my health by a change of air and diet. I have therefore come down, with my family, to Jypore. *(Mr. Bronson.)*

Our house is filled with Nagas, who seem to feel deeply at parting with us. The young Chief, his nephew, and a number of our friends volunteered to accompany us all the way down. I feel inexpressibly pained to leave my dear scholars: nothing but a sense of duty reconciles me to it. They promise us that they will improve as fast as they can. We should have been glad to have left our Native Teachers behind us; but nothing would induce them to stay after we are gone. About ten o'clock in the morning we left the assembled crowd at our house, and turned our backs upon this lovely mountain village, where we had spent nearly eight happy months in trying to dis-

pose the good Word of the Kingdom. We could not but weep as we turned from the spot, bereft of health, and leaving behind us no one to carry on the *labour of love* among this perishing people. *(Mrs. Bronson.)*

Jan. 1, 1841.—It has been our pleasure, as a family, to be more actively employed in Missionary Work during the year that is past than at any former period of our lives. The experiment of living upon the Naga Hills with a family, and that, too, during the rainy season, has been fairly tried: and I can truly say, that until sickness entered our abode, we were never so truly happy in this heathen land. During the greater part of the eight months which we were on the hills, our little School was continued. A number of young men of good standing can now read their own language, and the Romanized Assamese, and can repeat the Naga Catechism: several lads can only read easy sentences in Naga: the larger boys can write tolerably well. Mrs. Bronson has devoted almost her whole time to the School; which, with her domestic affairs, has required no small amount of labour. Boliram, our valuable Teacher, has been very faithful and useful. We daily instruct him also; and hope he may yet not only prove useful as a teacher of language, but of the Blessed Gospel also. Bhugchand, the interpreter, has also aided in teaching the smaller boys. The Nagas are a people of such a character, that what they do, they do with their might: and when they come to read, all wish to read at once, and not wait one for another; so that it has been very useful to employ these Assistants. Since we came down, I sent Boliram up to see if they were daily reading, or had forgotten what they had learned. He brought back a very favourable account of their reading-together-evenings. We should have been able to accomplish much more, if it had not pleased God to afflict us so severely with sickness. *(Mr. Bronson.)*

#### AMERICAN BOARD OF MISSIONS.

*Macao* — 1830 — Elijah C. Bridgman, D.D., David Abeel: S. Wells Williams, *Printer*. Dr. Diver's health having failed him, he was constrained to return to the United States in July 1840. Dr. Parker is on a visit home: he has also visited England—Pp. 143, 144, 256, 264.

I am constrained to look back on the present state of things not so much as an Opium or an English affair, as the result of a great design of Providence to make the wickedness of men subserve his purposes of mercy toward China, in breaking through her wall of exclusion. *(Dr. Parker.)*

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but ground

for hope is to be found in the analogies of Divine Providence.

The Chrestomathy was nearly completed at the beginning of the year 1841. One of the Japanese sailors under the care of Mr. Williams gives evidence of conversion to God.

At the latest date, Mr. Abeel was about visiting his Reformed Dutch Brethren in Borneo.

Dr. Parker has exerted himself to awaken an interest, both in this country and in England, in behalf of China; and particularly in respect to the plans of the Medical Missionary Society. *(Board.)*

Dr. Bridgman, on the 5th of April, while on a visit at Canton, remarks,—

Two years ago, the whole foreign community here was held in strict imprisonment; and all escape prevented by thousands of armed men.

Now, from the mouth of the river to the city and all about the foreign factories, not a vestige of native authority exists! All the forts, and all the ships, and all the troops of the Chinese, along the river and in the vicinity of the Factories, have been either destroyed or driven away.

I left Macao on the 2d; and had a good opportunity, coming up the river, for seeing the ruins of what, a few weeks ago, were the impregnable defences of the Celestial Empire. Nothing can be more complete than the work of desolation. It has, however, been scrupulously confined to the military and naval defences. The whole number of batteries demolished may be 20; the number of ships of war, large and small, 60; and the killed must be between 2000 and 3000; a great many also have been wounded. On the side of the English not a man has fallen: 60 or 80 may have been wounded, of whom only one has died. The British hoisted their flag over the Factories on the 18th ult., just two years from the date of the edict of Lin for the confiscation of opium. Lin, in disgrace and powerless, was a spectator of the scene. It is said that he was, at the time when the flag was hoisted, at the head of a small body of volunteers on the east side of the city, prepared to defend one of its gates in that quarter.

Great moderation and magnanimity have been displayed by the victors; and not only no damage done to private property, but every possible protection afforded. The number of Chinese troops in and about the city is said to be between 40,000 and 50,000. Many of these, at great expense, have been brought from remote parts of the Empire. Those from the central provinces are, for the most part, slender striplings or decrepit old men: those from Szechuen, on the south-west of the Empire, are a much better class: soldiers, however, they are not. Their bows and arrows, matchlocks, spears, shields, helmets, are all mere trumpery: the Chinese are as defenceless on land as at sea: the people have far more to fear from the presence of the soldiery than have their enemies.

On the approach of the steamers to the city, the consternation was fearful. From the suburbs almost all the people fled, carrying with them their effects. Great numbers, too, from within the walls, fled to the country, taking much property with them. I conversed with numbers of the people and soldiers: they seem delighted at the prospect of business being resumed, and at the fact that some 30 sail of merchant vessels are now at Whampoa, and many of the merchants again in the Factories. Holding in their hands preremptory commands from the Emperor to exterminate the rebel English, only sending their Leaders to Peking,

March, 1842.

the provincial officers and imperial commissioners are giving them protection, and encouraging the people to come forward and resume their commercial dealings with them. It remains to be seen how long this state of things will last. However, the great points of dispute between the two countries remain to be adjusted. How the struggle is to end, it is not easy to say: possibly the Chinese will now cease from their offensive measures, and settle, by yielding peacefully as little as possible: but they may continue blind and mad, bent on the work of extermination. Which course soever they take, good will doubtless come out of the evils they are suffering. If the Emperor persists in hostilities, the end of the reigning dynasty may not be distant. For ourselves, who seek the salvation of this people, we know not what to prefer. The will of Jehovah, that is best; and accordingly we desire to make it our prayer that it may be accomplished.

Dr. Bridgman, writing from Macao, April 16, remarks—

I returned here, as I expected. Ships capable of carrying more than 1300 tons of teas have actually been unloaded, having brought in cotton, and loaded with teas, in seven days!

*Bankok* — 1831 — Charles Robinson, Stephen Johnson, Dan. B. Bradley, M.D., Jesse Caswell, H. S. G. French, Asa Hemenway, Lyman B. Peet: Mrs. Benham, Mary E. Pierce, &c. Mr. and Mrs. Johnson embarked for this Mission on the 17th of November 1840, and arrived at Singapore 21st April 1841—Pp. 144—146, 312; and p. 64 of our present Volume.

Mr. Robinson's time has been chiefly occupied in translating the Scriptures into Siamese. The last three of the Gospels have been translated and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. The press was idle for ten months, for want of pecuniary means. The whole number of pages printed in Siamese by the Mission, from the commencement of printing at Bankok, was, on the first of December 1839, 2,978,960; and during the year 1840, 244,000; making a total of 3,222,960 pages.

[*Board.*

Divine providences concerning the work do not seem to be ripening as rapidly and conspicuously as I was inclined to predict a year and a half since. The Spirit of God has not yet descended with marked power upon this people. There appears to be no special conviction of sin among these millions of polluted heathen. Scarcely will one of them inquire, *What must I do to be saved?* The way of the Spirit seems not yet to be prepared among them; or the causes of His delay may exist

*American Board of Missions—*

exclusively in the hearts of the Missionaries, or in their patrons at home; or the fallow ground may on all hands remain too much unbroken. It would savour of ingratitude and unbelief, however, to think that the Holy Spirit is not operating on many souls in Siam. If His influences may not be seen in converting souls, they may be clearly seen in overruling the heart of the king and all authority: they may be seen in opening a wide door for publishing and preaching the Gospel.

Those in authority appear to be our friends. As yet no rent has been demanded for our Mission Premises, which we have directly from His Majesty's munificence. The Major-general of his land forces still allows us the occupancy of his large brick house in the bazaar, for a Tract Magazine and Chapel; whence the Gospel is published to almost all parts of the kingdom. We are living in Bangkok as among chained lions. Nothing but the interposition of Almighty God prevents our being devoured. It can scarcely be doubted, that the object of these Missions is pretty well understood by those in authority, as well as by thousands of the common people.

The following incident corroborates this:—On a Sabbath Day, just as I had seated myself in the verandah of the Tract House, a Siamese, whom I had often seen among my auditors, came to my seat and asked for the third part of the Old-Testament History, in continuation of what he had read. I granted his request, and gave him freedom to talk with me. He said he would tell me what he had heard in the king's palace. "Well," said I, "what did you hear?" "The king," said he, "is very angry at you and your companions, because you print and distribute Tracts which are contrary to the established religion of the country, and are designing to overthrow these temples and idols of the Siamese by leading the people to trust in Jesus. The king has issued his curse against all persons who carry these books to their houses; has threatened that the houses wherein they are found concealed shall be destroyed; and that those persons who persist in reading them shall lose their heads." On saying that I was not prepared to credit such a report, he became vexed and resorted to open and vile abuse. He laboured hard to frighten away the people: he raged, and threw his book into the street; vociferating, that he would not take the accursed thing to his house, for it would cost him his head. He at last sobered down, and requested me to give him the Gospel by Mark; which I did, notwithstanding his ill treatment of the other book. He then went quietly away.

A few days after, one of our company was informed by Prince Choufah that the king had

recently taken offence at one of his officers, for having reported that he was displeased with the Missionaries; and that the king ordered him to be stripped of his honours and privileges, and turned into plebeian life. It seems very probable that the degraded officer was the person who opposed me at the Tract House.

I do not infer that the king is really looking with favour on the Christian Religion. I am disposed to think that he cares very little, if at all, about it. He no doubt feels that his religion is as immovable as the mountains; as said one of the chief priests, "Do you think that you are going to beat down the mountains with your small chisel?"

Not long since, Prince Choufah came to me with a special message, saying that the king was desirous to obtain some Americans for shipbuilders and shipmasters; "Because," said the Prince, "he thinks Americans are a sober and honest people;" and he might have added; because he has no fears that they will ever want to get possession of his country, as he fears the English do.

Our efforts to ameliorate the temporal condition of the people have probably operated powerfully to inspire the noble and ignoble with confidence in us. Inoculating for the small-pox will ever be remembered with much gratitude by them. Our success in vaccinating, during the months of February, March, and April last, has no doubt increased this confidence. The lymph was received from Dr. J. V. C. Smith of Boston. It passed through fifteen successive persons in Bangkok; and was then cut off at once, about the first of May, at which time there was much thunder, with copious showers of rain. I suspect it will be very difficult, if not impossible, to propagate vaccination in this climate during the wet seasons. Small-pox itself dies very nearly away while thunder and rain are abundant.

I had almost forgotten to state, that the Siamese reformation in opium is yet in vigorous progress, though it is much less noisy than last year.

[*Dr. Bradley.*]

Dr. Bradley and I started for Ayuthia, and spent two days in that city and vicinity. We proceeded to Ang Tong, about 30 miles further up the river, and then returned.

Ayuthia is 52 miles above Bangkok, by the river, but only about 40 miles farther north. It is somewhat in the shape of a parallelogram: two and a fourth miles in length from east to west, and one and a fourth from north to south. It is bounded on the west and south by the Meinam River; on the east, by a large branch of this river; and on the north, by a large canal leading from the branch to the main river. The walls are a little within these boundaries, and are completely in ruins. There seem to be but few inhabitants within the walls. The

great body of the population is on and near the canal which forms the northern boundary. This canal is wide, and lined on both sides with floating houses, with a space of fifteen or twenty feet between the two lines. Behind the floating houses are several ranges of houses, built in the usual style. All the business is done on this canal. The most important business is transacted by Chinese: whatever requires capital and enterprise they transact.

The wats in and about Ayuthia are numerous; but nearly all in a decaying state, and very many of them completely in ruins.

Between Bangkok and Ayuthia there are only five or six towns of any considerable magnitude, though there are very many small villages of from ten to fifty houses.

Ang Tong, 27 miles above Ayuthia, cannot contain, I think, more than 1500 souls. Between Ayuthia and this place there are numerous small villages of from five to thirty or forty houses, but none of any importance. [*Mr. Cassell.*

Jan. 19, 1841.—Mr. Peet and I started for the mouth of the Thachin River, by a canal whose general course is SSW, and entered the Thachin about two and a half miles from its mouth. We passed down to the mouth; then ascended the river to another canal, which leads from the Thachin to the Meinam, by a nearly due-east course, entering the Meinam about 10 miles north of Bangkok. By this canal we returned home, having been out five days. In this tour we passed but three towns of any considerable magnitude: these were, Mahachia, Thachin, and Naconchasee, all on the west side of the river.

The objects of greatest interest on this river are its numerous establishments for sugar-making: we counted more than 20 between Thachin and Naconchasee. These are very large, and conducted solely by Chinese. From 50 to 75 men, possibly even a 100, are employed in each establishment. There are very few wats on the Thachin, so far as we went.

By these tours we have been made more sensible of the advantage of being stationed at Bangkok. It is the grand commercial focus of the kingdom; but there is an immense influx and efflux of people at Bangkok entirely unconnected with commercial transactions. Every man may be brought into the service of Government every fourth month; so that vast numbers spend three months yearly at Bangkok, in performing various kinds of Government service. On the last day of our tour to the Thachin, it being the last day of the Siamese month, a large number of boats passed us: some containing men who had just finished their month, and were returning home; while about an equal number were going to Bangkok to commence theirs. It may be doubted whether there is another country, of equal magnitude,

every part of which can be so easily and effectually reached by a Missionary stationed at one given point.

That the great mass of males among the Siamese are able to read, is confirmed by every day's observation. Wherever we go, but few, comparatively, are found unable to read. There are also considerable numbers among the Chinese, Peguans, Cambodians, Laos, and others, who read the Siamese Language: and my impression is, that as many as one in twenty of the Chinese, and a still greater proportion of the others, can read and understand it.

We everywhere find such evidences of interest in the Gospel as constitutes cheering grounds of hope. When you meet a man, as is frequently the case, who relates, with great fulness and accuracy, the contents of the book formerly received, makes inquiries in regard to points which he does not understand, and earnestly requests a book in continuation of the one which he has read, you feel that the Truth is not lost. Or, when you see a man, who had passed your boat before noticing you, turn about and row against a strong current to obtain a book; who says he has read some of our books, and wishes for more; and, on receiving it, leaves his boat to the current, sits down, and, as long as he remains in sight, is seen intently occupied in learning its contents; you will thank God and take courage.

We had stopped at a wat in Thachin to dine. While our rice was cooking, I entered into conversation with four or five boys, scholars in the wat, telling them some of the truths of the Bible. They listened with interest; and when they learned that I would give each one who could read a book, they seemed much elated. Soon an aged Priest drew near, and afterward several others younger. After conversing with them, I gave each Priest two or three Tracts, sending the same number to each of those belonging to the wat who were not present. The old Priest seemed delighted with the office of distributing them to the boys.

The last day we were out, as I lay in the open *zayat*, resting myself, with some Tracts near me, an old Priest came, and, seating himself by my side, requested permission to look at them. After explaining the nature of the books and our object in distributing them, I asked him how many Priests resided in the wat. On learning there were six, I told him I would give each of them three Tracts, if they desired them. He immediately volunteered to call them; and in a few minutes all received their books.

Were the Priests, as a body, to oppose, our influence over the people would be trifling. Is not the Lord granting us this calm, that we may have every facility to distribute the Word of Life to this whole people?



*American Board of Missions—*

One prominent reason for their not opposing us, doubtless, is their belief that their religion is not at all in danger. There is no class of people more importunate in begging for books than are the Priests, and this, too, in public and on all occasions. Probably one reason why the Priests do not oppose, is, the singular fact, that the great mass of them expect to remain in the priesthood but a very short time. My Teacher, who has himself been a Priest of some distinction, says, that, of a hundred Priests, he thinks perhaps five remain so during life, twenty for ten years, but the great majority not more than one or two years. The sons of noblemen and high officers of Government usually continue Priests but three months.

I have commenced systematic distribution of Tracts among the boats which come from the country. I found, among ten boats, five or six females who could read. This field is now open: I know of nothing to hinder the giving of Tracts to any boat visiting Bangkok. I have distributed Tracts before the palace of the Prah Klang, before that of Choufah, and before that of the King, and have never met with the slightest opposition.

During the months of February and March I have distributed 1209 Tracts to 349 boats which came from abroad, besides more than 200 to boats belonging to Bangkok. These 349 boats were from 46 different places.

Another branch of my labours has been the distribution of Tracts to Children. A small Tract, a translation of Patty Parsons, has been printed. Of this Tract I have distributed 725; of which 585 have been distributed at fourteen different wats. The wats are undoubtedly the most eligible places for this kind of labour: there are about 100 of these within 10 or 15 miles of Bangkok. Here the children, or rather the boys, are taught to read. The average number of boys able to read at each of the wats which I have visited, is a little more than 40. Most of the boys remain at the wats night and day, while receiving instruction. Each wat or temple consists of one large building for the principal, and two smaller ones for inferior idols. Around these are built houses for the Priests: the children live in company with the Priests, and here they receive instruction. When distributing books, I go to the door of one of these houses, and inform the Priest or Priests that I have books for the children, and request that they may come and receive them. Permission they never fail to give, and almost invariably beg hard for themselves. In several instances, I have given books to boys entirely naked, but who yet could read fluently. Once, a couple of boys ran up to me as I entered the grounds of the wat to which they belonged, not having a particle of clothing on, but covered with the

mud of the canal in which they had been playing. I found they could read, and offered them books; but they could not receive them, because of the mud on their hands. I bade them open their mouths, and inserted the corner of a Tract between the teeth of each; when they scampered away as fast as they could. *(The Same.)*

*Singapore* — Dyer Ball, M.D.: Alfred North, *Printer*; 1 *Nat. As.* Mr. and Mrs. Ira Tracy, Mr. and Mrs. Travelli, and Mr. G. W. Wood, are on a visit home — Pp. 147, 148, 312, 472; and p. 64 of our present Volume.

Mr. Dickinson, at his own request, has been released from his connection with the Board; and has formed a connection with the Singapore Institution, a Seminary under English Patronage.

The printing in 1840 was all in Chinese, and amounted to 442,900 pages of Scripture, and 672,572 pages of Tracts: total number of pages printed in Native Languages, from the beginning, 14,071,163.

The Seminary for Boys contains 57 pupils; the Female Boarding School, 10. *[Board.]*

It is no uncommon thing for Chinese Parents to sell their children. The price of a child varies according to its age: a very young child, as we are told, is worth more than one of eight or nine years. One very young, they say, soon forgets its natural parents, and will consider its owners as its own parents. In all cases, the Chinese who buy children in this way treat them as their own children.

All the children, when they first came, spoke the Malay Language only. After they had been with us about six weeks, they were required to use the Chinese only. They found it difficult, at first, to leave off their mother tongue, and were quite mute for a week or two; but now they are not at all wanting in that chit-chat so common among children, and almost all their intercourse with us, and all with their Chinese Teacher, is through the Chinese Language.

An old block-cutter has been a constant attendant upon both our Meetings. Although he sleeps on the hill a mile and a quarter from the Mission Premises, he has not failed to be present but a single time, either in the morning or at night, and not unfrequently the nights have been dark and rainy and the roads muddy. He takes a part in the exercises of the Prayer Meeting. He has not yet made up his mind to receive baptism, which, by the way, may be considered as one of the best tests of piety among the Chinamen; yet he has, no doubt, very serious thoughts, at times, upon this subject. Not long since I asked the Hokien Teacher, just after the old man (he speaks the Canton dialect) had led the Meeting in Prayer, what he had been saying: he replied, that the

old Teacher had been saying, "My heart desires to pray; my heart wishes to receive baptism, and does not wish to receive baptism. My heart is very bad." [Missionaries.

The Committee have lately adopted the resolution, which they have been coming to for

several years, to relinquish the Mission. The comparative value of different fields cannot always be known, without experiment; but when experience on this point is gained, it is the part of wisdom to give it due influence on our proceedings. [Board.

#### AMERICAN PRESBYTERIAN MISSIONS.

**Bankok**—W. P. Buell, James C. Hepburn, M.D. Mr. and Mrs. Buell arrived at Singapore on the 22d of July, and at Bankok on the 16th of August 1840. Dr. and Mrs. Hepburn sailed for this Station on the 15th of March 1841, by way of Singapore.

The Siamese Mission is considered one of great interest. It may be doubted how long the Siamese Authorities will tolerate Missionary Labours, the object of which they probably understand; but so long as the door stands open, the Labourers sent forth by the Church should not hesitate to enter in and fulfil their Mission. [Board.

In a Tour made by Mr. Buell in company with the late Mr. Slafter of the American Baptist Board, he distributed 3000 Tracts. They were absent about 7 days, and travelled about 100 miles. Dr. Hepburn, writing on the 23d of June 1841, after giving some account of Mrs. Hepburn's serious illness, remarks—

I, at one time, entertained serious fears that she would not recover. She has, however, through the mercy of God, been restored to us, and has been gradually and rapidly improving for the last two weeks.

**Singapore**—1837—Thos. L. M'Bryde: Etam Apping and Tan Kwang, *Nat. As.* Mr. and Mrs. M'Bryde arrived at this Station on the 22d of July 1840. Mr. and Mrs. Orr reached the United States on the 7th of June 1841—P. 149.

In the early part of the year 1840, Mr. Orr's health having become seriously impaired, he was recommended to go to the Nilgherry Hills. He accordingly spent several months there, still pursuing the study of languages, but with-

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

**Macao**—1836—removed from Batavia, 1840—J. W. Boone, M.D. Expenses, 580*l.* 8*s.* 10*d.*

On the last of September 1840, the Rev. Dr. Boone and his wife sailed from Batavia for Singapore and Macao; such a measure having become essential to the life and health of your Missionary. Other important objects have, in the opinion of the Committee, fully justified such a step; and have made the removal of the Mission desirable.

Many of the Chinese Boys, long under the care of the Mission and given up for a term of

out deriving material benefit to his health. In October last he reached Singapore, on his return from India. His health, which had somewhat improved during the voyage, declined so rapidly after he arrived at Singapore, that in December he was obliged to decide on returning home.

The health of Mrs. M'Bryde was so reduced, that it was almost certain she would have to be removed to another climate. The Committee would acknowledge the hand of God in these afflictive dispensations of His Providence; and they desire to feel more deeply how dependent they are on Him.

Etam Apping, a Chinese young man, who has been in this country for a number of years, sailed for Singapore on the 15th of March last. He is hopefully pious, and, under the patronage of Christian friends, has acquired an English Education which will fit him for usefulness among his own people.

Upward of 3000 matrices for the Chinese Metal Type have been received from Paris. Comparing these with the characters selected and used by the different Chinese Missionaries, it is found that only 270 are wanted, making, in all, 3326 matrices. These, by their combinations with each other, will form more than 14,000 characters, a number amply sufficient for Missionary purposes.

Rev. W. M. Lowrie has been designated to this Mission. [Board.

Mr. M'Bryde, on the 7th of September, writes:—

The Chinese Expedition has caused a great demand for houses at this time, so that they are both scarce and the rent high. We endeavoured to get the house occupied by Br. Orr; but it was occupied, and the rent raised from 18 to 30 dollars per month.

years to its instructions, it is hoped may be removed to China. The present important events, it is believed by your Missionary, may result in the establishment of a few foreigners in the cities of China; and the Missionaries, from their acquaintance with the language, may be of the number.

During the previous year, the Schools under Mr. Boone's care had met with no interruption: and during his absence from Batavia, the Chinese Youth previously received into his family were to remain under the fostering care of Christian Missionaries.

*American Episcopal Missionary Society.*—

The yet unsettled state of the civil relations between China and England places it beyond the power of your Committee to offer any suggestions as to the future course of this Mission. No one, watchful of the orderings of Divine Providence, can doubt that all changes in China will tend to the gradual opening of a door so long closed against the Gospel of Christ.

Mr. Boone has succeeded in attaining, in some degree, a practical knowledge of the language. He has also succeeded in breaking through a prejudice, supposed to be invincible, and obtained the entire control of a number of Chinese Boys, for the avowed purpose of giving them a Christian Education. Besides the education of 16 of these Youths, Mr. Boone has superintended two Day Schools, Chinese and Malay, affording in each continued Religious Instruction. [Board.

Mr. Boone, on the 11th of June, writes:—

I do not think it would be prudent or desirable to have a large number of Missionaries

from our Church devoting their time to the people and their language: but to have three or four always here, and devoting all their time and energies to these ends, is, according to my opinion, in the present aspect of affairs and in the advanced state of the Redeemer's Kingdom in the world, the bounden duty of our Church.

The Chinese Language is a difficult one; and the people so peculiar, that an efficient Mission among them must be the result of years of patient labour, and can never at any time be set up in a day or a year when it shall suit our convenience. There is but one single barrier to the establishment of hundreds of such Missions among these millions of idolaters; and that barrier is of a political nature, which may be removed in a day, and will probably break down upon the demise of some Monarch, perhaps of the present: if indeed the English do not throw open to our residence, before this current year is past, cities whose inhabitants will out-number all the inhabitants in our Atlantic Cities put together.

#### BAPTIST MISSIONARY SOCIETY.

*Akyab*: near the mouth of the Arracan River: with one Out-Station—1821—J. C. Fink: 4 *Nat. As.*—P. 148.

*Chittagong*: 343 miles E. of Serampore, and 8 from the sea: inhab. 12,000: many populous Villages immediately adjacent: with one Out-Station—1818—John Johannes:—P. 149.

Mr. Johannes, after suffering much from ague and fever, has been mercifully enabled to resume his public engagements. Amid many discouragements, our brethren have been cheered by the admission of one individual into their little Church, who had been educated in the Roman-Catholic Faith: others of the same description appear to be inquiring after the Truth. [Report.

Last month a number of Hindoos, weavers by profession, with their leader, called and expressed a desire to hear of the Religion of Jesus Christ; saying they had seen our Books. Brother Fink and I read and explained the Gospel; and, on their subsequently visiting us, visited their village, an hour and a half distant from the town. Here we found about a 100 persons disbelieving idolatry, the worship of Goroos, &c., and believing in one God. We had worship among them, in which they unhesitatingly and cheerfully joined. We gave away a good number of Scriptures; with which they were highly pleased, and which they promised to read.

My Native Teacher, Sibapersad Thakar, died a few days ago. He was a Brahmin, and, although not a Christian, disbelieved and hated idolatry, and objected to many things in the shastras. He paid the highest veneration to

the Scriptures, admired the character of Jesus Christ, and more than once mentioned his conviction that, in heart, he was one-eighth part of a Christian. Once affluent, he latterly suffered considerably in his property; yet his language always was, "God sees the wants of His children, and his granary is always full." This man, made up of humility, always delighted in conversing on subjects connected with God and Religion. He was above seventy years old, and was freely admitted in the highest circle of Hindoos: I have more than once witnessed him among Hindoos defending Christianity. He often told me, "Sir, your Religion, from the sacrifices it entails, does not commend itself to the human heart." The last time I saw him, I told him, "Siba, you are afraid to see me now; but I hope you will, from your knowledge of Christ, die a Christian." He said in reply, "What, do you think I don't believe in Jesus Christ?"

A week ago, his son announced to me his sudden death by cholera: had I been informed of his illness, I would have visited him, and pressed on his attention Christ Jesus, and Him crucified.

Last month, a swinging-festival took place again. The votaries of this horrid system of cruelty said that the Goddess Kali had appeared, and sanctioned the deed. We visited it, preached, and distributed Tracts to hundreds.

We are sometimes tired of distributing, but not the people of requesting books. If you do not hold the books firm within your grasp, hundreds will fall on you and snatch them away. Our house is sometimes stocked with people;

and the cry is, "Books, books!" They will take no denial: they mind not whether we are in bed, at dinner, or in the midst of company:

their unceasing importunity is still, "Books, books!" We hear that they read them.

[*Mrs. Johannes.*]

#### CHURCH MISSIONARY SOCIETY.

It was stated in our last Survey that the Mission to China had been altogether given up—P. 149. The Committee, in their Report, remark—

The many millions of China are not forgotten by your Committee, nor are they inattentive to the great political events which are taking place in that country: but should God,

in His providence, again open the door for Missionary operations in China, your Committee feel that greatly enlarged resources must be provided, to justify them in recommencing a Mission which, for its successful prosecution, would demand a scale of operations in some measure commensurate with the magnitude of the undertaking.

#### MEDICAL MISSIONARY SOCIETY.

*Macao*—Mention was made of the opening of an Hospital in this place at p. 134 of our Volume for 1840; and further particulars were given at p. 149 of our last Volume. From collateral sources of information we select the following remarks:—

The peculiar situation, character, and prejudices of the Chinese, and the apparent impossibility, at present, of bringing the usual means

of diffusing Christian and other useful knowledge to bear directly on them, seem, in the view of the society, to render the method proposed to be adopted expedient. It is not proposed as being the most direct and appropriate manner of introducing the gospel to a heathen people; but as being likely to open one avenue through which some of the blessings of Christianity may flow in upon that vast community, while all other avenues are fast closed against it.

*(The Survey will be continued in the Number for April.)*

## Biography.

### OBITUARY NOTICES OF THREE CHINESE.

THE following Notices have been furnished by the American Baptist Missionaries, who have the charge of the Chinese Department at Bankok.

Pe Ete, one of the members of our Chinese Church, died, at his residence in China, in December last. He was the first convert to Christianity among the Chinese, whom I had the pleasure of baptizing in the waters of the Meinam, in 1835: and up to the time of his leaving Bankok, 1839, he manifested a uniform course of cheerful obedience to the law of Christ. On reaching his home in China he called around him his family and neighbours, and told them what great things the Lord had done for him; and then commenced among them a daily course of Religious Worship, which he continued to the day of his death. From his own Letters, and from the representations of others who have seen him since he left us, we have every reason to believe that he lived and died a sincere Christian. And though we had fondly hoped that God might continue his labours for a few years longer among his benighted countrymen, we are still comforted with the thought that he has gone home to his rest and reward in heaven. He has one son,

a member of the Church, still in Bankok.

We have also heard that a young Chinese of some promise, who left with us last year some evidence of his piety, was lost with his vessel, on his return from Tienchin, near Pekin.

It was our painful duty to attend the funeral of one of our School Children.

It may be desirable to give some particulars of his conduct while under our care, and during his illness. The scholar alluded to was a Hei-nam Boy, named A Yok, who came to us last November in high health, robust and strong, being then about fourteen years of age, and having been in this country two years. He knew little about reading when he came, and we therefore gave him the first books used by children. Not being satisfied with this, he of his own accord read a Tract entitled the "Two Friends." He made rapid progress, and soon commenced reading the "Four Books," while he took his turn in reading the Scriptures every morning at Family Worship. Though but slightly acquainted with our

dialect, Teo-chew, his answers to questions proposed by us on the Scriptures or other subjects proved that he understood what he read, and thought much about it. He was a boy of few words; and though he answered readily to questions relative to facts, he seldom or never gave us any clue to his own feelings. Of a remarkably amiable disposition, during his whole stay with us we never heard of his quarrelling with the other boys, or using bad language: he had a very retentive memory, and could easily repeat a considerable portion of the native classics. At the time of the Chinese new year, when the school was closed for a few days and almost all the boys dispersed, he remained with us, continuing many of his usual employments, and pleasing us all by his cheerful hilarity.

On the 4th of August he first complained of being unwell, and wished to be excused from attending school in the morning; though he read as usual in the afternoon, the time allotted to Christian reading. This he continued for two or three days. When I asked him why he did not come for medicine; he replied, he did not wish to take any. On Sunday the 9th of August, when I went to take my class as usual, I found him asleep, covered with a blanket and very feverish and sick. My fears were then first excited; and from that time he grew rapidly worse. At this time he would frequently be found in tears; and when spoken to, he maintained a resolute silence or spoke but few words, as if scarcely understand-

ing what was said to him. He frequently said to a cousin, who called to see him on the 16th, "I shall soon die, I shall soon die!" At this time he was weeping bitterly, and would say nothing else. His disorder continued to increase until the 30th, when he died. Two or three days previous to this event, he appeared more willing to converse than on former occasions, and Mr. Dean asked him several questions: as, whether he believed in Christ; whether he thought he should go to heaven. To the first, he replied he did believe; but to the others he maintained an unbroken silence. He died on the Sabbath, at the close of the Services in the Chapel.

As he had no near relatives in Bankok, except the cousin above mentioned who was absent when he died, he was buried, instead of being burnt as most of the Natives are here. He was followed to the grave by the School Children and Church Members; and it was to all of us an affecting scene.

We are permitted to indulge a hope that he did indeed love that Saviour of whose name, but a few months ago, he had never heard. The effect upon the Children of the School has not been such as we should expect in our own country. I observed one in tears, as they were putting the corpse into the coffin; but the rest seemed to endeavour to repress their feelings and appear unmoved. During the Prayer Meeting, Keok Cheng addressed the children in a manner at once simple and touching.

#### OBITUARIES OF THREE INDIANS IN BRITISH GUIANA.

REV. John H. Bernau, of the Church Missionary Society's Station at Bartica Grove, has been cheered in his labours by the happy death of three Indians. He writes thus:—

Permit me to relate a few particulars of some individuals who have entered their rest. These are they upon whose memory my grateful soul delights to dwell; as there is no cause to fear doing them injury by telling what the Lord has done for them, or of being disappointed any more.

The first was an Arrowack Indian named Franzen. In his younger days, he had lived a dissipated life, and was renowned among his people as a great peiman (native priest or magician). It pleased the Lord to call him to the knowledge of His Truth about five years ago, and since then he has walked

worthy of the Gospel; but not living near enough to avail himself of the instruction given to the people resident on the Mission, his knowledge of the way of Salvation was somewhat contracted. Upon being entreated again and again, he joined our people a year and a half previous to his death; and from that period his views became clearer, and his faith stronger. Often have I heard him speak with a glowing heart of the love of Jesus, earnestly inviting the people of his tribe to the Living God. Being one night out fishing, he caught a severe cold; and from that time his health began rapidly to decline.

I saw him almost daily; and when telling him one day that this trial was likely to be the last, his eyes brightened, and, taking me by the hand, he said, "Then you think I am so near heaven? Now, then, I will begin to settle my affairs, and only think on Jesus; for since I have known aright what He has done, I have ever wished to be with Him." On my reading some verses of Romans viii., he remarked, "That is a lovely word, Blessed Lord! and I thank Thee that I feel persuaded that nothing in heaven or earth shall ever separate me from Thee." The day previous to his departure he sent for me, saying, "I have called you to settle all about my wife and children. I feel persuaded that you will be their father." Then, calling in his three children, he said, "My dear children, you have no father; but the Domine will be all to you: follow him, love him, learn well, and soon we shall see each other again. I am going to your mother"—she being dead. "Oh, my dear children! love your Saviour; for you know that He died for us. Will not you love Him?" He then gave each his blessing; and joining their hands with mine, said, "Go now with your father. Why do you weep? I know he will care for you." After a little pause, he said, "Pray, oh pray!"—I asked, "Do you feel happy?" "Very happy; but sometimes I seem to be alone, as if walking through the bush: at other times it is dark all about me. But here," laying his hand upon his breast, "here is light—here is rest! I am very happy."—On leaving, I observed, "Franzen, look to Jesus. He will guide you till ——" "Yes. Farewell, Domine; soon we shall meet again."—I called on him the following morning; but he seemed not to take notice of any thing around him: his lips were moving, as if he were engaged in prayer. We all knelt at his bed-side, commending his soul to the Good Shepherd; and after a few hours he entered into his rest.

The next was his favourite daughter, Amelia. The death of her father seemed to make a deep impression upon her, and her sickly body soon began to shew that she would not be much longer in this lower world. For some weeks she lived with us; but when she became so poorly as not to be able to leave her hammock, she desired to be carried to her late father's cottage. Here I visited her often; and though but seven years old, she was prepared to enter into her rest. Many happy

hours have I spent by her side; and often have I wished that her lot had been mine. One day when I was praying with her dear child, she pressed my hand, saying, "Thank you, Sir! thank you!" At another time, I having read to her about the New Jerusalem, she sat up in her hammock, and cheerfully discoursed on the subject: "Oh, yes! soon I shall be there." On my asking what made her believe that she should go there, she said, "Did not Jesus die for me also?"—"But you are a child: do you think you are so great a sinner as many others?" "Yes, Sir, I am a child; but you have often told us that even children need to pray for pardon, and for grace to change their hearts. I have thought on these words, and prayed, and oh!"—here she sighed deeply and wept—"I have felt my heart to be very sinful; but I know that Jesus has forgiven: Jesus has adopted me as one of His."—I said, "But you are yet young; would you not wish to live a little longer?" "Yes, I might wish it; but I am afraid I should be unthankful to my Saviour. I remember you have told us, that in heaven there is no more sin, nor grief, nor death: thither I wish to go; and," pausing a little, "soon I shall be there."—She was hastening to her rest faster than I anticipated; and not having paid her a visit for several days, she sent to inform me that she was going away, and wished to see me. I went, and conversed with her on the joys of heaven; but, being very weak, she appeared to take little notice of what was said. Having read and prayed that the Lord in mercy might shorten her trial, and receive her into the joys of heaven, she raised herself, and uttered a loud and hearty Amen. I asked, "Are you in great pain?" "Yes, Sir, it is very great; but ——" "Do you wish for any thing I can do for you?" "No, Sir; but," with a faltering voice, she said, "will you please to send a little coffee, sugar, and some candles, for I should like my brother and sister to watch over me?"—"Well, do you wish for any thing else?" "No, Sir; I shall want nothing at all: for my friends I ask it: to-night I shall be in heaven."—She then called, "John! where are you, my brother?" John drawing near to the side of her hammock, she said, "Please watch over me this night; also my sister Leonora; and mind you love Jesus: see, I am very happy—I die." Her feelings overpowering her; she reclined in her hammock, and

after a few hours breathed her last.

She was certainly a very remarkable child. Whenever she was at leisure, at home or at school, she would sit in some corner with her little Testament or Hymn-book open; and though often urged to join the other children in their amusements, it was in vain. She read and spoke English well, and committed a great portion of Scripture and many Hymns to memory, apparently much pleased when she could say her tasks well.

Only three months after her decease, her sister Leonora, about twelve years old, was taken with the same disorder—decline; and soon I perceived that she was likewise hastening to the grave. Having lived for some time with Mrs. Bernau, enjoying many advantages, she had made much progress both in learning and domestic concerns. I frequently conversed with her; and found her, though not so open as her late sister, perfectly resigned, and, I trust, fully prepared to leave this world. I never heard her utter one complaint; and though she must have been a great sufferer, yet was her demeanour truly edifying to those around her. On my opening her condition to her, she replied, "I thank the Blessed Jesus for His mercy bestowed upon me."—I asked, "Do you, can you trust your soul to Him?" "Yes: of this I have never doubted."—"Are you persuaded," I continued, "that your sins are forgiven?" "I hope they will be forgiven me."—"What makes you hope so?" "Why, I have often read the verse, *The blood of Jesus Christ, His Son, cleanseth us from all sin*; and then I have thought, How can that be? till one Lord's Day, some time ago, you made me understand it."—"And how do you think your soul is made clean?" She then related to me the illustrations I had used; and added, "It is also said, *purifying their hearts by faith*."—"And do you believe in the Son of God, Leonora?" "Yes: from that very day I felt something working in me; I know not what, but I think the Holy Spirit, which

you say we all must pray for, He it is. I am ready. Oh, blessed Jesus! receive me, for thou hast died for me!"—"Is the Word of God sweet to your soul?" "Yea, indeed; but I would beg you to give me one with larger print, for mine eyes, I know not how, are getting dark." This being given, she was often seen reading for hours together. It was truly edifying to see, but much more to converse with, this beloved child.

Being told one morning that she had spent a very restless night, and that her feet were swollen, I called on her at mid-day. "Well, how are you to-day?" "This day I am to be quite well; for this, I am sure, will be my happiest day."—"Do you feel great pain?" "None whatever; but my feet are stiff and cold."—From her pulse, it was apparent that she was dying. "Are you at peace, and persuaded that you shall go to heaven?" "Yes; and please to tell my brother John I wish to see him before I die. Oh, Sir! do take care of him! Jesus will bless you."—He being called, and standing by the side of her hammock, she said, "John, my brother, you are left alone of our family; oh, do come to Jesus, for He is good! I am going." Her voice failing, after a considerable pause, she said, "I am—to the angels in heaven; and this evening I shall be there." John seemed to be very much affected, and began to weep; but she, looking at him, said, "No, brother, weep not; I shall be very happy soon. You learn, love—" Fatigued by the exertion, she sank into her hammock. Some of her friends being present, we commended her in prayer to the Almighty Saviour. Rising, she beckoned with her hand, but was not able to speak. At ten o'clock P.M. she entered into her rest, sensible, and very happy, to the last. Thus scattering the seed, the Lord commands a blessing when we least expect it, and it accomplishes that for which He gave the Word. Praised be His name! John, about thirteen years old, is one of the Normal-School lads.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

In our Remarks introductory to the Survey, we called the attention of

our Readers to the Importance of interesting children, see pp. 13—16, in behalf of Missions.

In relation to this subject the Church Missionary Society has issued

the following notice.

*Juvenile Associations.*

The attention of the Committee has been drawn to the importance and advantage of the general formation of Juvenile Associations in furtherance of the Society's objects. Not only, it is conceived, would the pecuniary aid to be derived from this source be considerable, but the Youth of our Church would be themselves gainers by being thus, from their earliest years, interested in, and employed in advancing, the great work of conveying to the Heathen the Gospel of the grace of God. The Association Secretaries have been therefore directed to prosecute the formation of such Associations in their Districts. To further the object in view, a Monthly Publication has been set on foot by the Committee, entitled *The Church Missionary Juvenile Instructor*.

## Western Africa.

*CHURCH MISSIONARY SOCIETY.*

**WATERLOO**—Mr. W. Young, in his Report for the Quarter ending September 1841, gives the following account of the

*Congregations, Communicants, and Schools—Need of Female Teachers.*

The congregations have by no means been so large lately, on account of the heavy rains: many persons, also, are obliged to watch their corn and rice farms at this season of the year, at a distance from their homes. The Communicants and Candidates, whom I meet in classes for Christian instruction, continue to afford me much encouragement;—first, because not one of them has fallen from God, or, as far as I know, disgraced the Christian profession; and secondly, because of their steady attendance both on the means of instruction and of grace, and the sincere desire evinced by a few of the Candidates for Baptism. Two backsliders, who have been excluded from the Lord's Supper for nine months, evince repentance, and are now desirous to return to the bosom of the Church.

The Day School numbers at present 209 boys and 163 girls: total, 372. The School is going on satisfactorily, and the progress of many of the children is good. But there is a superiority manifest in the boys which I do not see in the girls, after every allowance is made. I perceive

that very much depends, as a means, on the assistance of a pious and well-qualified Schoolmistress. I am more than ever convinced of the need of an efficient Native-Female Agency for our Schools, since they are so often deprived of the valuable services of European Schoolmistresses. Till this agency shall be provided for our Schools, it is to be feared that our hopes of raising the African Females above their present standard in society will not be realized.

I sincerely hope that the friends of Christian Missions, and especially the Mission to West Africa, will readily and cheerfully respond to the urgent calls and necessities of the African Females, and that an Institution will be established in Sierra Leone for their moral and spiritual benefit. It would be laying a foundation for the incalculable good of generations yet unborn.

The Sunday School numbers at present 142 men and boys, and 85 females: total, 227.

In his Journal, under the date of June 15, Mr. Young takes the following brief review of his labours at this Station:—

*Past and Present Moral Aspect of Waterloo.*

The influence of Christianity is felt more and more among the people. In tracing the work of the Lord here, from its beginning, I feel encouraged, since I see it is progressive. It is now three years and a half since I was first stationed at Waterloo, and had to contend with much opposition. After I had laboured five months, three souls were gathered into the fold of Christ's flock. We have now 57 Communicants, 34 Candidates for Baptism, and 11 Adults have been received into the Church. One has been converted from idolatry within the last seven months. Thus, on considering all things, I have cause to thank God and take courage; believing, that *we shall reap, if we faint not*.

In the same Journal we are furnished with some particulars respecting two Hamlets which are situated a few miles from Waterloo.

*Visits to Moco Town and Bengnama.*

*April 14, 1841*—In the evening, I went to Moco Town; and met the people in a dwelling-house, as the Chapel is not finished. There are 18 Communicants



at this little hamlet. Their earnest desire to unite themselves to our Society last year induced me to go there once a-week, to supply their lack of instruction. Waterloo is too far off for them to attend our Religious Meetings. Their minds appear to be less enlightened than the Communicants at Waterloo; but I hope they are not less sincere in maintaining a Christian character.

May 24—I went to Bengnama this afternoon. The hamlet is situated on a plain; and contains between 400 and 500 souls, in great spiritual destitution. I have frequently visited the village; but all that I have hitherto done has been, either speaking to groups sitting on the ground at the doors, or going from house to house. I hope the people will soon build a mud House of Worship, in which to assemble to hear the Word of God.

Sept. 12—I went to Bengnama in the evening, accompanied by three of our Communicants. On the road thither, we found persons following their trade, whom I affectionately admonished for their wilful breach of the Lord's Day: they immediately laid their work aside.

We reached Bengnama about sunset. The desecration of the Lord's Day by the people greatly shocked me, and excited my fervent pity for their souls. The sound of the axe, the mortar, firing of muskets for mere pleasure, the numbers going to and fro in the street about their usual business, proved the people to be living without God and without hope in the world. I sat down in the street, and had the people called to hear the Gospel: about forty persons, besides children, came. My three companions and I began to sing a hymn, while the Heathens stood off in the distance, laughing at us when I gave out the lines. It was the first time of my reading the Liturgy of our Church in the open air in a Heathen Village; and if I ever experienced the purity of its doctrine, its comprehensiveness, its particularity, and its sweetness, it was then: and while we knelt down on the ground, I felt an assurance that God was with us, and that He would bless this *day of small things* to the poor Heathens at this village. I addressed my orderly little congregation from John iii. 16—19. Taking Bengnama as the radius, there is a population of upward of 1400 souls within four miles, who scarcely ever hear the Gospel of Jesus Christ.

If the Society would establish a School

in the midst of these hamlets, I pledge myself, through the grace of God, to attend to it; for I feel persuaded it would be carrying out the vital principle of our Society in the evangelization of the Heathen.

*Proposed Occupancy of the Bananas.*

Mr. Bültmann, in his Report for the Quarter ending June 1841, speaks of the importance of locating a Missionary on one of the Banana Islands, which are situated nearly opposite to Kent, particularly with a view to the extension of the Gospel among the Sherbro.

The people of the Bananas have again expressed to me their very great anxiety to receive one of the Society's Missionaries. The island on which they propose that he should be located contains not fewer than a thousand inhabitants; and is most conveniently situated for operations in the neighbouring Sherbro Country. From it, also, in conjunction with Kent, other important places in the Sea District might be visited. The salubrity of the air of the island is generally admitted to surpass even that of Kent. For the present I have made arrangements with Mr. Townsend, at Kent, to visit the Bananas once a week.

Under date of Aug. 9, 1841, Mr. Bültmann again recurs to this subject.

I beg leave again to say a few words in behalf of the Bananas' People. During this quarter they have been almost entirely left to themselves. Mr. Townsend has not been able to pay them more than a monthly visit, partly on account of frequent illness, but principally in consequence of the heavy rains. They have, it is true, a Native Schoolmaster among them, supplied by Government, and a small grass-house in which to hold School and Public Worship; but these means are quite inadequate to their wants: and as we have been, though necessarily, the cause of their present condition, by taking away from them the Rev. E. Jones, I think it would be but right, as soon as possible, to grant them the ministrations of one of our number.

NIGER EXPEDITION.

THE account of this Mission which was given in our last Number fur-

nishes a decided proof that the labours of the Missionaries within the Colony of Sierra Leone continue to be eminently blessed and owned of God. It is truly a cause for heart-felt gratitude, that between six and seven thousand Africans, from upward of forty different Tribes, regularly assemble for Public Worship; that of these, upward of thirteen hundred are Communicants; and that more than four thousand children are brought up *in the nurture and admonition of the Lord* in the Society's Schools. The numerous testimonies to the progressive improvement of the Liberated Africans in civilization and moral order, notwithstanding many serious hindrances, are also highly gratifying. But the labours of the Society within the Colony have always been considered as deriving their chief importance from the influence which they may be expected to exercise upon the spiritual welfare of the benighted millions who inhabit the interior of that vast continent. In the hope of accomplishing, to some extent, this important object, the Mission to the Timmanees has been commenced; and with a view to carry out this intention still further, the Committee gladly availed themselves of the opportunity afforded by the Niger Expedition to ascertain what openings for Missionary exertion existed in the neighbourhood of that great river. Accordingly, at the request of the Committee, passages from Sierra Leone were granted by Her Majesty's Government to the Rev. J. F. Schön and a Native Catechist, Mr. Samuel Crowther.

Mr. Schön was requested to avail himself of every opportunity of obtaining full and accurate information on all points bearing on the formation of a Missionary Station: and in judging of the eligibility of any particular spot for that purpose, he was especially to keep in view the importance of salubrity of situa-

tion, facility of communication with the sea, for the purpose of obtaining necessary supplies, extent of population, and a friendly disposition on the part of the Native Chiefs and people.

Various notices of the progress of the Niger Expedition have appeared in our pages; and our Readers have been apprised that the fearful prevalence of sickness and mortality rendered it necessary that all the vessels should leave the river much sooner than was at first intended. While we heartily deplore these afflicting circumstances, we have to record, with feelings of humble gratitude, that it has pleased God to extend His protecting care over Mr. Schön, who was one of the few Europeans who were mercifully preserved from any serious attack of fever. His Journal is an interesting and important document; and will, we have reason to believe, be published, together with that of Mr. Samuel Crowther, in a separate form. In the mean time, a view of the principal circumstances and results of the voyage, as they fell under Mr. Schön's observation, is presented in the following account; which is chiefly derived from Letters written by him during the voyage, illustrated by a few Extracts from his Journal.

*Interest felt in the Expedition by the Liberated Africans of Sierra Leone.*

The arrival of three steamers in the harbour of Freetown, on their way to endeavour to put an end to the Slave Trade, would naturally be regarded with lively interest by those who had themselves experienced its horrors; and it was a pleasing fact, recorded in our Number for October last, that upward of 1500 Natives attended the Religious Services held on the 28th of June, in St. George's Church, to implore the Divine Blessing upon the undertaking. Some other particulars are given in the following extract from the Journal of Mr. J. Beal, Catechist at Bathurst:—

June 29, 1841 — The arrival of the long-looked-for Niger Expedition has caused great excitement throughout the Colony, and has become the general topic of conversation, both among Natives and Europeans;—the Natives speculating as to the probability of their returning to their native countries, which they are ever ready to do, if the Missionaries will go with them, or, as they say, “if the Queen would make towns there.”

To-day, one of the Captains, who appears to take a lively interest in all that concerns the welfare of Africa, was present at the Quarterly Examination of the Monitors of our Schools. After he had seen the progress made by them, he asked if some of them could accompany the Expedition, for the purpose of learning engineering, and being otherwise useful. After a little consultation, some boys were asked, and sent to call their parents; but, to our surprise, though a considerable salary was offered, some of the parents refused to allow their children to go. Several boys were anxious; and the next morning I had a number of parents waiting, at an early hour, to see me about it. Upon talking with them, I found that they were not afraid of losing their sons, but, as they expressed themselves, they did not want their children to be taken out of the Missionaries' hands. However, when I told them that they would be helping forward the work of God by this sacrifice, and that their sons would be under the care of the Missionaries and Schoolmasters going with the Expedition, several hastened to Freetown, and offered their sons to the Captains; and two from Bathurst, and four from other Stations, were selected. The Natives were allowed the gratification of looking over the steamers; and great numbers availed themselves of the permission, notwithstanding they had to pay for boats to convey them. While on board, I saw a number, who had never seen any thing of the kind before, examining the machinery connected with the engines. Nothing could exceed the surprise and delight with which they viewed this, to Africans, more than human work. They broke out in continued exclamations: “Ah, White Man he sabby past all!” “White Man he sabby something, for true!” One of our Schoolmasters said to me, “This looks like God's work: I never see such thing like this.”

July 2 — To-day the Expedition left us, with our friends, the Rev. J. F. Schön;

Samuel Crowther, Catechist; Thomas King, Schoolmaster; six boys, Monitors, from our Schools; besides Interpreters, most of whom were members of our Church;—so that our Mission has been highly honoured, in supplying upward of twenty persons to aid in carrying out the grand design of this Expedition.

#### *Notice of Cape Coast.*

The first Letter received from Mr. Schön, after leaving Sierra Leone, was dated off Cape Coast, July 24, 1841; in which he thus speaks of that Settlement:—

I was much pleased with what I saw at Cape Coast. The Governor has an excellent school in the fort, attended by about 160 Boys, and the Wesleyan Missionaries have a Girls' School. I saw a farm here yesterday, with which I was much delighted. There are several thousand coffee-trees in full bearing, the bread-fruit tree, and other West-Indian plants; and the soil is apparently fertile. There are sixty people employed on it, whose wages are about 2½d. sterling per diem. They gave up planting cotton, as the price was too low for it.

#### *Voyage to Ibo—Anxiety of the King for Instruction.*

With the exception of a short communication, written when the “Wilberforce” was at anchor near the mouth of the River Nun, giving a favourable account of their proceedings up to that period, Mr. Schön's next Letter was dated “River Niger, 15 miles beyond Ibo\*, Aug. 30, 1841.”

After a stay of five days at the mouth of the river, during which time every preparation was made in the vessels which was deemed necessary, we left our anchorage on the 20th instant. The whole company was in excellent spirits, as well as in the enjoyment, with no material exception, of bodily health. The prospect of seeing new countries, other people, customs, and habits, and of entering upon the proper business of our Mission, cheered and enlightened every heart. The first ten or twelve miles presented nothing interesting, the banks of the river on both sides being covered with mangroves. I thought that they would continue to a much greater distance, and was therefore not a

\* The town of Ibo, or more correctly Abòh, is about 120 miles from the mouth of the river.

little delighted when I observed their disappearance. In their places, the banks became covered with a great variety of trees, differing as much in size as in shades and varieties of colour, extremely pleasant to the eye. We saw but a few persons the first day, and those whom we saw made their escape into the bush as fast as possible, on our approach. On the second day we saw more; and some had the courage to come to our vessels in their canoes, but could not be persuaded to come on board. The "Wilberforce" separated from the other vessels in the afternoon, to examine another branch. The people were much alarmed at us in several villages, and crowded to the water-side, armed: they had no intention of attacking us, but came to defend themselves. We had an Interpreter on our vessel who could speak to them in the Brass language; and I observed that he always first told them that we were no Portuguese, but came as friends of the Black People. Their apprehensions were generally soon removed; but still they could not put confidence enough in us to come on board. On the third day we entered the main river again, before the other vessels of the Expedition. The country appeared beautiful, and the weather was uncommonly fine.

On the evening of the sixth day we anchored at the creek leading to Ibo. From all I have hitherto observed, I am inclined to think that we have come, if not at the best season of the year, at least in a very good season. The river is high, and the weather fine, with occasional rain, which is by no means unhealthy. The "Albert" and the "Soudan" arrived on the following day, the 27th, in the afternoon; and we had the unspeakable joy of hearing that there was not a single case of fever on board any of the vessels. Truly God has been gracious unto us hitherto. He has crowned us *with loving-kindness and tender mercies*.

Negotiations were immediately commenced with the King of Ibo, who came on board. Our objects having been largely and clearly explained to him, he expressed himself willing to enter into a treaty with England, and to abolish the slave trade altogether. He admitted that that was a hard thing; but, notwithstanding, agreed to all the proposals. Our Interpreter, Simon Jonas, acquitted himself very well: he is a Liberated African of Sierra Leone, and a member of our Church. He spoke most touchingly to the king of the miseries

which slavery brings on the people at large, of the tears of their parents, the desolation produced to the country, and of the kindness of England in rescuing them from the hands of the Spaniards and Portuguese, making them free, and teaching them how to make this life comfortable, and to prepare for the next. The king listened to him with the greatest attention, and expressed his approbation and surprise very frequently. He could not have believed that slaves could be treated with so much kindness: that they were ill treated, he well knew.

The object of my coming, and my desires, were explained to him by myself and my Interpreter; when he expressed an earnest desire to have Teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That White Men should be able to read and write, he expected, as a matter of course; but that an Ibo Slave should read, was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me: you must teach me and my people: you must tell it to the white man: I cannot let you go, until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our Religion; and I believe that he joined the Expedition with a desire to do good to his country-people. I trust he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen.

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of the *wonderful works of God*, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the

Word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society, not to slacken their efforts, and not to spare their money or exertions, toward accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions. The town is an entire swamp at present: I was obliged to walk up to my knees in mud to the very door of the king's palace. Mr. Laird and Mr. Lander must have seen the town at a more favourable season, from the description which they give of it. A few pious intelligent Ibo men—there are such at Sierra Leone—might be further instructed by the Missionaries, and a Schoolmaster or two might, no doubt, be obtained for them.

*Horrible Opinions respecting the  
Slave Trade.*

A few passages from Mr. Schön's Journal may be appropriately introduced here, as they bring before us some of the notions prevalent among the Native Tribes inhabiting the country adjacent to the lower part of the river.

Aug. 23, 1841—Simon Jonas and myself had some conversation with an Ibo man, from which we gathered, that there was not much traffic in slaves carried on at present, and that the people were chiefly engaged in preparing palm-oil. He was told by the Interpreter, that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the White People to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among them.

Aug. 24—Anyá. Never has the slave trade appeared so abominable to me as to-day; when I found that the Natives in general entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice by selling them. The circumstance by which this information was obtained, or rather confirmed, I having often heard it before, is too interesting to be omitted. Our Brass Interpreter was peculiarly anxious that one of the large number of persons who

surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our Interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognised each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily believed had long since been killed and eaten by the White People. His expressions of surprise were strong, but very significant. "If God Himself," he said, "had told me this, I could not have believed what my eyes now see." The Interpreter then found out that Anyá was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that the very person with whom he was speaking, had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

Aug. 26—King Obi sent one of his sons to welcome the strangers: he was a very fine-looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions; after which I told them what book it was, of which I had been reading a portion; and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised, and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to White Men, and can therefore be easily led by them either to do evil or good. When I told one, this morning, that the slave trade was a bad thing, and that White People wished to put an end to it altogether, he gave me an excellent answer: "Well, if White People give up buying, Black People will give up selling slaves." He assured me, too, that it had hitherto been his belief that it was the will of God that Black People should be slaves to White People.

*Cruel Superstitions & Theology of the Ibos.*

I this forenoon satisfied myself of the correctness of various particulars, which I had previously obtained of Ibo People, respecting some of their superstitious practices. It appears to be but too true, that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to

place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterward cast into the river. Interment is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the bar, the body of a young woman was found on the sand-bank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

Infanticide of a peculiar nature likewise prevails among them: twins are never allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest, and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell, and to undergo many ceremonies for her purification. She is separated from all society for a considerable time; her conjugal alliance with her husband is for ever dissolved; and she is never again permitted to sit down with other women in the same market or in the same house. To give birth to twins is, therefore, considered to be the greatest misfortune that can befall a woman of the Ibo Nation. If any person wishes to annoy an Ibo woman, he lifts up two fingers, and says, "You gave birth to twins," which is sure to make her almost mad. If a child should happen to cut its top teeth first, the poor infant is likewise killed: it is considered to indicate that the child, were it allowed to live, would become a very bad person. To say to any person, "You cut your top teeth first," is, therefore, as much as to say, "Nothing good can be expected from you: you are born to do evil: it is impossible for you to act otherwise."

The Ibos are, in their way, a religious people. The word "Tshuku," God, is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, "God has done it." Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking. "God made every thing: He made both White

and Black," is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes or two ears, that the one is in heaven and the other on earth, I suppose the conclusion that they have an idea of God's omniscience and omnipresence cannot be disputed. On the death of a person who has, in their estimation, been good, they will say, "He will see God;" while of a wicked person, they say, "He will go into fire." I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Christians, that they possessed correct ideas of a future state of reward and punishment. Truly God has not left Himself without witness!

#### *Arrival at Iddah, and Proceedings there.*

As the Expedition proceeded up the river from a little above Ibo, the people inhabiting the right side were found to speak the Egarrá Language, and to be subject to the Attah or King of Iddah, whose dominions were found to be very extensive. Some of the proceedings at this place are described in Mr. Schön's next Letter, which was written near the confluence of the Niger and Tshadda, and dated Sept. 18th.

Our proceedings with the King of Iddah were as encouraging as those with King Obi at Ibo. He entered upon the treaty in all its details, agreed to give up the slave trade and human sacrifices, and will be very glad to receive Christian Missionaries. He also requested that the Interpreter might remain with him, to teach him and his people our fashion. I am sorry to add, that the Interpreter, William Johnson, a Communicant of our Church, fell overboard, and was drowned, on the very day that the treaty was concluded.

I am much disappointed with regard to the situation of Iddah: for though high, it is surrounded by swamps, and cannot fail to be very unhealthy for Europeans. A large tract of country was purchased from the King of Iddah, commencing at Beaufort Island, and extending to Sterling Hill: on this the Model Farm has been commenced. There appears to be no great population in these regions, as they

were driven away by the Foolataba but a few months ago. They depend on English protection, and have expressed their desire to return to the place: if they should return, I shall be better able to express an opinion as to its eligibility for a Missionary Settlement, after our return from the Niger.

We all enjoyed excellent health until we departed from Iddah, when fevers of the worst type broke out in all our vessels: eight persons have already died, while many more are as near the grave as they can be. The "Soudan" is taking eighteen or twenty invalids to the sea, in the hope of recruiting their strength; while many will remain in a sick and weak state, hardly able to do any work for some time, if they recover. There were fifty-five on the sick-list of the squadron yesterday, two of whom were buried last evening. The people from the West Indies and East Indies are no less subject to these fevers than Europeans; while not one of the Sierra Leone people has yet been taken seriously ill. The Commissioners have hitherto remained very well, and unremitting in their exertions. Through God's mercy, I have enjoyed excellent health ever since I left Sierra Leone. As I have observed the ill effects upon others of exposure to the sun, I see that cautions were not inapplicable. The place where we now are appears to be healthy; but the daily cases of sickness speak louder than appearances.

*Prevalence of Fever, and consequent Return of the Vessels to the Sea.*

At the Confluence, it was decided by Her Majesty's Commissioners, that the "Albert" should proceed up the Niger, and the "Wilberforce" up the Tshadda. As the country bordering on the Niger was more particularly the object of Mr. Schön's investigations, it was agreed, by the kind permission of the Commanders, that he should remove from the "Wilberforce" to the "Albert," and exchange duties with the Rev. T. Müller, the Chaplain of the Expedition. The distressing prevalence of sickness, however, very soon rendered it necessary that the "Wilberforce" should proceed without delay to the sea. Mr. Schön writes, in a Letter dated Oct. 16, 1841—

The "Albert" left the Confluence on the 21st ult., to ascend the Niger. Very

few men were able to do duty; and before the first day was over, several even of these exhibited decided symptoms of fever. On our passage to Egga, which we reached on the 28th, we lost two of our seamen, all our engineers were laid up with fever, and nearly all the Europeans were either ailing or seriously indisposed, so that to proceed was altogether impracticable. We lay at anchor for a week off Egga; during which time I went on shore several times, to collect information. On the 3d instant, Capt. Trotter was taken ill with fever; and there being only one officer able to do duty, and two or three European sailors, Dr. M'William advised Capt. Trotter to return with all speed to the sea.

We here extract from the Journal a few passages relating to one or two occurrences which took place between the Confluence and Egga; and containing some of the information obtained by Mr. Schön, during his detention at Egga.

*Disregard of Human Life.*

Sept. 24, 1841.—One of the Kroomen fell overboard, and the stream took him down with great rapidity. Many of the Natives were close to him in their canoes, but none moved a finger to save his life: our own boat brought him back, safe and sound. This is a bad feature in their character. They might always be sure of a reward for any service of this kind; but unless a bargain can be made with them beforehand, they will do nothing. How hardhearted is man by nature! How little does life appear to be valued!

*Appreciation of Kind Motives.*

Sept. 28.—I buried one of our seamen early this morning. An old man was present when the grave was dug by our Kroomen; and when I arrived, accompanied by an Interpreter, he expressed his surprise at the liberty taken by our people in digging a grave, without previously obtaining the Headman's permission, and paying for the place 7000 cowries. I made the Interpreter tell him our object in coming to Black Man's country, and that the very person who was to be buried in their sand had left his parents, wife, and child, to come and do them good; and then wished him to tell me whether they were doing well in making much palaver about a spot where his body might rest. He was now joined by a great number of his country-people, who replied, as with

one voice, "No, no; we don't want to make any talk, and do not come for money;" and the Headman sent three persons on board to, express his regret to the captain and people at the loss they had sustained.

*Account of Egga.*

Sept. 29 — Egga. This is undoubtedly the largest town we have yet seen on the banks of the river: the population may safely be stated at 7000 or 8000. Nufi is the language of the country, though many others are extensively spoken and understood.

The Nufi Language is spoken at the confluence of the Tshadda and Niger, on the left bank of the river all the way to Rabba, and even beyond it. The Nufi nation must comprise more than 100,000 persons. What a large field for Missionary labours! They are a harmless, teachable, and industrious people here; and such is their character at Siesra Leone. The people, not including the strangers from various other kingdoms, differ in nothing from those below, as regards their religion. The same mixture of Paganism and Mahomedanism is everywhere observed. There are, however, fewer charms, and other marks of superstition, to be seen than in the towns below Iddah.

Egga appears to be entirely surrounded by water; and the swamps behind it extend to a considerable distance. The whole country may become perfectly dry in the dry season; but it is a question whether the healthiness of the town would be advanced by it. The unanimous testimony of the Natives is, that the dry season is very unhealthy, and that fever, small-pox, and dysentery, carry off large numbers, even of those born and brought up at the place.

The answer to the question, whether Egga might be considered a suitable station for European Missionaries, is obvious. It is much more objectionable than Iddah, because much more unhealthy. Having now advanced upward of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence, "I have seen none," I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the Gospel of our salvation with open arms and hearts. They are prepared by those means which God in His providence has often sent as

the forerunners of the Gospel—trials and troubles. They have suffered oppression and hardships, for many years, from a haughty people; and the deliverance from the chains of slavery which would attend British intercourse with them would be the best recommendation for the introduction of the knowledge of our Lord Jesus Christ, and the Religion which we profess. How shall it be accomplished? He knows, who reigneth on high, and who has promised to be with His Church even unto the end of the world. He will find means, when all human plans are disappointed; that all the glory may redound unto Him.

The return of the Expedition is thus described in the Letter from which the former quotation was made:—

The health of one of the engineers had so far improved, that, with the assistance of Dr. Stanger, he could work the engine for a few hours a day. In such a condition, we left Egga on the 4th inst., and arrived at the Confluence early on the 9th. The passage down was dangerous, the river being so shallow at various places that great care was requisite to prevent her grounding; and in our present condition we could not, humanly speaking, have got her off again for some months. But the Lord mercifully preserved us.

On our arrival at the Model Farm, we found the two Europeans, Messrs. Kingdon and Ansel, and Mr. Carr, a West Indian, all seriously ill with fever: they had been in that state almost from the time we left, without any medical help. Dr. M'William ordered them on board the "Albert" instantly. Mr. Kingdon has since died; but the other two appear to be recovering. Such arrangements as circumstances allowed were made with the people left at the Model Farm and in the schooner, and provisions for several months were issued to them the same day. Thomas King, our Native Schoolmaster, was left in charge of the schooner, until other arrangements can be made.

*Conversations at Atshara — Defences of Idolatry, and Desire for Instruction.*

We interrupt the narrative, to introduce one more extract from the Journal, giving a description of a conversation which Mr. Schön had with the inhabitants of Atshara, a small village about two miles from the Model Farm.



I had a long conversation on the difference between our Religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the Headman told me, that if I were to tell this to the Attah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the Attah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the Attah had been told that the practice was sinful, and had agreed to abandon it. These people are Pagans: no mixture of Mahomedanism is observable in their customs. They shewed me their gods. Under a small shade erected before almost every house were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward—that this fashion of worship was good for Black Men, though it might not suit White People—that the same God who had given us the Book had given to them their country-fashion. I endeavoured to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made Himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things when they entered this world, so would they retain them and continue in them—that whatever white man might talk, they were convinced that their gods were very good to them. “Suppose,” said he, “a serpent should bite me; I have only to put my leg under this god”—the shade—“and I cannot die. Suppose sickness should come upon me; I go to my God, and soon get better. From death alone he cannot deliver me: I must die when my time shall come. But White Men’s Book cannot save them from death: they, too, must all die.” On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in

as simple language as I thought my Nuff Interpreter capable of translating, the cause of death, and the Christian’s hope and consolation in it; and then wished the old man to tell me whether he or the Christian would be the happier; representing the one as an obedient, the other as a disobedient child before the Judgment-seat of the Almighty. The old man said, that, as far as he was concerned, he would remain in his old habits till he should die; but the Headman of the town made a long and excellent reply. It was to this effect, as literally as I can recollect: “Before time, we were told to sell slaves because White People wanted them; and we sold plenty: this time, they come and tell us, ‘You no must sell slaves again,’ and we no sell slave again: and suppose you come and teach us your Book, we cannot refuse to learn. See,” pointing to Thomas King, “this man is a Black Man, and before he went to White Man’s country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which White Man will teach us to do, we can do. I will give my own two sons to Thomas King; and he must teach them the Book, and any thing he likes; and that is better than sit down and know nothing. Last week this man”—Thomas King—“came: his word and the White Man’s word are all one [agree]; and nobody shall say that Black People are not willing to learn from White People, or from Black People who can teach them.” I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind.

*Voyage of the “Albert” from the Model Farm to Fernando Po.*

The narrative in Mr. Schön’s Letter proceeds as follows:—

Early on the 10th, we again steamed down the river, and reached Iddah before night. On the 11th, we got as far as Keri Market; and in the afternoon of the 12th we anchored off Ibo. King Obi had got fire-wood in readiness for us; and did all in his power to supply us with a large quantity early on the following morning, so that we were ready to depart at 10 A.M. The first engineer was hardly fit for any duty; the second was still very ill; and the third, in a fit of delirium, jumped over board a few days previous, and was drowned; so that we could not think of the dangerous bar before us without serious apprehensions for our safety,

as the only officer capable of doing duty had been laid up since we left Iddah. Dr. M'William had, besides the care of twenty-six patients, the command of the vessel, Dr. Stanger acting as engineer. From these few particulars, which contain no exaggeration, you may form an idea of our situation, and be able to join us in our thanksgivings to Almighty God for His merciful deliverance from anxiety and danger. In the afternoon, Captain Becroft met us in the "Ethiophe." He had come purposely to see after us, and to render any assistance in his power. He brought several Letters from our friends of the "Wilberforce," which proved that the fearful apprehensions we had entertained were not without foundation. Eight of the sick finished their earthly career before they reached the sea; and thirty-eight patients were taken on board the "Dolphin" from the "Soudan" alone, to be carried to Ascension. Captain Becroft put his first engineer on board the "Albert"; and by his labours we were enabled to reach the mouth of the River Nun in the evening of the 14th, contrary to all our expectations. The 15th was spent in wooding; and on the 16th, between 6 and 7 o'clock A. M., we crossed the bar, Captain Becroft himself being on board; and soon found ourselves in a healthier and cooler atmosphere, which we hope will, by the blessing of our gracious God, prove beneficial to our sufferers. On the evening of the 17th we anchored at Fernando Po; and on the 18th, early in the forenoon, 28 sick were landed.

*Review of the Expedition—Urgent Call for Native Teachers.*

On arriving at Fernando Po, Mr. Schön, reviewing the circumstances which had occurred, and the investigations which he had made during the voyage up and down the river, thus sums up the conclusions to which his own mind had arrived on the subject:—

I have no hesitation in saying, that our visit was made during the best season of the year, in every respect: the information I have received from the Natives proves that the dry season is decidedly more unhealthy, and that the Natives themselves suffer extremely from fever, small-pox, and dysentery, when the water begins to subside. The country in the vicinity of the river is low and swampy, sometimes to a considerable distance, leading one to

the most populous towns are situated in the very worst places. Iddah may claim exception, being built on a hill; but the swamps of the neighbourhood cannot but prove very injurious to European constitutions. I can but briefly touch on another subject—the prospects which Missionaries have of entering upon their work in the interior. The means of conveyance to their Stations depend upon mercantile intercourse between England and Africa. When that intercourse will be established it is difficult to foresee. Nothing that I have seen of the resources of the country can lead me to expect that any merchant would ascend the country as far as Egga more than once: of the country above that place I cannot speak from personal observation. Unless, therefore, a philanthropic Society were to send vessels up the Niger, the Missionaries could not obtain passages, nor, in case of distress, see a possibility of returning.

Concerning the abolition of the slave trade, the Expedition has been as successful, or more so, than could have been expected. The King of Ibo and the Attah of Iddah have most readily entered into treaties, pledging themselves to abolish it; and, as far as we had opportunities to observe, have carried them into effect. There can be no doubt, that if vessels were continually in the interior they would be the means of putting an end to it altogether; but as the Native Kings and Chiefs have been—though not, strictly speaking, promised—led to expect a more profitable trade instead of the slave trade, and must have something in its place—which, however, it seems difficult to procure—it cannot be a matter for surprise if they should resume their former traffic, when they see themselves disappointed in their expectation, and when they are delivered from the fear of being noticed, by the absence of men-of-war.

I have made some progress in the Hausa Language; though not as much as I expected, since we did not reach the Hausa Country. The language is understood and spoken most extensively, and well deserves the attention of the Missionaries. At Sierra Leone, a complete knowledge of all the languages spoken on the banks of the Niger, and, to a great extent, in the interior, may be obtained; and the best way of labouring for the interior would be to prepare translations of portions of Scripture, and school-books, which would facilitate the labours of Missionaries either Natives or Europeans, in future.

All the experience I have gained, during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefited. I had frequent opportunities to observe, that the chief objection raised—that the Natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively; and often asked them to remain with them, and teach them better things. I know that the heads of the Expedition are also impressed with the importance of paying great attention to the training of Native Missionaries.

After a careful consideration of

the above-related facts, and a reference to the more-extended details contained in the Journal, as well as after personal communication with Mr. Schön, the Committee have adopted the following Resolution:—

That, adverting to the afflictive results of the Niger Expedition, and the position of the Society in Sierra Leone, the Committee are of opinion that further measures should be adopted in order to train Natives in Sierra Leone, with a view to their being employed as Teachers of their countrymen, and in order also to fix the most considerable native dialects, and to make Translations into those dialects, for Missionary purposes.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. C. F. Schlienz, in consequence of another severe attack of indisposition (p. 120), was compelled to leave Malta with the Overland Mail in February last. He arrived at Falmouth on the 12th instant, in improved health.

*London Miss. Soc.*—On the 18th of January, the Rev. W. G. Barrett arrived, with Mrs. Barrett and their child, from Jamaica, on a visit to this country for medical advice.—On the 19th of February, the Rev. William Morton, with Mrs. Morton, embarked for Calcutta.—On the same day, Mrs. Shurman, of Benares, arrived, with two children, in London.

*Wesleyan Miss. Soc.*—Messrs. Thompson and Savory sailed, by the West-India mail steamer, on the 3d of February; and Mr. Sinclair embarked at Southampton on the 15th.

The sum of 4721*l.* 7*s.* 4*d.* has been raised by the Children and Young People of the Wesleyan Congregations during the late Christmas Festival. The settlement of the Accounts for the year 1841 shews 2933*l.* 14*s.* 7*d.* surplus of income over the expenditure: the Total Income for 1841, from all sources, being 101,688*l.* 2*s.* 4*d.*; and the Total Expenditure for the same period being 98,754*l.* 7*s.* 9*d.*—Two Publications have lately been issued by two of the Secretaries of the Society; one, by the Rev. John Beecham, entitled "The Claims of the Missionary Work in Western Africa, and the Importance of training a Native Ministry"; the other, by the Rev. Dr. Alder, entitled, "Wesleyan Missions; their Progress stated, and their Claims enforced."

*Baptist Miss. Soc.*—The Jubilee Sub-Committee have commenced an extensive correspondence with the Missionaries abroad and the Pastors of the Churches at home respecting the celebration of the Jubilee. Two Jubilee Medals have been prepared; one called the Jamaica Medal, and the other has a likeness of Dr. Carey.

#### CONTINENT.

*United Brethren*—On the 25th of October,

the Missionary Board at Berthelsdorf had the pleasure to welcome Br. Breutel, on his safe return with his Wife to his ordinary labours. At Odensee, in the Island of Fünen, an audience was granted him by the King and Queen of Denmark, to whom he presented a Report of the Schools lately established in the Danish West Indies, and especially in the Island of St. Croix. Their Majesties received this document in the most gracious manner, and expressed their deep interest in the Missions of the Brethren, which have existed, for more than a century in those Islands and in Greenland.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. Warburton, in a Letter dated Gloucester, Dec. 16, 1841, announces the safe arrival of the Rev. J. U. Graf, and the Missionary Party who sailed with him, at Sierra Leone, on the 1st of December (see p. 471 of our last Volume). The Committee have since received the afflicting intelligence of the death, from fever, of Mr. and Mrs. Reynolds: they died at the end of December.

The Missionaries in the Colony were in their usual health, with the exception of Mr. and Mrs. Peyton, who, on account of their ill state of health, were coming home.

#### INLAND SEAS.

*American Bapt. Miss.*—Mrs. H. E. Dickson reached Corfu on the 18th of April, and Mr. and Mrs. Buel on the 18th of June (see p. 129).

#### INDIA WITHIN THE GANGES.

*London Miss. Soc.*—On the 3d of December, Rev. John Henry Budden arrived (p. 120) at Calcutta, on his way to Benares.

*Church Miss. Soc.*—The Rev. J. Tucker, in a Letter dated Madras, Jan. 21, 1842, informs us of his safe arrival at Madras on the 9th of that month (p. 120). Rev. C. Blackman and Family were on the eve of leaving Madras, on a visit to England.

*American Presbyt. Board*—Messrs. Rankin M'Auley, and Owen reached Allahabad on the 5th of April. Mr. Rankin and Mr. M'Auley

expected to remain there during the rainy season, and then to proceed to Futtchgurh. Mr. Morrison was at Sabathu, with health improved, though still very weak.

#### INDIAN ARCHIPELAGO.

*American Board*—On account of the ill health of his wife, Mr. Nevius left Pontianak, with her, in the latter part of March; and on the 3d of April they were at Singapore. The health of Mrs. Nevius was improving.

#### AUSTRALASIA.

Accounts have been received of the safe return, in September last, of Mr. Waterhouse to Hobart Town:—

His second hazardous series of Polynesian Voyages and Visitations commenced Oct. 28, 1840; when he went on board the Wesleyan Missionary Ship, "Triton," and visited, successively, New South-Wales, New Zealand, Eua, Tonga, Haabel, Vavou, and other Stations in the Friendly Islands; Nina Tobu-tabu (Keppel's Island); Nina-fo ou, Uvea (Wallis Island), and Rotumah; and, lastly, the Feejee Groupe, where he landed on the 14th of June. His reports of these several Stations are, on the whole, very satisfactory; though, of course, in places so many, and whose circumstances are so various, a General Superintendent of Mr. Waterhouse's experience and discrimination could not fail to discover some cause for efforts at improvement, while he found much reason for wonder and thankfulness. The Tonga Mission was soon resumed, after a calamitous interruption occasioned by the open and furious hostilities of the Heathen Chiefs.

Mr. and Mrs. Tucker were in such bad and failing health, that they were under the necessity of returning with Mr. Waterhouse, by way of Feejee, to Hobart Town; where, however, they had very considerably improved, at the date of the last accounts.

#### WEST INDIES.

*United Brethren*—Br. Francis Holland, of Salem, North Carolina, arrived in Jamaica in November last to be an Assistant in the Mission and Schools. Br. James Spence on the 16th of February embarked with his wife for Jamaica. Br. Herman Voss, of Newwied, with his wife, on the 1st of March sailed for Antigua, where Br. Voss is appointed to the special service of the Mission Schools.

*London Miss. Soc.*—On the 31st of January Rev. E. A. Wallbridge, Mrs. Wallbridge and

children, embarked for Demerara; and Misses Hick and Scrymgeour, Messrs. Dalgleish and Parker, for Berbice.

#### UNITED STATES.

*American Board*—Rev. James L. Thomson, of the Mission to Cyprus, arrived at Boston on the 2d of December (p. 96)—Rev. William Walker and Mrs. Walker, and Rev. Benjamin Griswold, embarked at Boston, on the 6th of December, for Cape Palmas.

The Board states, that a disposition is shewing itself to respond to the calls which have been made on the Christian Community to assist their funds.

*Episc. Board*—Mar Yohanna, Nestorian Bishop of Galavan, in Persia, is daily expected in this country, with the Rev. Mr. Perkins, of the American Board. Mar Yohanna, accompanied by a deacon, called on the Rev. Dr. Robertson at Constantinople, and expressed much delight at meeting a clergyman from a Church constituted like his own. On the following Sunday, Mar Yohanna, with a priest and deacon from his own Church, together with a Metropolitan of the Syrian Church, attended Divine Service at the house of the Rev. Dr. Robertson, where, with our Missionaries and others, they received the Communion according to the Rites of our Church—Miss Maria V. Chapin, and Miss Martha D. Coggeshall, have been appointed Teachers to the Mission at Cape Palmas, and will accompany Mr. and Mrs. Payne, whose departure has been postponed till January—Mr. George A. Perkins and wife arrived in New York, from Cape Palmas, on the 9th of December, in feeble health, occasioned by over exertion. The past season has been more trying than any; all suffer more or less. Notwithstanding this and other discouragements, the Rev. Mr. Minor had proceeded to Taboo on the coast 40 miles to the eastward of Cape Palmas, where he was about to commence a new Station.

*Presbyt. Board*—Mrs. Alward has been advised to leave the West-Africa Mission, and has returned home. Mr. Canfield is said, in the last advices, to have suffered severely in his health; but not from disease peculiar to the climate.

\* \* Pp. 66, 67.—The last paragraph at p. 66 under the Station Pirrie, beginning, "It is now the sowing time", should be transferred to p. 67, and form the last paragraph under the Station Kweleha.

## Miscellanies.

### THE REINGA.

(WITH AN ENGRAVING.)

THE Engraving on the other side gives a View of the Reinga, the north-western extremity of the Northern Island of New Zealand, and the entrance, as the poor Natives suppose, to the place of departed spirits. From the Journal of Mr. W. R. Wade, who made the drawing, we gave an account of this celebrated place at pp. 377—379 of our Volume for 1840; and other particulars were given at pp. 557—559 of our Volume for 1835.



*THE REINGA, NEW ZEALAND.*

# Missionary Register.

APRIL, 1842.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

*(Continued from p. 159 of the Number for March.)*

### India within the Ganges.

**MISSIONARY PROSPECTS IN INDIA**—The “Friend of India,” of the 6th of January, offers some salutary counsel on this subject:—

The departure of so many Labourers—the victims of the climate—in search of health, gives rise to many painful emotions. It is impossible to avoid the impression, that the Societies at home, so far from being able to increase the strength of their Missions, can barely sustain that which they have attained—that their resources have reached their maximum—and that their efforts must henceforth be stationary, while India yet continues Heathen.

But even this conviction would be relieved of much of its gloom, if there were any reason to hope that the minds of those who direct these Associations could be opened to the truth—that an organic change of measures was necessary; and that since they could not enlarge their funds, their duty was to devise means for making those funds go twice their present length, by raising up an **INDIGENOUS MINISTRY**, and availing themselves of the resources which the country itself presents for its spiritual regeneration. . . . The Societies must come at last to the principles on which the First Mission at this Presidency was founded—that of employing as Missionaries, to a large extent, the Youth whom the country furnishes; and of withholding from their Native Teachers whatever training might excite ambitious views, and render them discontented in their humble labours.

**IMMORAL INFLUENCE OF HINDOOISM AND MAHOMEDANISM**—The following appalling picture, by the Bishop of Calcutta, should serve as a stimulus to the persevering appliance of the most efficient measures for the cure of such a moral plague.

Truth, fidelity, trustworthiness, are utterly unknown as the result of moral instruction in the Native Superstitions: fraud, deceit, lies, cunning evasions, are enjoined on certain occasions, and connived at and encouraged in all. The elements for the production of truth are wanting: the knowledge of the One Living and True God—the moral law—a future judgment—conscience—the scrutiny of the heart by an Omniscient Judge—not one of these fundamental principles is clearly and consistently laid down.

I say nothing of the doctrines of Christianity—Redemption—the sacrifice of Christ—the mystery of the ever-blessed Trinity—the operations and grace of God the Holy Ghost—love—gratitude—hope—peace—joy in believing, with all the other fruits of the Spirit; from which, as from a living fountain, good works, good principles, good habits, holy living, and, among these, honesty and truth, can alone spring in a fallen creature. I speak of the broad and admitted facts of the case only. And when to these facts we add the examples and legends of the gods of Hindooism, and of the Prophet of the Moslems, and go on to open what they term their Sacred Books, and read the pitiable absurdities and inconsistencies of their precepts of morals, we are prepared to meet with what forces itself on our notice at every turn—a leaven of fraud, perjury, deceit, and craft, penetrating the whole frame-work of society.

It is perfectly true, that you have occasional words of truth and acts of fidelity to commend. It is perfectly true, that when no end is to be gained, you may chance—and it is but a chance—to meet simple fidelity of narration. It is perfectly true, that merchandise creates, what it demands in order to exist—conventional faith. All this, and much more, may no doubt be said. If it could not, the case which I have stated would be an impossible one. It is upon truth, in common life and on ordinary occasions, that a system of deceit is, and only can be erected; and, of course, it is just possible that the case may be stated too unreservedly—any case may. The grand arraignment which I bring against Hindooism and Mahomedanism is, that they generate and strengthen all the corruptions of our fallen nature, and the disregard to truth among the rest. Nor have I met with a single person well acquainted with native character, who has not confessed the accuracy of what I am now stating; and of what was so well stated in his place in the House of Lords, by a Right Rev. Prelate, at the close of the last Session. And it is the clearer light cast on this and other parts of the native habits and principles, which I rank among the present advantages of our Great Cause in India. Christianity gains by the development of the tendencies of false religion. Every thing is concurring to illustrate its necessity; and make way for its propagation, in all its grace, and holy effects, and joy.

**NATIVE EDUCATION**—This subject is now brought into earnest controversy. Lord William Bentinck, by a celebrated Minute of March 7, 1835, designed to supersede, in the higher instruction of Native Youth, the acquisition of Oriental Literature and Science, by means of the learned languages of India; and to substitute European Literature and Science, acquired through the medium of the English Language. Lord Auckland, on retiring from the Government of India, has issued a Minute, by which he restores Oriental Literature and Science to much of the superiority which they occupied previous to the 7th of March 1835. This has given rise to great discussion. The Rev. Dr. Duff strenuously opposes Lord Auckland's reasonings and designs. The "Friend of India" on some points favours his views. English, it is stated, has been latterly cultivated, to the injurious neglect of the Native Languages: while the great problem to be solved is, How to secure the cultivation of those Languages, and that Literature and Science, which shall most effectually promote the social, moral, and religious interests of India.

**BRITISH SUPPORT OF IDOLATRY ABANDONED**—This consummation, so long and devoutly wished and laboured for, has at last, through the mercy of God, been happily effected. The Chairman of the Court of Directors announced, in a Debate on the 23d of December, that peremptory orders had been sent out to put an end to, at once and for ever, any connection on the part of the Company's Officers, Troops, or Servants, with the Processions or other Religious Ceremonies of the Natives. The "Friend of India," of the 20th of January, observes—

The final orders of the Court of Directors on this important subject are full and decisive; and, as far as we can see, leave nothing further to be desired. Judging from the course which events have taken during the last ten years, there appears every reason to suppose that the celebrated Despatch of 1832, which is known to have been penned by Lord Glenelg, was in advance of the opinion and resolution of the Court of Directors. They were not prepared to carry its clear and sound principles into execution: they manifested such hesitation and repugnance, that it was at one time feared that the measure would not be completed in our days. It is to a peaceful, earnest, and legitimate agitation, of which the public pledge of the Directors formed the main strength, and which has been carried on without interruption from that day to the present, that we are indebted for the final consummation of our expectations. At the same time, it is only a matter of justice to acknowledge, that from the time when the Directors determined resolutely to carry the measure into execution, now about three years ago, they have acted with cheerfulness and earnestness.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—The distribution, in the year 1840, has been 43,000 volumes: Books ordered to be printed, and now in hand, amount to 78,000 volumes; and 2000 reams of paper have been voted, beside 7000 copies of Bibles and Testaments in English—Pp. 150, 151.

Dr. Hæberlin writes—

We have had forwarded to us, from Herat, the Persian Testament in Hebrew Characters. I laid the Version before the Committee here; but they agreed with me in referring the matter to you, recommending you to have an edition of 2000 copies of it printed. The Version is Henry Martyn's. Nearly all the Jews in Persia speak only the Persian Language; but they write it, and write it only in the Hebrew Character. Dr. Login has been frequently applied to for Scriptures in this form. The Rev. Mr. Pfander, formerly a Missionary to Persia, in connection with the Bâle Society, found in the western and northern parts of Persia what Dr. Login reports of the east and south, as to the Language and Character used by the descendants of Abraham.

The Committee have authorised Dr. Hæberlin to print 2000 copies of the Persian Testament in Hebrew Characters.

Measures have been adopted by the Calcutta Auxiliary for preparing a Version in the Orissa Language. It is added in their Report:—

The Calcutta Bible Association continues its useful work of distributing the Holy Scriptures to every class of people in this metropolis. Its issues for the past year have been 4249 Volumes; and since the commencement of its operations, 60,610.

The Receipts of the Auxiliary amount to 1534*l.* 18*s.*

The minds of some have been stirred up in this city to seek the conversion of the Jews; the number of whom at present in the city is materially increased, by the unsettled state of Egypt, the Porte, and the whole Persian Gulf. We have just now about 1200 Jews, or 400 families. Visits are made among them almost every day. Scriptures and Tracts are freely distributed.

[*Mr. Boas.*]

*Bombay*—1813—The printing of the Scriptures in the Maráthee and Gujaráthee has been steadily advancing. Supplies of Persian and Hindoostanee Scriptures have been forwarded from Calcutta—P. 151.

The following extract is from the 22d Report of the Auxiliary:—

The Committee's operations during the past year have been more varied and extensive than during any former period of a similar length. They attribute this happy result principally to the circumstances, that they have been led to hold monthly meetings for deliberation respecting its affairs—that they have been able, through the liberality of the Parent Society, to establish a commodious depository, and to command the undivided services of an Assistant Secretary—that they have received directly from the Parent Society, and, on its account, from the Calcutta Auxiliary, large supplies of the Scriptures in different Languages—that the number of persons interested in the circulation of the Word of God is gradually on the increase—and, that extensive journeys have been undertaken, for the preaching of the Gospel, and the distribution of Tracts and Books, by several of the Missionaries of this Presidency.

The following observations are taken from a Letter of Dr. Wilson's:—

During our journey, we witnessed some remarkable effects of former circulations of portions of the Bible and Religious Tracts in the north of Gujarat. We found at the very extremity of the province, never before visited by a Missionary, several individuals who, principally through this instrumentality, have been led to assume a particular form of professional Christianity.

*Madras*—1820—The issues of the last year amount to 34,742, principally in the Tamul and Telooqoo Languages. There have been printed in Tamul 45,500 copies of portions of the Scriptures; 26,000 in Telooqoo; and 13,000 in Malayalim. The amount received by the Auxiliary, in Subscriptions, Donations, and in payment for Scriptures, is 700*l.* 16*s.*

A grant of 1000*l.* and 1000 reams of paper has been made to the Auxiliary—Pp. 150—152.

## CHRISTIAN KNOWLEDGE SOCIETY.

*Calcutta*—The Bishop of Calcutta, in a Letter dated Dec. 15, 1841, has forwarded to the Board a Report of the progress made in building the Cathedral, from which the following extracts are taken:—

The foundations and plinth have been completed, and the superstructure raised eight feet and a half in height, or thirteen feet from the plane of site. It is hoped that in little more than two years the Cathedral may be ready for consecration.

The style of architecture is Gothic, or Indo-Gothic, or Indo-Christian, if such words may be allowed.



*Christian-Knowledge Society—*

The western carriage verandah will be 61 feet by 21 feet 5 inches, and 15 feet high; over which will be the Library, of the same length and width. The nave, which is carried to so great an extent in the old and magnificent Cathedrals at home, is omitted, at present, as beyond our means—the erection of this we leave to the next age; and now merely provide a western vestibule, 36 feet by 22 feet 8 inches, with side rooms, in which will be the ascents to the Library and Tower.

The body of the Cathedral, if fully pewed, will accommodate at least 800 persons; and if galleries should be added, and chairs be occasionally placed in the aisles, as is done in all our Calcutta Churches on the great festivals, 1300 or 1400.

If the building be taken at four lacs, and the endowments at six more, that is, 100,000*l.* in the whole, the estimate would only be moderate; and the Cathedral of Calcutta might then be said, so far as external things went, to be sufficiently established.

The several gifts, with the two lacs for the buildings and endowments promised by the Bishop, and the other subscriptions in India, raise the entire amount promised to about five lacs; of which somewhat more than a lac and a half belong to the endowments, and about three and a half to the building fund. Five lacs, therefore, or 50,000*l.*, remain to be collected.

*Bombay*—It was mentioned, at p. 152 of our last Volume, that the Board had granted the sum of 1000*l.* toward the erection of buildings required for an Indo-British Mission Establishment at Bombay, and toward the annual expenses: in reference to this grant, the Bishop of Bombay, in a Letter dated May 20, 1841, writes—

This munificent grant has enabled us to proceed with the buildings, which, under the superintendence of the Rev. G. Candy, is likely to prove a great blessing to many. The buildings are situated in the immediate neighbourhood of a very mixed population, many of whose wives are Native Christians and Chinese. The effect of Trinity Chapel and School Houses has already been felt: three or four disreputable houses have been closed. To-day I had the gratification of witnessing the baptism of a third Chinese by Mr. Candy. I had previously seen the three Candidates, and found them well informed on the chief points of the Gospel. A principal man among them has decided on allowing one of the three his wages for a year, that he may be able daily to attend at the School of the Institution and learn English, and in the evenings instruct the other two and read the Scriptures to them.

I examined the School at Christmas, and

found the children had made satisfactory progress. The number of pupils was 85.

A grant of 60*l.* has been made toward the erection of a small Chapel at Pondicherry, near Cuddalore.

*Madras*—The Bishop has determined to build a Chapel at his own cost, which is estimated at 100*l.*, at Kotagerry. It is to be attached to a house which he has there for the benefit of his health; but though to be considered his private Chapel, is to be open to all residents and visitors of the place. The Bishop recommends Kotagerry as a Missionary Station.

Books to the value of 25*l.* have been granted to the Seminary at Vepery; a pension of 6*l.* per annum to the widow of the late Native Ordained Teacher, Visuvanaden; and Books to the value of 100*l.* have been granted for the use of Her Majesty's Regiments. The rebuilding of the Church at Muddalore is proceeding favourably.

In a Letter, dated May 5, 1841, the Bishop of Madras remarks that the Seminary at Vepery is full of promise; and, as a subsidiary ally to Bishop's College, is likely to prove a blessing to Southern India—P. 152.

#### PRAYER-BOOK AND HOMILY SOCIETY.

The Bishop of Calcutta, writing to the Society, says—

The case of Books which you so generously promised me has now arrived. I wish I had received the Consecration Services before I left Calcutta, as I have had several Churches to consecrate. However, I have still the like occasion to look forward to, in many places, as I go down the country; to say nothing of our new Cathedral.

I am anxious also to see the Family Prayers compiled from the Liturgy, and also Jewell's Apology.

Two points strike me as shewing the influence of your Society in connection with many others in India. The one—the extraordinary feebleness of the Hindoo Mind, even in our new converts: here our Liturgy is of great importance, for it sustains, directs, and supplies the want of helpers—a want which is severely felt, owing to the paucity of Missionary Catechists. The second—the rise of the Oxford-Tract System, against which the Prayer Book and Homilies are a tower of strength. Thus Christ is preached, invoked, and glorified, with one voice and mouth, in our Indian Churches.

#### RELIGIOUS-TRACT SOCIETY.

Grants have been made to Missionaries and others proceeding to India, amounting

to about 28,000 publications: a small supply of Books has been sent to the Orphan Refuge, Calcutta: and the Seamen's-Friend Society, at the same place, has received Books to the amount of 201., at reduced prices, for the formation of Libraries in the river steamers and other vessels: and a grant of Books has been made to Rev. Timothy Sandys, for the use of the Native Youth who are learning English—Pp. 152, 153.

The following grants have also been made:—

*Calcutta*: 52,450 Tracts and Books, and 800 reams of paper—*Surat*: 2125 Tracts, and 48 reams—*Bombay*: 13,150 English Tracts, and 200 reams—*Bellary*: 1450 Tracts, Books on sale to the value of 251., and 100 reams—*Bangalore*: 5575 English Tracts, Books on sale value 451., and 32 reams—*Nagercoil*: 100 reams, and a variety of Publications for the Young, to be translated—*Salem*: 48 reams—*Quilon*: 24 reams—*Neyoor*: 2125 Tracts, Books to the value of 101., and 48 reams—*Madras*: 35,420 English Publications, Books on sale value 1001., and 600 reams—*Vizagapatam*: 1375 English Publications, and 48 reams—*Orissa*: 2125 English Tracts, and 100 reams.

The Committee remark—

The numerous reports received from India encourage the hope that past labours have been productive of the most important benefits. The deathlike indifference of the Natives on all subjects of moral and religious importance does not prevail to the same extent as formerly: they often display a calm and persevering spirit in their investigations of religious subjects. There is abundant evidence that many of them value the works which they receive, and preserve them with great care.

#### CALCUTTA TRACT AND BOOK SOCIETY.

During the year, 200,000 Tracts, in Bengalee, Hindoostanee, and other Languages, were received into the depository; and the issues were 273,000, being upward of 100,000 beyond the preceding year.

The receipts of the Society were 9579 rupees; which had either been expended, or would soon be exhausted, by the claims on the Institution. The Secretary says that 2000 reams would not provide paper for all that is required for the ensuing year. The subscriptions in India would not do more than pay for the printing of that quantity of paper.

#### BOMBAY TRACT AND BOOK SOCIETY.

During the year, 23,500 copies of twelve different Tracts have left the press. The

circulation in various Languages amounts to 24,356.

The Report states, that Tracts, in Hindoostanee and Persian, were sent to the banks of the Indus, and the countries through which the Indian army passed on its way to Afghanistan. The total income of the Society was 1096 rupees.

#### BANGALORE BIBLE, TRACT, AND BOOK SOCIETY.

The first Report of this Society states, that 25,700 Tracts and Books, in various Languages, have been received into the depository.

We have distributed more Tracts and Books in one month than had been distributed during the whole of the preceding year. This great increase was not occasioned by any lavish distribution on our part; for we were very careful to give to none but adults who could read, and who manifested a strong desire to possess them.

[Secretary.

#### NAGERCOIL NATIVE TRACT SOCIETY.

The total number of Tracts printed in the year was 62,000, and 12,000 handbills, which are principally circulated at heathen festivals. The receipts of the Society were 836 rupees.

The Society have announced their intention of publishing a series of Books for children, to meet the desire for reading which exists among a large class of youth of both sexes.

#### NEYOOR NATIVE TRACT SOCIETY.

This Society has printed 8000 small works; and several Tracts are being prepared for the press.

#### MADRAS TRACT AND BOOK SOCIETY.

The Tracts received into the depository amount to 218,721; the issues to 190,569; making the whole number circulated, since the formation of the Institution, 1,798,470. In the book department, 10,000 copies have been printed in Tamil and Telooogo.

The receipts for the year amounted to 4575 rupees, and the expenditure to 4015 rupees; a large portion of the balance in hand having been distinctly appropriated by the donors for printing Tracts which had not left the press—P. 153.

#### AMERICAN TRACT SOCIETY.

The Society has appropriated, for printing Tracts, the following sums: Northern India, 1500 dollars—Orissa, 500—Madras, 2500.

## EASTERN-FEMALE-EDUCATION SOCIETY.

**BENGAL**—*Mirsapore*: Miss Thomson, who has charge of the Orphan School, containing 30 girls—*Solo*: Miss Wilson; pupils 36—*Berhampore*: Miss Derry; Orphan Boarding School containing 24 girls.—Pp. 153, 272, 368.

The number of girls in the school is about the same as before. Five have been baptized at their own request, and there is reason to hope that they are endeavouring to walk consistently with the professions which they have made: their knowledge of the leading Christian Doctrines is very correct. [Miss Thomson.

You have heard that three girls and two boys were baptized last year. These begged to be admitted to the Sacrament: their conduct has been quite consistent, and they have evidently grown both in knowledge and grace.

[Mrs. Mather.

The Girls' School contains 66 girls; of whom 20 are now reading the Testament. During my illness, they were constantly coming to see and inquire about me. One little girl, about ten years old, wishing, I suppose, to comfort me, after inquiring if I were better, said, "God is good." She said something more, which I could not understand. Several told me that they prayed to God every night that He would make me well. The Hindoos are now celebrating the Churruck Poojah, or Swinging Festival. The infatuated victims of this superstition first stupify themselves with a root called ganja, and then cut themselves with knives, or swing from a hook driven through some part of their body, suspended to a tree or frame erected for the purpose. [Miss Wilson.

**BOMBAY**—Miss Puddicombe writes—

I returned from the hills with renewed health; and at once opened a school exclusively for the Beni-Israel Children, an interesting race, and probably a remnant of the Ten Tribes. There are a great number in Bombay, and hitherto there has been no school for them. I commenced with 16: there are now 31, and as yet the attendance has been very regular. I have a Beni-Israel Teacher for them. They all speak Marathee; and have so mingled themselves with the Heathen, that no difference but that of caste seems to exist. I have in the house a school of Marathee Children, 21 in number.

Pp. 153, 272, 368.

**MADRAS**—Miss Austen; pupils 27—The Ladies' Institution: Miss Spencer, Miss Garnson—*Visagapatam*: Miss Machell, who has charge of an Orphan Asylum containing about 60—*Bangalore*: Miss Macklin—Pp. 96, 153, 272, 367, 368.

Miss Macklin began the Canarese soon after we arrived here, and lived for some time in Mr.

Sewell's family. She visits the two schools in the Pettah, as well as our own occasionally, for she has begun Tamil also. She has also made herself useful in the Native Infant School, containing about 50 children; and she has rendered valuable service to another school for East-Indian Females, supported by some ladies at the Station. [Rev. E. Crisp.

The Orphan School which Mrs. Crisp has in prospect, will consist of Tamil Girls; and there is also a Day School in the compound, in which I find opportunities of usefulness: there is also an Infant School of Tamil Children of both sexes. As the school had been chiefly conducted in English, I found it easy to instruct them, and introduce more of the system than had hitherto been done. The children are much pleased with the various exercises. They have learned many of the Hymns for Infant Schools. I have given them Scripture Lessons on the Birth and Childhood of our Saviour; and some of the Parables, which many of them appear to understand.

There is a school for East-Indians here: I visit it every Friday, and find it an interesting sphere of usefulness. Ten of them meet me on Saturday Afternoons at a Bible Class, and I hope are desirous of becoming acquainted with the Scriptures. [Miss Macklin.

## COMMITTEE OF PUBLIC INSTRUCTION.

In a Minute on Education drawn up by Lord Auckland, his Lordship says—

I am of opinion, that whatever amount of reward and support for meritorious students may be granted to those attached to our English, should be granted also, in perfectly like proportion, in our Oriental Institutions.

Dr. Duff has published some strictures on the Minute from which the above is an extract, in which he reiterates his scheme of extinguishing Hindoo Literature altogether.—Pp. 153, 154; and p. 178 of our present Volume.

In the Report of the Religious-Tract Society, it is said:—

The Committee have received but little intelligence on the subject of the Libraries voted to the Schools under the care of the Committee of Public Instruction. They made the grants under a conviction of the great importance of bringing the Truths of Christianity before the minds of the students.

## MYSORE FREE SCHOOL.

The Rajah of Mysore opened, in October 1840, a Free School; and held an examination of the pupils, at his palace, on Oct. 7th, 1841. We have been furnished with an account of the examination, of which the following are extracts:—

About 12 o'clock, the First Class was called into a most magnificent room, where the Rajah

and several European Officers were seated. The boys commenced by reading the Testament in English. They then correctly and idiomatically translated the same portion into Canarese.

They were then examined in the History of Mysore. They gave the dates and all the chief events of each reign, with a correctness which was truly surprising. The Rajah took a lively interest in this part; and exhibited a surprisingly correct knowledge of dates, detecting the smallest error with the greatest readiness. We have never witnessed a stricter examination in History, or one in which boys acquitted themselves better. This being finished, they entered upon English History during the reign of George III.

In English Grammar also they did exceedingly well. The Rev. J. Street, Chaplain, who chanced to be on a visit at the Residency, had been invited to attend, and took part in the examination. He gave them a few sentences to parse, some of them rather difficult; but they went through them without a mistake. All the Gentlemen present were astonished at the correctness of their grammatical knowledge.

The same gentleman examined them in Geography. They exhibited specimens of pen-

manship in various languages. A few maps, drawn by some of the first boys in Canarese and English, were deservedly admired. Some Essays on different subjects were also brought forward by their respective writers. The examination of this class, containing about 15 boys, occupied at least two hours.

The Second Class having been called for, the boys were examined in a similar manner, and in lessons of the same kind; the only difference being, that these boys were not so far advanced, and their specimens of writing not so good. In this class there were about 18 boys.

The Third Class were all beginners. It was divided into two or three divisions, making altogether above 40 boys. The Rajah ordered rewards, from 10 rupees and under, to be given to every boy. Some medals, with suitable inscriptions, are being prepared.

The School is under the management of the Rev. T. Hodson, Wesleyan Missionary; and the whole expense is paid by his Highness the Rajah of Mysore. He grants regularly 120 rupees a month, and readily meets any incidental expenses which may arise. It was a fine sight, to see a Native Prince presiding in a meeting for the education of the young.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

### GOSPEL-PROPAGATION SOCIETY.

#### CALCUTTA.

BISHOP'S COLLEGE—1820—G. U. Withers, *Principal*; A. Wm. Street, W. K. Colea, *Professors*; Arthur Wm. Wallis: Wm. Ridsdale, *Superint. of College Press*—Pp. 154, 155, 392. Professor Malan's state of health has compelled him to relinquish all hopes of returning to India. Respecting the College, the Bishop writes—

People ask for the fruits of good from Bishop's College. I point to Jones, at Jangera; to Driberg, at Barripore; to Oundatchie, at Ceylon; to Coombes, at Cuddalore; to E. J. Jones, Chaplain for the Tamil Missions to the Bishop of Madras; to Carsten, Chaplain to the Free School; to Cæmmerer, in the Southern Missions; and to a host of Catechists and Teachers lately despatched to various Missions, and almost emptying for a time our College. The impatience, the unreasonable impatience, of inconsiderate persons must, however, be borne with, as well as we can. Mark, however, my words, I pray you—Bishop's College will yet be the glory of Christian India, if we go on in faith and prayer; are ourselves reasonably moderate in our expectations; and check incipient evils, as they appear, with evangelical simplicity, love, and firmness, as becometh the Gospel. My Cathedral will work in with the College, I trust, a few years hence.

In reference to the retirement of Professor Malan, the Society remark:—

It is with deep regret that the Society find themselves deprived of the services of one so devoted to the cause of Christianity in India, and so well qualified to promote it effectually, as Mr. Malan: but it is satisfactory to know that Mr. Coles has acquired a considerable proficiency in Oriental Literature, and is not without experience in the business of instruction.

*Howrah*: James Bowyer: Wm. Bolton, *Cat.* Number baptized, 48; catechumens, 40—P. 155.

*Tallygungo*: Daniel Jones: W. O. B. Smith, *Cat.* The Bishop, writing on the 11th of August, gives the following numbers—Baptized, 522; Catechumens, 619—P. 155.

Sojnaberrea, although its converts be very few, affords the pleasing spectacle of a substantial, once Heathen, Temple devoted to the Worship of the True God; the donor of the building having himself embraced the Faith. Owing to his conversion, he was driven from his village, and forced to absent himself for several months. He has but lately found it possible to return.

In February 1840, the Secretary accompanied the Principal of Bishop's College to the important Mission of Jangera, to assist at the

*Gospel-Propagation Society*—baptism of 45 adults and 51 children. On the 28th of January of the year 1841, he had again the pleasure of visiting this place with the Principal of the College, who, with the Missionary, catechized many of those whom, on the previous occasion, he had assisted to baptize. A capacious Church is in course of erection by the Society; and a dwelling for a Native Catechist, Chundy Churn Adu, late student at Bishop's College. On the same day he visited Devipoor; where, as at Sojnaberree, is the gratifying sight of what was once an idol temple, although of very mean description, devoted to Christian Worship and Instruction. Here the Missionary read some of the Prayers of the Church (our time being limited), and catechized as many of the people as were not at work; some of the Heathen standing outside to listen. On April 29th of the year 1841, the Secretary was invited by the Rev. Missionary to assist him in laying the first stone of the Church now in course of erection at Jangera.

At Tallygunge, the residence of the Missionary, as at Barripore, the Prayers of the Church are daily read, morning and evening. Also at Jangera, Ragubpore, and Sojnaberree, every Sunday morning; and at Panakooa, Buliam-pore, Hoogolkhoory, and Amgeychen, on Wednesday and Friday, on which days the people are also catechized. Sermons are preached only on Sundays. Eighteen Native Readers are now employed in this Mission.

It may deserve observation, that while the attempt to bring men to the Gospel in Calcutta, by education, has been so unproductive, the Truth has been gaining ground among the rude peasantry of the wildest and unhealthiest tracts.

[See. *Dloc. Com.*

*Barripore*: 16 miles south of Calcutta—1829—C. E. Driberg; H. Moore. H. White, *Cat.* Baptized, 512; catechumens, 737—P. 156.

There has been a considerable stir at Barripore, in consequence of a persecution headed by the Zemindar of the village, and directed with peculiar bitterness against a Brahmin of high connections, who had lately become a serious inquirer after Christianity. The Mission, as I think, is proceeding most hopefully, thank God! and not at all the less so, because Satan, seeing his kingdom shaking, excites, as in the days of the blessed Apostles, the hatred of the surrounding Heathens. Thus it has always been; when a great and effectual door is opened to the Ministers of Christ, there are many adversaries, as the Epistle to the Corinthians records. A work of considerable extent, and daily widening, is going on by the power of Truth, accompanied with the blessed influences of Grace in the consciences and hearts of men, and guided and adorned, I may add, by the meek,

gentle, prompt, and wise behaviour of the Missionary.

[*Bp. of Calcutta.*

On Christmas Day, as many as 600 attended Divine Service, and about 200 communicated. On the afternoon of this festival, those who have been present at the Services of the Church hold a feast in common, furnished at the private expense of the Missionaries; and the day is closed by the Evening Prayers of the Church, at a late hour.

It is worthy of remark, that, the people of India being fond of song, the Native Teachers compose, to the best of their ability, hymns on Scripture subjects; which, after being submitted to the inspection of the Rev. Mr. Driberg, are adopted by the converts, and sung particularly at their social meetings: thus have they learnt to sing with grace in their hearts to the Lord, in psalms and hymns and spiritual songs, in lieu of the impurities and abominations of the heathen songs of their former conversation.

Divine Service is celebrated at eight different places in connection with the Station; and at five of them twice a week. The Christians at Mogra, one of these places, uniformly send word to the Missionary when they are sick, that they wish him to come and pray with them: the message is generally, if not always, to this effect, and not, apparently, in expectation of the bodily relief which he may afford by medicine.

A most pressing want is that of, at least, one comely place of Worship in Barripore. This desideratum is in course of being supplied at Jangera; but no steps have been taken toward that end at Barripore. The Christians meet for prayer, and the administration of the Holy Sacrament, in a mean, dilapidated house, which, except on week-days, will scarcely contain them: while on the first Sundays of the Month, and on Festivals, many assemble outside; where, although the words of the preacher can scarcely reach them, they join in the important duty of prayer; for all within follow and respond with one voice, which may be heard afar.

[See. *Dloc. Com.*

*Cawnpore*:—Perkins. Rev. J. J. Carshore has relinquished this Station, on the occasion of his being appointed to a Chaplaincy—Baptized, 127; in 6 Schools there are 200 children—Pp. 156, 157.

The Mission at Cawnpore was threatened with a serious interruption, by the appointment of the Rev. J. J. Carshore to a Chaplaincy; but the Bishop of Calcutta provided against the anticipated evil by ordaining Mr. Perkins, and placing him in charge of the vacant Mission.

[*Report.*

There is scarcely a Station in India where a brighter hope would open on the Society than at Cawnpore—the largest of our European Societies out of Calcutta—seven regiments

generally—an immense native town—two churches just consecrated—156 female orphans snatched from the famine of 1838, and training up in the Christian Faith, with ten or more Schools of Heathen Youth, under the Catechist and Assistant Translator, Mr. Carshore, jun.

I need not say, that the prosperity, and indeed existence, of all these schemes of good depend, under God's blessing, on the uninterrupted labour and superintendence of the Missionaries of the Propagation Society.

[*Dr. of Calcutta.*]

The Society have accepted the Bishop's recommendation respecting a Mission to the Coles, or Hos, a tribe inhabiting the hills of Hodeesan, and whose civilization the Indian Government are anxious to promote.

[*Report.*]

The Bishop had selected Mr. Frederic Driberg as the Schoolmaster for this new Station; who, by an accident, has lost his life, to the great affliction of his brother, the Rev. C. E. Driberg, and the Mission.

*Tamilook*: Matt. Bogue de Mello. Baptized, 125; catechumens, 68—P. 157.

#### MADRAS.

*Madras*, or Vepery District, with *St. Thomé*; and Out-Stations at Poonamallee and Trippasore—1727—Wm. Taylor: at the Seminary; A. L. Irwin, Superintendent. C. S. Kohloff, A.; at the Grammar School, G. E. Morris; J. C. Jeremiah, Cat. 4 Nat. Cat. Rev. C. Calthorp has been removed by death—Pp. 157, 392. See, at pp. 338, 339, a Letter from the Bishop of Madras on the Wants and Encouragements of the South-Indian Mission; and, at p. 540, a Letter from the Bishop on the urgent need of more Missionaries.

The Committee have supplied the following memorandum respecting the Vepery Seminary:—

In the years 1826-7, a Seminary was established in Vepery, for the education of Catechists, Native and Indo-British; and the first endowment of Scholarships was supplied by the surplus of the fund for Bishop Heber's Monument. Great difficulties were encountered in carrying out the objects of the Institution, but chiefly from the absence of any place of previous education, from which pupils might be selected. This want was supplied in the year 1836, by the establishment of the Vepery Grammar School.

There are in Madras the Assembly's Schools, two Grammar Schools in connexion with the Church of England, and other Institutions, in which a thoroughly good education is given on Christian Principles; and a Government School, in which every thing is taught but Christianity. On leaving school, the boys have no place in which to pursue their studies, except the Sem-

nary of the Society for the Propagation of the Gospel, the Church Missionary Society's Institution, and the Madras University. The two first exclude those who are not devoted to the service of their respective Societies, and the last proceeds on the avowed exclusion of Religion.

The exigencies and facilities of the present moment loudly call for a place of higher instruction for Youths of all classes, but with strict regard to the doctrines and duties of Christianity. The proposed plan is, to allow the Seminary to open out into such a College; First, to give a three years' course of general education to all the students; and, Secondly, to receive to a two-years' course of strictly theological study such of the students, or others, as (after at least one year's service as probationary Catechists under one of our Missionaries) are found willing to devote themselves as Catechists, or to offer themselves as candidates for Holy Orders.

The Rev. George Eddison Morris, the newly-appointed Master of the Grammar School, writing March 22, 1841, says—

I found that the boys had lost a great deal of the ground-work in classics since Mr. Whitehead's resignation; but I think I may safely say, that the first and second classes are equal to the generality of English Boys of the same age and standing in classics and mathematics. In theology they are infinitely superior. I find it very difficult indeed to make the boys write English: in English composition they may be said to be very deficient.

The Committee say—

The Society have acquainted the Bishop with their anxious wish that the Catechists and Schoolmasters should be regularly licensed by their Diocesan, and be placed under his control and protection. The Bishop agrees with them as to the desirableness of such an arrangement; and the Bishop of Calcutta is of the same opinion.

*Tanjore*, with Out-Stations: 1766: J. C. Kohloff, Tho<sup>s</sup>. Brotherton, T. Abisaganaden, W. Godfrey; C. D. Horst, Wm. Holdsworth, Cat.; 21 Nat. Cat.—*Combacoonum*: V. D. Coombes; 14 Nat. Cat.—*Trichinopoly*: 1766: C. S. Kohloff; 10 Nat. Cat.—*Dindigul*: 1787: Wm. Hickey; 4 Nat. Cat.—*Madura*: C. Hubbard; 2 Nat. Cat.—*Nasareth*: A. F. Cæmmerer —*Moodaloor*: G. Y. Heyne; 35 Nat. Cat.—*Vellore*: F. H. W. Schmitz; 1 Cat. and 1 Nat. Cat.—*Nagapatam*: 1785: John Thomson; 1 Cat.—*Cuddalore*: Edward J. Jones; 1 Cat.—*Pulicat*: J. F. Goldstein—*Bangalore*: the Company's Chaplain has charge of the Station, with one Assistant, three Schoolmasters, and one Schoolmistress—Pp. 157—159; and see,

*Gospel-Propagation Society—*

at p. 162, a Biographical Notice of a Native Catechist.

The Bishop of Madras, in a Letter dated the 7th of December 1841, gives an account of his visit to Bellary, Salem, Kurnaul, Hyderabad, Cochin, and Tinnevely. We subjoin a few extracts:—

At Kurnaul, I am persuaded, we might establish a Mission with such good prospect of success, that I shall not hesitate to do so as soon as I find a Clergyman for the duty. The Hindoo Population speak Telougoo: and as I hope to prepare the way at least, if I can do no more, for several Missions where that language is spoken, I shall venture, on my own responsibility, to add a Telougoo Moonsee to our establishment at Vepery. Kurnaul will, in all probability, be the permanent station of a native regiment; and in every native regiment we may fairly reckon on from thirty to forty professing Christians. Add to these a Native flock; a school; and, alas! many a sick bed; and there will always be work enough to occupy a Missionary. I am encouraged to hope that we shall be able to build there, by subscription, a small Church; which will be the property of the Society, by whom its Minister will be maintained.

It is a long journey from Kurnaul to Hyderabad; and the traveller must be, like his fellow-traveller the camel, patient of sun and fatigue, or he will find it a weary one. I am told that there is no abomination which is not known and common within its walls. At Hyderabad a Missionary would have at present, humanly speaking, no chance; but at Secunderabad, the British Cantonment, I think much might be done. Already, indeed, the nucleus of a Mission is formed there, by one of its late Chaplains, the Rev. Mr. Whitford, who laboured in the true Missionary Spirit: to about fourteen the Rev. E. J. Jones administered the Lord's Supper, in their own language, on Sunday last; and you would have been pleased and thankful, as I was, to see these poor people coming up to the Table of our common Lord and Saviour, with the numerous English Communicants.

At Cochin, the Society's Missionary, the Rev. J. Griffith, is doing our Master's work faithfully and well. Cochin seems to me exactly the place which the Society would have chosen for one of its Clergy in Southern India. There is a very large Christian population; and there is an ample field, at the same time, for labour more peculiarly Missionary, among the Natives. Who can tell, moreover, whether our Church may not be the instrument of bringing in those *other sheep*, the Jews of Cochin, into the fold.

As it was once at Jerusalem, so is it now in Tinnevely. The *three thousand souls*, who have been lately added to the Church, have

roused the spirit of persecution; and I have been informed, by the Rev. Mr. Caldwell, that the Heathen are raging furiously against the Christian Converts; so much so, that the Clergy are obliged to guard their houses. Most thankful, however, am I, to be able to add, that, to the best of Mr. Caldwell's knowledge, not one Baptized Native has fallen away. I shall write to these poor people, to encourage them to a patient continuance in well-doing. I believe our borders there might be enlarged to any extent, if we had plenty of Clergy for the work.

I consider the Natives of India as arrived at a TRANSITION state. I am persuaded they do not love darkness as they did; neither do they hate the light as they did, but they are AFRAID of it. They have made the discovery, that Heathenism can do for them little or nothing: they feel the vast moral superiority of the Europeans; and this makes them dissatisfied with their condition, and anxious to better it. No Native of India will trust his countrymen; while he will, unhesitatingly, trust an European. Ought not this to animate us to increased exertion for a HUNDRED MILLIONS of Hindoos? In a few years, there is every reason to think that their pagodas will fall to the ground; for the funds by which they are kept in repair will, I am convinced, be misappropriated and plundered by the Natives who now have the charge of them. As the pagoda falls, let the Church rise.

It is reported—

More than 2500 persons have been confirmed in Travancore and Tinnevely.

A new Mission is established at Kotagerry, in the Nilgherry Hills; and the Bishop proposes to take measures for a similar establishment at Ootacamund, in the same district. Induced by the liberality of H. Stokes, Esq. of the Madras Civil Service, the Society contemplate the formation of a Mission in the Mysore Territory, for the instruction of the Canarese.

#### BOMBAY.

The Indo-British Institution formed in Bombay, and placed under the care of the Rev. George Candy, has between 90 and 100 children; of whom 30, of both sexes, are boarders—Pp. 159, 160.

The Bishop of Bombay, on the occasion of acknowledging the receipt of the Society's grant, observes:—

I had the pleasure to receive your Letter, conveying the gratifying information that the Incorporated Society had made the grant of 1000*l.* toward the cost of erecting the buildings for the Indo-British Establishment; and also would defray such portion of the annual

expenditure of that establishment as may not be provided for by our local subscriptions. I beg to thank the Venerable Society for the very liberal manner in which it has come forward to our aid. The Institution promises to become very useful. One effect has appeared since the Chapel has been opened: not only is there a respectable congregation of Indo-Britons in it, but the numbers of Indo-Britons who attend the other Churches in the island have considerably increased: they have been sought out by Mr. Candy, and stirred up to attend Public Worship at the Church most convenient to them.

## BAPTIST MISSIONARY SOCIETY.

CALCUTTA, with 5 Sub-Stations—1801—W.W. Evans, Wm. Thomas, Wm. Yates, D.D., R. Gibson, James Thomas: C. C. Aratoon, and 6 other Nat. As. *Eventually*, with 1 Sub-Station—George Pearce, George Small: Female Department, Mrs. G. Pearce, Mrs. Penney; 3 Nat. As. *Howrah*—Thomas Morgan. *Luckyan-tipore*, with 6 Sub-Stations—John Wenger, F. De Monte; 4 Nat. As. *Kharsa*, with 1 Sub-Station—1 Nat. As. Mr. Bayne was compelled by Mrs. Bayne's ill state of health to accompany her to Europe. Mr. and Mrs. Small arrived in Calcutta on the 24th of January 1841. Mrs. Pearce was married to Dr. Yates on the 3d of May. Mr. and Mrs. Tucker arrived in London on the 10th of May. Mr. and Mrs. G. Pearce sailed on the 11th of June, and reached Calcutta on the 24th of September. Mr. and Mrs. Leslie and Mrs. Ellis arrived from Calcutta on the 23d of July, and on the 8th of October Mrs. Ellis departed to her Rest. On the 2d of December, Mr. Ellis reached London. Mr. Gibson arrived in Calcutta on the 14th of December—Pp. 177, 178, 272, 326, 351, 428, 520, and p. 64 of our present Volume; and see, at p. 97, a Biographical Notice of a hopeful pupil.

The Church in Lal Bazar is still united and happy. Some few additions have been made to our number, and others are anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing the Truth; and all the members are, I trust, walking together in the enjoyment of the Ordinances of the Lord, and in affection to each other. The Benevolent Institution requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the Institution. I wish I could write encouragingly of the state of the funds.

The principal object which I have, indeed, in this communication, is to inform you, that, with

Mr. Candy lately baptized two Chinese, who had been for some months under his instruction. Their anxiety to become well acquainted with the truths of Christianity, their very consistent conduct, and their decided separation from every thing connected with their former superstition, were very satisfactory.

The success which promises to attend the labours of the Rev. G. Candy encourages the Society to hope that Missions may be opened, without further delay, in different parts of Eastern India.

much economy and self-denial in the management of the Benevolent Institution, I can now draw from its funds fifty rupees per month; and that after the 1st of July the Church under my pastoral care will contribute fifty rupees per month for the same purpose. My purpose is fixed; and I shall not be easily diverted from it, believing, as I do, that it should be the object of every one of our Missionaries to free himself as soon as possible from entire PECUNIARY dependence on the Society.

The Benevolent Institution still continues to prosper, and engages much of my time and attention. The Church in Bow Bazar is united and zealous; and I am not permitted to labour there without many indications of the Divine presence and blessing. I hope to baptize several shortly, in addition to 15 already received since January. The Congregation has recently contributed upward of 800 rupees toward the erection of a new pulpit and some necessary alterations and repairs to the Chapel. One hundred rupees were collected after a Sermon for the Tract Society; and now, an effort is being made to enable us to establish a Library.

[Mr. Evans.

Brother Evans has been very ill; quite laid aside from very important, but too laborious work: he has been suffering from a feverish state of the system. [Mr. Thomas.

Myself and fellow Missionaries in Calcutta have considered it a duty we owe to the memory of our deceased friend, the Rev. John Dyer, to express our sense of his worth, and of sympathy with his bereaved family in the painful event which has removed him from their head. The following is an extract from our Minutes of a Meeting convened at the residence of the Rev. Dr. Yates, Oct. 12, 1841:—

“Resolved—That we deeply deplore the painful and mysterious event which has deprived the Mission of a long-tryed, faithful, and laborious Secretary, and ourselves of a cordial friend and brother; whilst we earnestly entreat that Almighty God may afford consolation to the bereaved and afflicted family, and that the Committee may be directed in their choice of a successor whose talents and influence may be



*Baptist Missionary Society—*

greatly honoured in furthering the important objects of the Society." [Mr. Thomas.

From the Letters of the Missionaries, it appears that a collision has unhappily taken place between them and some of the Missionaries of the Society for the Propagation of the Gospel.

Brother Evans baptized three persons on the last Sabbath in October, and I believe there are several more candidates for admission. Brother Morgan, at Howrah, speaks of two or three who appear under a concern of mind, and wish for baptism. He is in very good health; but his partner is very sickly, nor is she ever likely to be in good health. [Mr. Thomas.

In anticipation of Mr. R. Gibson's arrival, the Deacons of the Chapel in the Circular Road wrote:—

It gives us much pleasure to inform you that the Church will be able to meet, to a considerable extent, the expenses of Mr. Gibson's passage to India.

The last Report of the Missionaries, in respect of the work of translating, printing, and circulating the Scriptures, states, that 4000 copies in Sanscrit; 28,500 in Hindoostanee; 16,000 in Persian; and 55,000 in Bengalee, making a total of 104,000 books, have been completed during the year which ended Feb. 28, 1841: which added to those of former years, gives a total of 189,400 volumes of the Scriptures, printed by the united efforts of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society. There are now in process of preparation, 25,500 copies. In addition to the books printed by the Mission, 6700 volumes, in various languages, have been received from other presses. The number of copies issued is 57,256; which added to the issues of former years, give 114,256 as the number of volumes containing larger or smaller portions of Scripture issued from the depository. The American and Foreign Bible Society has contributed a fifth donation, of 8201.

Mr. Morgan gives the following account of his proceedings at *Howrah*:—

I have lately baptized five individuals; three of whom were Natives, one an East Indian, and one a Portuguese. These persons had been for some time on probation, and had given fair evidence of repentance toward God and faith in the Lord Jesus Christ.

The Missionary Society established here a few years ago had ceased to exist; but finding a small increase in our English Congregation, I determined to make an effort to revive it. The friends and members entered cheerfully into the

work; and now I am happy to inform you, that at the last Committee we passed a Resolution that we would take on ourselves the whole pecuniary charge of the Station, including two Native Preachers.

During the cold season, we made short excursions up and down the river; and thereby had an opportunity of ascertaining the views, feelings, and spiritual condition of the people. At Bâli, a large village eight miles from here, mostly inhabited by Brahmans, we experienced considerable opposition. A respectable Brahmin took a Tract from my hand, tore it in pieces, and threw it in my face. On my asking the reason, he answered, he only wished to know whether or not I was perfect—and his standard of perfection was, freedom from anger. The people at last became noisy and clamorous, and we apprehended that there was some design. We therefore thought it prudent to retreat; and went to our boat, to which the mob followed us.

Thousands from a considerable distance had left their homes, and exposed themselves to many privations, to come for salvation by bathing in the Ganges; and in the number, there were a great many females with children in their arms and hands: among others, two females from Orissa, sixteen days' journey.

Oh that the daughters of Britain could realize the scene—the misery, the crimes, and the privations attending it! They would weep, and exert themselves to send the Gospel to those who are *without hope and without God in the world*.

I occasionally visit the ghauts, to distribute Tracts; and I am sorry to say that ghaut murders continue to be perpetrated. I saw a man immersed in the river to the ankles. The tide was coming in fast. I requested a relative of the man to remove him from the water. He hesitated to do so. I then said, "If this man be drowned, I shall charge you with the murder." The man was then removed: he died, however, shortly afterwards. It appears that he had come three days' journey, and was taken ill, the night before, of cholera. No medicine was given him, but during the greatest agony he was kept in the water. I endeavoured to reason with the people. The answer was, "This is our custom, and it is so commanded in the shasters."

Mr. Morgan writes on the 29th of November last—

Our English Congregation retains much of its former fluctuation; but our encouragements are more than our discouragements; therefore we *thank God and take courage*. Three young persons have lately been proposed for baptism. I have established a Bible Class, the attendance on which is better than I expected.

While standing at Banda Ghant, I witnessed an instance of that duplicity so common among

the Natives, even toward their very gods. After yellow Kartik passed us to the river, a man touched his forehead with his hands: presently the image returned, and while Kartik was facing him he bowed to the ground. What caused this difference? In the first instance the back of the image was toward him, and in the second his face.

From *Lukyanisipore*, Mr. Pearce, in a Letter to a friend, dated Nov. 15, 1841, writes—

The morning was spent with a crowd of people around me, as it used to be; and I began to feel as though I had never been absent. It is very pleasant to meet my dear people once more: still, like all joy experienced on earth, the sweet is mingled with the bitter, and many who were accustomed to meet with us now meet with us no longer, and some have become bitter enemies and are trying to do us all the harm they can; but I trust, in the end, all will turn out for our good. The past has been a sifting time, and much chaff has been taken away.

On Saturday we had the pleasure of witnessing the return of ten wanderers from the Communion of the Church.

In the afternoon we met around the Table of the Lord: about 70, I suppose, were present, as communicants. On this occasion, three very nice addresses were delivered by Native Brethren, and three prayers offered. We had a large party from Kharee, 15 miles; and from them, also, many were the expressions of pleasure at my return.

The Brethren in Calcutta have 42 boys, and five young men Students for the Ministry or the Education of Youth. Within the first year, ten of the scholars have left, in consequence of the inroads made on our Village Stations in the south by Missionaries of the Propagation Society. [Report.]

*Dumdum*: 7 miles N of Calcutta: the Head-quarters of the Artillery—P. 178. This Station is at present unoccupied.

*Jessore*: 65 miles NE of Serampore, with 5 Sub-stations—1807—J. Parry: 5 Nat. As.—Communicants, 99; of whom 31 Natives have been admitted during the year—6 Schools—P. 178.

Mr. Parry and five Native Preachers are much occupied in visiting markets, villages, and other places of resort, throughout a large district. In these excursions he finds the advantage of a portable pulpit; for such is the eagerness shewn to hear and see the preachers, and to obtain Tracts, that without this means of partial defence they would be in imminent danger of being suffocated or trampled on. Caste has, in several instances, been renounced. [Report.]

In conversing with a respectable Hindoo, I

remarked that it was stated by a Prophet, that idolaters would cast their idols to the moles and the bats. He mentioned, that his father had several little idols, and that a Brahmin was employed to perform worship. Some time ago, a rat carried off one of the little gods; and the poor Brahmin, after searching, found it in the rat's hole. Another accident, he said, had befallen the Salagram. The officiating Brahmin, unknowingly, scrambled up the Salagram with the rubbish, and cast it outside. Thus the idol god lay behind his own temple for upward of a month. A person belonging to the family missed the Salagram; when immediately search was made for him, and he was discovered among the rubbish and filth, and taken back to his former place, and worshipped as usual.

We had opportunities of making known the Way of Salvation to large numbers at the two Rath Jattras, and on the occasion of the return of the Ganga Jattras from Chakda. Our auditors consisted of rich and poor, men and women, who were in general well disposed to listen, and seemed in some measure eager to know the new and easy way of salvation.

On the above occasions, two or three of our elderly Christian Sisters instructed a great many of their country women, who listened with great earnestness, and lamented their ignorance: many confessed that idolatry was sinful.

[Mr. Parry.]

*Burishol*: 140 miles E of Serampore, with 1 Sub-station—1829—S. Bareiro: 2 Nat. As.—Communicants, 6—P. 178.

It is quite clear that light is gradually breaking through the dead gloom of sin and error; and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. An intelligent Brahmin freely confessed, that he, with his countrymen, was in an awful state with regard to salvation.

They have ingenious excuses for every thing, lies to cover lies; but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation. [Mr. Bareiro.]

*Soory*: 45 miles NW of Calcutta—James Williamson: 3 Nat. As.—Communicants, 45; of whom one has been added during the year—P. 178.

Mr. Williamson has continued to itinerate in various parts of the surrounding country, assisted by the Natives under his direction. The Church over which he presides appears to be advancing in knowledge, and in a practical exhibition of the Christian Character.

*Cutea*: 75 miles N of Calcutta—1804—W. Carey: 7 Nat. As.—Communicants, 33—P. 178.

*Dacca*: 170 miles NE of Serampore:

*Baptist Missionary Society—*

inhab. 300,000—1816—Owen Leonard, Wm. Robinson: 3 Nat. As.—Communicants, 19—P. 178.

Mr. Leonard, who has been intimately acquainted with the state of the neighbourhood for many years, bears witness to the great improvement in the spiritual condition of the people. [Report.

Mr. Robinson made, in the months of May and June, an excursion up the River Lukia, and, with the help of a Native Assistant, distributed many Books and Tracts.

We felt a great wish to see a large market, distant by water, I suppose, about eight miles. We spent about four hours in the market, during three of which I was engaged in preaching and conversing. The attention of the people was quite animating: they were very eager for books, and we gratified them as far as we were able. There was a little cavilling, but not so much as to cause any serious disturbance.

Sept. 4, 1841—During last month, the annual festival of Krishna's birth was celebrated here with great pomp. Thousands of people poured into Dacca. Our Native Chapel, which stands in a principal thoroughfare, was crowded for two whole days. All our remaining Tracts and Books in Bengalee, amounting to about 4000, were distributed on this occasion. I was too weak to take any part in the business; but brother Leonard and I walked out, on the last evening, at the time of the processions. The streets were crowded. A number of villagers seeing Tracts and Books in our hands, came and requested them with calmness and seriousness.

Sept. 12—After preaching in the Native Chapel, I said to a man who was standing at the door, "Whom do you worship?" "Krishna," was his reply.—"Why do you worship him? Can you really believe that one so wicked is able to pardon your sins?" I was proceeding, when an intelligent-looking man interposed, and commenced a very long discussion. "Your doctrines," said he, "relate to another world: we want something for this world as well as for another." Afterward he said, "What proof is there that our religion is not good, and that we shall not be saved?"—"If a tree produces no blossoms, will it yield any fruit?" "No."—"If your religion produces no holiness, but allows you to live in sin, as it does, even in the grossest sin, till death, can you think it will lead you to happiness after death? If there be no blossoms of holiness in this world, there will be no fruits of holiness in another world." He took a Tract, and we parted. [Mr. Robinson.

*Dinagore*: about 230 miles N of Serampore; with a village, *Sadamahl*, about 20 miles NE of Dinagore—1805

—Hugh Smylie: 2 Nat. As.—Communicants at Dinagore, 11; and at *Sadamahl*, 22—P. 179.

The accounts, on the whole, have been very encouraging: we hope that these expectations will not be disappointed; but our Brother and his flock endure a fiery trial. On the night of the 15th of January, the village of *Sadamahl*, where a considerable number of Native Christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the Native Preacher, and sought the life of the Missionary, who mercifully escaped their pursuit. The object appears to have been, to murder Mr. Smylie and the Native Preacher. Several persons have been apprehended, and the case is now under investigation: what the result may be, time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and other iniquitous practices, to which a stop was put through the exertions of the Missionary.

[Report of Calc. Asst.]

I have met with two who oppose themselves, who said they came from Calcutta. One of them told me he had left Calcutta for the express purpose of opposing Christianity.

Another came professedly to make inquiries about his eternal welfare, and I answered all the questions which he thought fit to ask. When he thought he had enough, he became very violent, telling me and the people that I was acting a very wicked part, that I was come to destroy their caste and the worship of the gods, to forbid their worshipping the river, &c. No one could say a word to him, he made such a noise. Several people requested him to withdraw, but this only served to make him the more violent. At last a Brahmin came up, and asked him if he had read our books? He said he never had. "How then can you speak against them? Take one and read it: you will find nothing bad in them: no man can refute what is written in these books: our Pundits cannot do it. Why speak against a thing which you have never examined? All know that there must be a great change of religion, and this is it. All must embrace this." A Mussulman, who had read our books, said he intended to read them always, because they were the Word of God. "Oh, then, you intend to forsake the religion of your fathers? this is very wrong," said the opponent. The Mussulman answered, "If my father was a thief, that is no reason why I should be a thief too."

[Mr. Smylie.

*Monghyr*: 250 miles NW of Calcutta—1810—John Lawrence, John Parsons, W. Moore: Sansook and another Nat. As.—Communicants, 48—P. 179. Mr. and Mrs. Leslie's return to England was mentioned under the head of Calcutta.

Mrs. John Parsons has been alarmingly ill, and the ground of hope for her complete recovery is far from satisfactory. Mrs. G. Parsons' health has suffered through attending her sister; and hence she concludes that it is her duty to return to England in the ensuing cold season.

[Mr. Thomas.

We are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed.

There is a disposition to listen to the preaching of the Gospel. This is not a new thing here; and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. There are not wanting indications that the Truth is surely prevailing in this land.

[Mr. Lawrence.

We have had a small addition of two boys to our Orphan Family. Their mother, in her last illness, took refuge in our compound: she had been turned out of doors by the Mussulmans for declaring she would give her children to the Christians. She caused a writing to be drawn up, delivering her two sons into my hands, as their only guardian. One was here with her; but we were obliged to apply to the magistrate to procure the other, who had been sent away a great distance, no doubt with the view of preventing us from obtaining him. We find them quick boys; and their behaviour, on the whole, pretty good. Their mother was a superior woman, and seems to have trained her children to early habits of obedience.

[Mr. John Parsons.

**Paina:** a few miles from Digah: inhab. 300,000—1832—Henry Beddy: 2 Nat. As.—Communicants, 13. Mr. Phillips has gone to Agra—P. 179.

Several promising individuals have renounced caste, and profess to believe in Christ for salvation; but no further additions have been made to the Church.

[Report.

Our stated Services in doors and out of doors are as usual. Mrs. Beddy has lately established a Female Prayer Meeting at a distance from our house, where Native Women are collected, to whom the word of Truth is explained: so that while no actual conversions have taken place, we have frequent opportunities of proclaiming the Way of Salvation to those who are out of the way.

[Mr. Beddy.

Mr. Beddy, on the 15th of November, writes—

I have the pleasure of stating, that we have had a very cheering revival in our congregation on Sabbath Evenings, at English Service: and

this circumstance has induced me to open a Thursday-Evening Service in English, which has been tolerably well attended. Our English Congregation now generally exceeds 60 persons: formerly we had only 20 or 25.

**Benares:** with a Sub-station at **Chunar**—W. Smith: 2 Nat. As.—Communicants, at Benares, 10; and at Chunar, 8—Pp. 179, 180.

The Church, as also that at Chunar, likewise under Mr. Smith's care, has been exercised with various trials. The Word, however, has not been without effect, in bringing souls to Christ. Two persons have been added by baptism to the Church in Benares, and one to that in Chunar, during the year.

[Report of Calc. Auxil.

**Allahabad**—1816—S. Mackintosh: 1 Nat. As.—Communicants, 17—P. 180.

Mr. Macintosh, and one Native Preacher, have continued throughout the year to make known the Way of Life: nor have they been without tokens for good; five persons having, during the past year, been added by baptism to the Church.

[Report of Calc. Auxil.

**Agra**—1838—Richard Williams, Thomas Phillips: 1 Nat. As.—Communicants, 51—P. 180.

The field of operation around Agra is stated to be immense; and in order to occupy it with the greater advantage, a Local Society has been formed, combining all the Missionaries who reside in the city, by whom, and the Native Preachers connected with them, itinerant labours are prosecuted on a regular system.

[Report.

Some time ago, in the Hat which I visit twice a week, I observed in the crowd a hairagi having his legs much swollen: and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so?" His answer was, "That I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause chide the coldness of many of the followers of Christ in a good one?

[Mr. Williams.

**Delhi**—1815—J. T. Thompson: Davigir, Nat. As.—Communicants, 14—P. 180.

The copious narratives transmitted by Mr. Thompson to our Calcutta Brethren of his various exertions abound with incidents, which warrant the hope that the seed of the Kingdom, which is widely disseminated, is by no means scattered in vain.

[Report.

#### CHURCH MISSIONARY SOCIETY.

The Committee introduce their Report of the India Mission by saying—

If the last year has not been marked by such striking events as the awakening at Krish-

naghur, yet the progress of the Gospel has been steady and encouraging. The gradual consolidation of the Missions at Tinnevely and Krishnaghur, and the quiet advance made in

*Church Missionary Society—*

many other Stations, both in North and South India, prove that the Blessing of Almighty God is extensively vouchsafed to the Indian Missions.

## NORTH-INDIA MISSION.

**Calcutta—1807**—James Innes, Act. Sec. of Corresp. Committee, and Principal of the Head Seminary: J. A. Henry, Assist. Sec.—Timothy Sandys, James C. Thompson, James Long: Robert Blake, Schoolmaster; 5 Nat. Cat.; 25 Nat. Teachers, Readers, or Schoolmasters; P. S. D'Rosario, Printer. Rev. R. and Mrs. Hawes arrived in Calcutta on the 9th of October—Pp. 180, 181, 310, 556; and see, at pp. 496—498, an appalling account of the Festival of Juggernaut in 1841—Communicants, 58—In 10 Schools: boys, 300; girls, 20. The Rev. James Innes, the Principal, is assisted by Rev. James Long in the duties of the Head Seminary. In the last Survey, p. 181, there seem to be 60 Students connected with the Head Seminary: but these scholars refer to a Heathen School, superintended by Mr. Long. Christianity is there taught, and converts have now and then appeared. The Head Seminary is to train selected Christian Youths for Catechists.

The Rev. T. Sandys, who continues in charge of the Mirzapore Institution, reports—

The number of individuals admitted into the Church during the year is 21; of whom, 14 are adults and 7 children. Of the adults, 5 individuals were converts from Hindooism, and 9 from Mahomedanism. The number of Native Christians who have departed this life in connection with the Mission in Calcutta is 8.

Roop Chund, who had been engaged as a Native Catechist for many years, had been the means of bringing many of his countrymen to renounce idolatry, and to embrace the Gospel of Christ; and he died in the faith, looking for eternal life only through the merits of the Lord Jesus Christ.

Purnima, wife of Jacob Madub, one of the Society's Catechists, was baptized about seven years ago, and adorned her Christian Profession by a holy and consistent life. On being suddenly called to her heavenly inheritance, she expressed her confidence in the Lord Jesus Christ, and her anticipation of being accepted of God, and admitted to the glories of Heaven, for His sake.

The Rev. J. C. Thompson is charged with the Hindoostanee Department. He had opened a New Chapel, capable of accommodating about 40 persons. The number of persons assembling there for Worship

has averaged about 70. Mr. Thompson has consequently made efforts to obtain a larger building, which is now in course of erection.

Since the last Report, 23 have been admitted into the fold of Christ—9 adults, and 14 children of different ages. Of these, Bishop Wilson baptized 13 in Hindoostanee, before his departure on his last Visitation. I have now 10 adult Catechumens preparing for baptism.

Among my Catechumens, I have a Molwee who has gone through much persecution, for the sake of the profession which he has made, and the Master whom he believes to be the only Saviour of sinners; so much, that he has been compelled to change his residence to another part of the town. When it was known among his acquaintances that he worshipped with the Christians, one of the chief men from the Mussulmans came to the Chapel to be certified of it, and saw that the other fearlessly joined in our devotions with his head uncovered, and that he bowed at the name of Jesus. The man came again; but not with a desire to be a spy or to persecute the other, but to hear for himself. On Christmas Day he was there; and even brought his little son with him, and remained during the administration of the Lord's Supper. He afterward spoke to me, and expressed a wish to call and see me the first day he had leisure. I trust the Lord has touched his heart; and though he came, like a Saul, to persecute, may the Lord make him a Paul, a chosen vessel to bear His name among the Gentiles!

There are also a Jew and his wife among my Catechumens, who believe their Messiah has come; and, as he reads the Testament, he says he is fully satisfied that Christ is the Messiah that should come. He is willing and anxious to be baptized, and live and die among us. His wife is very young, and speaks only Arabic; but as the man speaks Hindoostanee, I converse with him; and he translates to his wife, who is anxious to be baptized into the faith. Let us not despise the day of small things; for there is joy in Heaven over one sinner that repenteth.

[Mr. Thompson.]

**Burdwan**: 50 miles NNW of Calcutta: 1817. *Banoorah*, westward of Burdwan. *Culna*, eastward of Burdwan: 1825—John J. Weithrecht, John T. Linké: 5 Nat. Cat.; 15 Nat. Teachers and Readers; 1 Country-born Fem. Teacher—Communicants, 34—Schools, 16: boys, 954; girls, 165.

The conduct of the Native Congregation is, on the whole, satisfactory; and the Readers and Catechists are diligent, and appear to be faithful and sincere.

Two conversions have occurred. One adult convert from Heathenism, a respectable man of the Kaystho Caste, whose examination previous to his baptism was very satisfactory, has been

lately received. His age, abilities, and diligence, constitute him a useful addition; and give promise of his becoming a valuable Labourer in future, if, by the grace of God, he be preserved stedfast in his profession. Several families in a neighbouring village with a Brahmin at their head, and a young landholder brought up in the English School, have determined to embrace Christianity.

Beside the above, four orphan girls, three infants, and one adult who gives encouraging evidence of a change of heart, with 14 orphan boys in Mr. Linké's School, have been baptized.

The English School had above 100 scholars in the earlier part of the year; but, of late, a spirit of rivalry has been created. Two schools under the patronage of the Rajah of Burdwan, where books are supplied gratis, and in some cases a monthly allowance granted, and one private Institution which has for its motto "No Religion," have drawn off a considerable number of the pupils, though it is hoped but for a time: indeed, some have already returned.

The Bengalee Schools have been continued, under the direction of Christian Teachers.

The Institutions for Orphan Boys and Girls contain about 60 children. Some of the boys give promise of becoming useful as Catechists; and others learn different trades and occupations. Several of the elder girls have married during the year, and their places have been filled up by little-ones. These Institutions give progressive promise of permanently good effects.

The Infant School, for Native Christian Children and younger Orphans in connection with the above establishments, continues as usual; and has an effective Teacher. *[Missionaries.]*

Rev. Henry C. Krückeberg is now connected with the Krishnaghur Station. Mr. Weitbrecht says that preaching among the Heathen has been continued; and the attendance has been satisfactory. See particulars at pp. 181, 182, 466—470.

*Krishnaghur:* eastward of Burdwan—W. J. Deerr, Charles H. Blumhardt, Charles T. Krauss, Christian W. Lipp, Alex. Alexander, H. C. Krückeberg: J. F. D'Rozario, Cat.; 2 Nat. Cat.; 29 Nat. Teachers, or Schoolmasters—Pp. 182, 183; and see, at pp. 109—115, a Report of the State and Prospects of the Mission; at pp. 174, 175, an account, with an Engraving, of the Mission House at Solo; at pp. 294—299, an Account of the Bishop of Calcutta's Second Visit to Krishnaghur; at pp. 498—502, Additional Details of the Bishop's Visit; and, at p. 556, an Engraving of Anunda Bas Chapel—Communicants, 40—Schools, 10: boys, 500; girls, 70.

The Blessing of the Lord has been abundantly April, 1842.

poured out in this district; and the Committee desire to record their tribute of praise and thanksgiving to God, for the wonders which He has wrought, and is still working there. On the whole, Krishnaghur, with its 2000 baptized, and 3000 inquirers, is in as satisfactory a state as could reasonably have been expected. *[Report.]*

Many of our people have been most unjustly treated. One poor man has been incarcerated for two years, on false evidence. Another case happened the other day. The Christians having refused to give evidence in favour of a Talookdar, as their heathen neighbours had done, to support him in continuing to defraud the Government of the annual rent of 1100 biggahs of land, were seized, and taken by force to the Talookdar's residence; where one poor creature's ears were nearly wrung from his head by a blacksmith's tongs and his back covered with stripes, from which ill treatment he fainted. He was afterward set at liberty, being old, for fear he might die.

Very pleasing facts have come to my knowledge. Some of our people were beaten, purely, I believe, because they were Christians; and when seeking redress was hinted at, they replied, "What sort of Christians shall we be, if we complain, and do not offer the other cheek? We will pray for them."

With respect to our Native Converts at Solo, I fully believe many of them to be growing in grace; and although many are careless and disobedient, yet there are others who are asking for wise and understanding hearts, and who are growing in Gospel Obedience. This has been evinced by the expressions of Gospel Truth, which I have often heard when I little expected it; such as, "If we ask not, we shall not receive." "If we forgive not, we shall not be forgiven." "If we love not God and man, we are nothing." This, too, with a decidedly Christian temper, and a regular attendance at Divine Worship, on the Lord's Day, and morning and evening during the week.

New candidates are coming forward occasionally: 40 children have been baptized during the year; and nearly 60 couples have been married. *[Mr. Alexander.]*

*Benares—1817—*Wm. Smith, Fred. E. Schneider:—Brooks, Cat.; 2 Nat. Cat.; 16 Nat. Teachers, Readers, or Schoolmasters; 5 Nat. Schoolmistresses. Rev. Chas. B. Leupolt and Mrs. Leupolt are on a visit to England: they arrived on the 28th of January. Rev. James Baumann's ill-health has compelled him to leave India.—P. 182, and p. 120 of our present Volume: see, at pp. 209—213, several particulars of the Mission; and, at pp. 289—291, an Account of the Bishop of Calcutta's Visit—Communicants, 15—Schools, 6; boys, 340; girls, 75.

*Church Missionary Society—*

It is proposed to convert the School which was founded by Jay Narrain into an Institution for training Natives to become Teachers of their own countrymen. Out of the Boys under the care of the Missionaries, six have been set apart to be educated for the Ministry. One of these is a Youth of much promise. [Report.]

The number of Seminarists, as stated in the last Report, is 8. From a communication just received from Calcutta, we extract the following statement which Mr. Smith gives of his proceedings:—

I have made several excursions into the adjacent towns and villages, and have met with much encouragement. The work in the city is also promising, so far as regards a cessation, in a great measure, of hostilities on the part of the Natives—an increasing want of confidence in their several systems, which is often very evident, especially with the Hindoos, when they attempt to defend their superstitious observances—and a growing persuasion that we have the Truth, and that it will prevail.

We have good congregations, and willing and attentive hearers. Their foolish and impious remarks about the Son of God we now seldom hear.

Although the associates of my early labours are either dead or disabled, I must still, since it pleases God to grant me health and strength, go on, walking by faith, not by sight.

*Chunar*: a few miles from Benares—1814—Wm. Bowley: — Osborne, Cat.; 4 Nat. Cat.; 1 Nat. Reader; 2 Nat. Schoolmistresses—P. 182; and see, at pp. 288, 289, an Account of the Bishop of Calcutta's Visit—Communicants, 56.

At this Station, the Rev. W. Bowley continues to labour. Much of his time is spent in journeying throughout the surrounding district; and, on such occasions, interesting occurrences are constantly taking place calculated to encourage the Christian in looking for better, happier, and holier days for India.

On one occasion, when Mr. Bowley had reached a village, the Zemindar of the place called on him, exhibiting in all that he said a pharisaical spirit; recounting his good deeds; and defending the worship of the peepul-tree, as being the residence of the gods. A man, standing by, said he had heard the Missionary say, the year before, that the peepul-tree was the food of elephants; and he drew the inference, that if the tree could not defend itself, it surely could not defend its votaries. The same man related another anecdote heard from the preacher, concerning the folly of resorting in sickness to holy places, in hope of being cured. These statements, made in his presence long before, still exerted an influence on

his mind. At another time, the Missionary received testimony from one of the crowd concerning the books distributed:—"Your books, contrary to ours, carry conviction to the mind of any person who judges impartially." [Report.]

*Goruckpore*: about 100 miles north of Benares: inhab. about 40,000—1824—John C. Wendnagel, John Philip H. Mengé: — Mackay, Cat.; 5 Nat. Readers and Schoolmasters; 2 Nat. Schoolmistresses. Rev. M. Wilkinson arrived at Margate on the 3d of April 1841—Pp. 182, 224; see, at pp. 291—294, an Account of the Bishop's Visit; and at p. 393, a Character of the Rev. Fred. Wybrow, who died at this Station in December 1840—Communicants, 27—Schools, 3: boys, 127; girls, 12.

This Station has experienced great vicissitudes since the last Report. At the close of 1839, an epidemic fever broke out: scarcely an individual in connection with the Mission escaped, and in a large proportion of cases the disease terminated fatally. The Rev. M. Wilkinson was obliged to leave his labours early in 1840, to try the effect of sea-air on his weakened constitution. A trip to Arracan seemed to restore him to health: but before his arrival at Goruckpore, disease began to re-appear in his frame; and it was soon evident that a greater change was absolutely necessary. [Report.]

*Meerut*: 32 miles NE of Delhi—R. A. Richards—Communicants, 55—Schools, 6; Scholars, 109—P. 182; and see, at pp. 537—539, Successful Labours of Anund Measeeh, and Remarks on a Mission to the Hill Tribes.

The number of baptisms which have taken place during the last year is 17: of these, seven were adults. Six marriages have been solemnized, and four individuals removed by death: 3000 Tracts, and 60 copies of the word of God, have been distributed among the Heathen in the neighbourhood. [Report.]

I have obtained so much favour in the sight of the Natives of Meerut, that they now invite me to their most private apartments, and willingly listen, with their wives, to the preaching of the Word of God. I am happy to say that their prejudices are decreasing daily: indeed, there is a wonderful change in their manners. May the Lord hasten the time when this people shall be turned unto Him! [Mr. Richards.]

Some notices from a Letter of the Rev. J. H. Pratt, on the Bishop of Calcutta's Visit to Meerut, in March 1840, give the following review of the Station:—

Several years back the Rev. H. Fisher, then Chaplain at Meerut, formed the plan of this Mission; and through him Mr. Richards became

the stated Missionary. A Mission Bungalow and Premises were purchased; and these were subsequently made over to the Church Missionary Society. In 1836, an Association was formed, at the recommendation of the Bishop, in connection with the Calcutta Corresponding Committee. The late Begum Sumroo, at the solicitation of Mr. Richards, built a beautiful and commodious Chapel for the Native Christians of this Mission; the entire cost of which, including sinking a well, was no less a sum than 10,000 rupees. In addition to this act of munificence, the Begum allowed the Missionary, during her lifetime, 50 rupees a month, to defray the expenses of the Chapel, and to forward the Mission Work. This beautiful building was consecrated by the Bishop, March 1840; and is now known by the name of St. Paul's Chapel. The old bungalow and premises have been sold, and new ones bought in immediate contact with the Chapel compound: on these are a line of almshouses for aged Native Christians, who live under the immediate eye of Mr. Richards. I regret to say, that the Committee have been compelled to abandon some of their Schools in the villages, for want of funds.

On the Mission Premises there are now two school-rooms and two schools; one of them with 60 boys, the other with 14 girls: some are Christians, some Heathen, and some Mahomedans. In the first class of boys, consisting of 12, only two are not Christians—these are Heathen: they learn Geography, Grammar, Reading and Writing in English, the New Testament in Hindoostanee, and Watts's Catechism. At Mulleanah, three coes from Meerut, there is a school of 20 boys, none of them Christians; though the Christian Master, Solomon, brings up his own baptized children in the same school. This man was baptized about three years ago, and was converted by the instrumentality of Mr. Richards.

The story of Solomon's baptism, and that of his family, is very interesting: I shall give it in the simple words in which Mr. Richards related it to me. After he became impressed with a conviction of the truth and importance of the Christian Religion, he came several times, and said, "What shall I do? I believe Christianity; but my wife does not." Mr. Richards said, "Pray that the Lord would open her heart." "Sir, I do," replied the man; "also, I read the Scriptures to her; but she will not listen to any thing."—Mr. Richards said, "Then go again; pray with fasting; do it with fervour." The man said, "Do you also pray for me." A few days after this, Mr. Richards was administering the Sacrament of Baptism in the Chapel, when the man, his wife, and four children, all came in unexpectedly. When they went home, the man said to his wife, "Next week I shall be

baptized:" she was herself so overcome with the Service, that she declared that she and her children would join him. Solomon's wife is now a good Christian; and comes regularly, with her husband, to Morning and Evening Service, at the Native Chapel in Meerut, on Sundays, and in the evening on Thursdays.

There is another School in Meerut, containing 19 boys: there is a fifth School at Bulundshahir, with 14 boys: both have a Christian Master; but no signs of conversion have yet appeared in the children. But who knows the fruit which may hereafter spring up unto eternal life?

There are two Readers, Luke and William, who constantly go out into the town to read the Scriptures: this has been done for more than three years, indeed ever since Mr. Richards has been in Holy Orders. He tells me, that the effect has been to excite great inquiry among the Natives; especially among a sect called the Sheonaryanees, who, as he believes, amount to no fewer than 3000 in Meerut and its neighbourhood. When we first heard of these people, we were in very great hope that they might be the beginning of a glorious Missionary Harvest in the Upper Provinces. Further inquiry, since we left Meerut, has rather damped the fervency of our hopes, though by no means led as to abandon them.

*Kurnaul:* 70 miles N of Delhi—1827—1 Nat. As.—1 School; 25 Boys—P. 182; and see, at p. 537, a notice that the Rev. Anund Messeeh has removed to Agra.

This Station, where a Native Clergyman, the Rev. Anund Messeeh, has been hitherto labouring, has been relinquished during the past year; with the understanding, that during the cold season he will itinerate among the neighbouring towns and villages, to declare the Gospel to his brethren—a work for which he seems peculiarly fitted. [Report.

*Bareilly:* 142 miles E of Delhi—Peter Dilbook, Nat. Cat.—No Report—P. 182.

*Agra:* 800 miles NW of Calcutta—1813—J. J. Moore, Christian T. Hoernle, C. G. Pfander, F. A. Kreiss, Anund Messeeh; — Lovatt, Schoolmistress; David Batavia, and 2 other Nat. As.; 2 Teachers. Mr. Schneider has removed to Benares—Pp. 182, 183; and see, at pp. 213—218, Account of the Bishop's Visit, and many other particulars of the Station—Schools, 2: boys, 155; girls, 140.

We have lately received further notices of the North-India Mission, which will be found in the subsequent pages of the present Number. Digitized by Google



*Church Missionary Society—*

*Summary of the North-India Mission.*

*(As given in the Forty-first Report.)*

Stations, 14—Europeans: Missionaries, 25; Catechists, 3; Female Teacher, 1—Natives and Eurasians: Missionaries, 3; Teachers, 119; Female Teachers, 10—Communicants, 285—Attendants on Public Worship, 3090—Schools, 54—Scholars: boys, 2401; girls, 482; youths and adults, 109: Total, 2992.

#### WESTERN-INDIA MISSION.

*Bombay*—1819—George M. Valentine, John Stuart S. Robertson: 3 Nat. As.—Schools, 13: boys, 524; girls, 77—Mr. Robertson has been admitted to Priest's Orders—Pp. 183, 429; and see, at pp. 388, 389, some particulars of the Mission, and Money Institution.

For additional accounts of this Station, we refer our Readers to the subsequent pages of the present Number.

*Nassuck*, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—C. P. Farrar, John Dixon, Charles C. Mengé, Christian F. Warth: Frances S. Davis, Schoolmistress; 11 Nat. Schoolmasters. Mr. and Mrs. Mengé arrived at Nassuck on the 23d of February. Mr. and Mrs. Farrar embarked for Bombay in October last—Pp. 183, 224, 471, 520; and see, at pp. 389—391, a general view of the Mission—Schools, 12: boys, 444; girls, 90. We shall insert the last accounts which have been received from Nassuck in the latter part of the present Number.

#### *Summary of the Western-India Mission.*

Stations, 2—Missionaries, 6—Catechists, 1—Female Teacher, 1—Native and Eurasian Teachers, 14—Schools, 25—Scholars: boys, 968; girls, 167; youths and adults, 30: Total, 1165.

#### SOUTH-INDIA MISSION.

*Cochin*: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000, of whom half are Romanists—1817—Henry Harley: 1 Catanar: Natives; 5 Cat., 4 Readers, 13 Schoolmasters—Seminary, 12 pupils: 10 Schools; 304 boys, 12 girls in the Boarding School—Congregation, 340—Communicants, 75—Pp. 183, 324; see, at pp. 339—341, a Report of the Mission, and Account of the Baptism of a Brahmin Family; and see, at p. 511, a notice of the Bishop of Madras confirming 55 Candidates, and State of Congregation and Schools.

In alluding to the death of the Rev. Samuel Ridsdale, mentioned in our last Survey, the Committee, in their Report, observe:—

Mr. Ridsdale had been abounding in the *work of faith, and labour of love, and patience of hope*, in the Lord. Indefatigable and zealous, speaking fluently the Portuguese and the Malayalim Languages, Mr. Ridsdale was distinguished in most of the qualities which constitute a useful Missionary. He, through the mercy of God, raised up large congregations at Cochin; and, at the Day of Judgment, many doubtless will rise to call him blessed.

One of the Schools of this Station is for the Black Jews of Cochin. Mr. Harley reports, in general, favourably of the Schools.

*Cottayam*: 30 miles SE of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet, John Chapman: John Johnson, Cat.; 11 Nat. Readers and Catechists; 24 Nat. Schoolmasters—Communicants, 134—Schools, 16: boys, 434; girls, 65—P. 183: see, at pp. 305—308, some particulars of the Mission; and see, at pp. 509, 510, an account of the Bishop's Visit, and of the Ministerial Labours carried on in the district.

The Rev. J. Chapman, assisted by Mr. J. Johnson, has now undertaken the charge of the College. The Rev. B. Bailey resides in the Cottayam-Village District; and the Rev. H. Baker superintends the Cottayam District.

The long-pending question concerning the College Property has at last been happily settled: and there is now a prospect that the labours of the Students, under the care of the Rev. J. Chapman, may henceforth be carried on undisturbed by the vexations which formerly arose out of the circumstances connected with the unsettled state of this question. [Report.]

The Bishop of Madras was much pleased with the state of the College, under the care of the Rev. J. Chapman; and thus writes to the Rev. J. Tucker:—

I would earnestly entreat you to commend the Cottayam College to the Society's most favourable consideration: for my own part, I look upon it as a future nursery of civilization, upon the purest principles of Gospel Truth: and so long as it is conducted upon the present system, it shall always command such support and assistance as I am able to offer.

Mr. Peet, who labours at Mavelicare and the surrounding Villages, writes:—

My Changanoor congregation is increasing. My Mullappalli people still stand fast; and the Church is building, with the 300 rupees granted

by the Committee. Seventy-six of my people, from all parts of the Mission, were confirmed by the Bishop; and had his Lordship gone to Mullappalli, there would have been thirty or forty more.

*Allepie*: between 30 and 40 miles S by E of Cochín: inhab. 30,000—1816—John Hawsworth: E. Ross, Cat.; 8 Nat. Catechists and Readers; 11 Nat. Schoolmasters—Pp. 183, 184.

In consequence of the death of the Rev. Thomas Norton, the first Presbyter of the Church of England who went out to India, where he laboured for 25 years, and then fell asleep in the Lord, and of other difficulties which have arisen in the Mission, the Rev. J. Hawsworth has been greatly over-burdened on his first entrance on his duties at Allepie. He has not been able to send a regular report, but the general account which he gives is satisfactory.

[Report.]

**TINNEVELLY**—The Mission in this Province is now divided into Five Districts: *Palamcottah*, George Pettit, Stephen Hobbs, Edward Dent, John Devasagayam; *Northern*, Paul P. Schaffter; *Satan-koolam*; *Suviseshapooram*, J. J. Müller; and *Meignanapooram*, John Thomas. Rev. J. Müller has rejoined the Mission. Mr. Blackman and Family, at the date of the last information which has reached us, were on the point of embarking for England—Pp. 184, 185, 224, 272, 502: see at pp. 269—272, 299—305, 503—509, many details of the Mission; at p. 395, notice of the Death of a Schoolboy; at pp. 473—475, a Memoir of Asirvadam Pilley; and, at p. 522, a Notice of Deaths of pious Native Converts.

The last returns which have reached us, and which include some of the Reports for the half-year ending June 1841, supply the following particulars:—

Villages, 360—Churches, 165: Prayer-Houses, 63—Families, 4991—Head Native Catechists, 18; Native Catechists, 197; Native Schoolmasters, 140—Baptized, 4509; being 1454 men, 1286 women, and 1769 children—Unbaptized, 13,317—Communicants, 849—Schools, 187: boys, 4955; girls, 579.

With deep thankfulness to Almighty God, your Committee report that Tinnevely is presenting a very promising appearance. In no single district, where the Missionaries of this Society are labouring, has so much been done toward the formation of a Christian Church. If Committees, and Missionaries, and their supporters remember that it is *not by might nor by wisdom, but by my Spirit, saith the Lord*, they ought not to doubt about the successful

termination of their labours in Tinnevely. After making every allowance that justice to the character of your Missionaries will possibly allow, the Committee cannot but see in these facts grounds for humbly rejoicing; and they believe that they would be falling short of their duty, if they did not call upon the Members of the Society to praise the name of the Lord for His work among the Heathen at Tinnevely.

[Report.]

*Mayavaram*: 160 miles SSW of Madras: inhab. 10,000—1825—W. T. Humphrey: C. J. Taylor, Cat.; Devaperasaden, Nat. Cat.; 5 Nat. Schoolmasters. Mr. and Mrs. F. Rogers left Madras, on account of the ill health of Mr. Rogers, on the 28th of February, and arrived in London on the 1st of July. Mr. and Mrs. Humphrey arrived at Madras on the 5th of May—Pp. 185, 325, 392: see, at p. 269, observations on the necessity of rooting out Caste from Christians; and see, at pp. 394, 395, an Obituary Notice of a Brahmin Boy—Communicants, 15—Schools, 5: boys, 277; girls, 6.

Mr. Taylor has been appointed to this Station, by the Madras Corresponding Committee, as a Catechist. He has entered on his labours in a cheerful spirit. In this spot, which has so long been wholly entrusted to Native Catechists, there are some Baptized Converts, and 15 Communicants; while the Schools number nearly 300 children.

[Report.]

Being anxious to know whether the Christians maintained family and secret prayer night and morning, I have begun an examination of them on this point. I have been much gratified at the manner in which they have acquitted themselves. When it came to the turn of an aged blind woman to repeat her prayer, she bent forward in a devotional attitude, and in very simple language, the substance of which is as follows, said: "O Lord, I am a poor beggar! teach me to pray; give me Thy Holy Spirit to enlighten me. I am unworthy of Thy mercy; but I ask, for Christ's sake, the pardon of my sins! Preserve me and my family to-night," &c.—This shews that some of our poor people practise serious reflection, and the making known of their wants in the simplest form of speech; which encourages me to hope that they who use it are sincere.

[Mrs. Rogers.]

*Madras*—1815—John Tucker, Secretary to the Corresponding Committee; John Fonceca, As. Sec.: Joseph Henry Gray: 6 Nat. Cat., 22 Schoolmasters. Rev. J. J. H. Elouis left Madras, on account of ill health, on the 23d of January, and arrived in London on the 11th of May. Mr. John Gunning Seymer arrived at Madras on the 22d of September. Rev. J. Tucker (em-

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barked on the 30th of October, and reached Madras on the 9th of January, 1842. Pp. 185, 186, 272, 310, 325, 520, 556, and pp. 120, 174, of our present Volume: see, at pp. 268, 269, Popery a Stumbling-block to the Heathen; see, at pp. 398, 399, Facilities for Propagating the Gospel in the Diocese of Madras, and the Importance of a Native Ministry; and see, at pp. 539, 540, the Bishop's Notice, in his Charge, of the Christian Villages—Communicants, 109—Schools, 13: boys, 57; girls, 322.

Mr. Gray, in his Annual Report of the Institution over which he presides, remarks:—

I have noticed with peculiar pleasure, that as our Students grow in years, the prejudices of an early education and limited Society are diminished; their spirit of affection toward one another and toward us their instructors increased; their minds expanded; and their interests in their future work deepened. Their aptness also to communicate instruction in the way most suitable to the Hindoo Mind is such as to afford a good hope that, through the continued blessing of the Lord Jesus, and the teaching of His Holy Spirit, they shall be *workmen that need not to be ashamed*. There are at present seven Students in the Institution.

During the earlier part of this year our trials were neither few nor light: during the latter part, our peace has flowed, I might almost say, *as a river*: we have enjoyed almost uninterrupted harmony. There has been the occasional, but only the occasional, exhibition of an ungoverned, a wayward, or proud temper. We have now, though a small, I trust a happy and united family; and if God spare us to commence the labours of another year, I fondly hope it will be with a solid foundation laid for future happiness, in a knowledge of each one's infirmities, a spirit of mutual forbearance, and the love of Christ shed abroad in every heart.

The Committee say on the subject of Education:—

The need of enlarged measures for the education of the Natives of India is yearly becoming more apparent. Without a Native Ministry the work of Evangelization cannot be carried on, on a scale at all commensurate with the wants of inquirers. European Ministers cannot be supplied in sufficient numbers; and the numerous converts require the constant pastoral superintendence of Ministers, who know the character of the people and speak their language. But in the existing state of India, such a body of Ministers cannot reasonably be looked for, except through the medium of the education of Natives. And as God works by human

instrumentality, the Committee have resolved to adopt all practicable measures from which a Native Ministry may reasonably be expected. Hitherto, at Madras, there has been no school for Natives of the higher class, in connection with the Church Missionary Society. The Committee have therefore determined to add an Institution of this nature, which renders their educational establishments at Madras complete. They will have two Educational Establishments in Madras of their own, and another in close connection with them. The Christian Institution is designed to train Youths of promise and piety for Ordination. Bishop Corrie's Grammar School, which is in close connection with the Society, is chiefly designed to train up Country-born Boys; and the New School is for Native Youths of the higher classes. The last two are especially looked to, as the sources of supply for the Institution. The Committee have engaged the services of Mr. John Gunning Seymer, a Graduate of the University of Oxford, as Second Master of the proposed new School.

[Report.]

*Teloogoo Country—1841—*Robert Turlington Noble, Henry W. Fox. Mr. Noble and Mr. and Mrs. Fox sailed on the 6th of March, and reached Madras on the 5th of July—Pp. 63, 173, 429.

The number of Hindoos who speak the Teloogoo Language amounts to ten millions: so that the population far exceeds the Tamil, or any other people in South India. A considerable part of the country inhabited by this people is one of the oldest of our territorial possessions, having been peaceably obtained by a grant from the Mogul in 1765; and it has remained in almost uninterrupted peace to this day. The people are acknowledged to be naturally one of the most interesting and hopeful in South India, possessing a greater manliness and independence of character, stronger natural affections, and less of deceit and dishonesty than most of their countrymen. And yet no Clergyman of the Church of England has ever been known to preach to any of these ten millions in their own tongue. The English residents have long made great efforts to commence a Mission among this people, and to remove this reproach from our own Church. The Committee have commenced this Mission under most favourable circumstances. Two Graduates, one of the University of Oxford, the other of the University of Cambridge, offered themselves for this particular service: they were accepted, and have gone forth into this wide field.

[Report.]

*Summary of the South-India Mission,*

(As given in the Forty-first Report.)

Stations, 16 — Missionaries: 19 European, 2 Native, and 1 Indo-British—Euro-

pean Catechists, 3—Lay Agent, 1—Native Teachers, 465—Communicants, 1214—Attendants on Public Worship, 13,995—

Schools, 234—Scholars: boys, 6333; girls, 1028: Total, 7361.

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*Calcutta*—1816—George Gogerly, A. F. Lacroix, Thomas Boaz, John Campbell, James Bradbury, Rodolph de Rodt: 4 Nat. As. Rev. Dr. Roër has retired from the Mission—Pp. 186, 187—Communicants, 115—Schools, 9: Scholars, 686.

Almost every day, two or more Places of Worship are open, and hundreds of Hindoos and Mahomedans have had an opportunity of hearing the words of eternal life. Many thousand Tracts and portions of the Word of God have been put in circulation; lengthened conversations with the people have been held; and every means in our power resorted to, in order to enlighten their understandings and convert their hearts.

In Calcutta and its immediate vicinity, we have seven chapels belonging to the Society; and the use of an eighth, belonging to the General Assembly's Mission. At Bow Bazaar, Tontoneah, and Chitpore, we have always large and sometimes crowded audiences, who very respectfully listen, and anxiously wait the conclusion of the Service to receive our Tracts. At Simlah, where, at the request of our Scottish Missionary Brethren, we have regularly preached, there are likewise large and attentive congregations. There are symptoms not to be mistaken, that a crisis in the moral history of this people is at hand. The eager desire for every kind of correct knowledge, the marked innovations on Hindoo practice, the absence of practical persecution toward the Missionary, and the complacency with which the spread of the Gospel and the advancement of science is contemplated by the masses, together with the lack of any vivid effort to uphold Hindooism—these, and other equally prominent facts, are, to an observant mind, tokens of good.

[*Missionaries.*]

Mrs. Piffard continues her devoted efforts for the religious improvement of the young. The number of children she instructs is about 20.

The Christian Institution at Bhowanipore continues to increase in efficiency and in numbers. The scholars are distributed into ten classes; and their instruction is conducted nearly according to the same plan as formerly.

[*Report.*]

The most advanced of the Students have preached regularly three times a-week in the chapels of Bhowanipore, Kidderpore and Chitlah, and occasionally in the open air in the villages south of Calcutta. Two of them accompanied Mr. de Rodt in a long itineracy made by him, last cold season, to the north-east of Bengal; and, by their zeal and aptitude in addressing

their countrymen, gave much satisfaction to the Missionary, and proved of great assistance to him in his labours.

[*Missionaries.*]

The Female Department of the Christian Institution, under the superintendence of Mrs. Campbell and her sister, presents a highly encouraging aspect. The habits of cleanliness and order, the industry and frugality induced among the children, and the piety evinced by some of them furnish powerful incitements to persevere. In the Native Female School, conducted by Mrs. and Miss Lacroix, some of the girls are able to read elementary books. They are all carefully instructed in the rudiments of Christianity by means of a Catechism suited to their capacities.

The Theological Class, conducted by Messrs. Lacroix and De Rodt, contains 6 regular Students; and is occasionally attended by 5 lads belonging to the Christian Institution. The plan of instruction, carried on exclusively in Bengalee, has, during the year, included a systematic course of reading the Sacred Scriptures. The evidences of Christianity and composition have likewise received attention. Three of the young men are already able to address the people on the subject of Religion with propriety and efficiency.

[*Report.*]

The Public School at Bhowanipore has nearly 400 on the list. Many of our lads have ceased to be idolaters: of some of them I have good hopes. Most are from the country, from distances as great as 500 miles; so that the Institution is known, and its influence felt far and wide. Of the nature of this influence, I may give you the following example:—

One of our Brethren being recently on a Missionary Tour, passed through the district of Krishnaghur. He saw a number of Christians sitting under the shade of some trees, attentively listening to a man who was reading and explaining a chapter of the Testament. On inquiry, he found that the young man was a Hindoo, who, as he was passing, had observed these poor Christians trying to read the Scriptures, but not understanding what they read. The lad asked them to lend him the book, and he would explain it to them, as he had learned it in the Missionary School at Bhowanipore.

The lads of my first class, in particular, are seriously inquiring after truth, and their minds are in a very interesting state. These have renounced idolatry: they believe in the truth of the Gospel; and some of them, to my knowledge, are in the habit of reading the Scriptures in private and praying in the name of Jesus, and yet they have not made a public profession.

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This may appear strange, but it must be remembered that there is no people in the world so devoid of moral courage as Bengallees.

[*Mr. Campbell.*

In January and February 1841, Messrs. Gogerly and Lacroix visited parts of six zillaha, and, in the towns and villages on their way, preached to the people, and distributed among them about 5000 Tracts. A large supply of medicine was also taken by the Brethren, which they expended in relieving the bodily infirmities of all who sought their aid.

[*Report.*

*Chinsurah*: 22 miles N of Calcutta; inhab. 30,000—George Mundy: 2 Nat. As.—P. 187.

Mr. Mundy has continued his labours, both English and Native, with little or no interruption: the Catechists are abroad morning and evening, prosecuting their useful labours: one of them is a very acceptable preacher. A small chapel has been built at the entrance of the Hooghly Bazaar.

The Native Schools continue to afford every encouragement. They are well attended, and the knowledge which the children possess of Scripture Truth is highly pleasing. The Portuguese and the Infant Schools, under the care of Mrs. Mundy, are also prospering, notwithstanding the fluctuations in the attendance: the schools are appreciated by the class of persons for whom they are intended.

[*Report.*

*Berhampore*: 120 miles N of Calcutta, and 5 S of *Moorshedabad*; with a surrounding population of about 20,000—1824—James Paterson, T. L. Lessel: 3 Nat. As. Mr. Glen has removed to Mirzapore. Mrs. Paterson, on her way to Berhampore, arrived at Calcutta on the 18th of March—Pp. 187, 198, 312. The Congregation has defrayed the expenses of the chapel.

Two of the Native Christians, and three boys belonging to the Orphan School, have been removed by death. One was Komal, the Senior Catechist. The Missionaries remark:—

By his death, our Mission has sustained a great loss; as he was a most able and diligent preacher of the Gospel among his countrymen, by whom generally he was much liked, on account of his mild manners and his patience under reproach for the name of Christ. He has now, we trust, entered into the joy of his Lord.

*Benares*—J. A. Shürman, James Kennedy, David G. Watt, J. H. Budden: 1 Nat. Preacher; 2 Nat. Readers; 10 Nat. Schoolmasters. Mr. and Mrs. Buyers arrived at Falmouth on the 13th of March. Mr. Watt reached Calcutta, on his way to

Benares, on the 2d of June. Mr. Budden embarked on the 17th of June, and reached Calcutta on the 3d of December—Pp. 183, 224, 310, 429; and p. 174 of our present Volume—Communicants, 11—Schools, 10; Scholars, about 500.

There are two chapels in the city, and one in the suburbs, in which Native Services have been held on Week-day evenings. The Brethren have likewise frequently preached in the morning, in open verandahs rented for the purpose. During the year, the Brethren have put in circulation a great many copies of the Testament.

Mr. Buyers will devote his chief attention, during his stay in this country, to preparing for the press a second edition of the Romanized Testament. A complete Translation of the Old-Testament Scriptures into Hindoostanee has long been desired; and the Committee of the Calcutta Auxiliary Bible Society have requested the Missionaries at Benares to execute this important work.

[*Report.*

Though Benares is called the Athens of India, very few of its inhabitants can read. Most of the Brahmins who chaunt Sanscrit alokas do not know the meaning of them. The greatest number of the Mussulman Priests who read or rather chaunt the Korān do not understand it. The melodious Hindoostanee is despised by the Mussulmans, because it is not so sacred as the Arabic, and not so sonorous as the Persian; and by the Brahmins, because it is not Sanscrit and holy; and by all the educated classes, because the vulgar speak it. But the great obstacle to education arises from the variety of characters. The Mahomedans use the Persian Character; the Brahmins the Devanagari; the tradesmen the Kayathi; the bankers the Mahajani. On this account, few can read any printed character, and, among these, only a small number can read fluently, or so as to understand. Whenever a man takes a Tract and reads it properly, we may be almost sure that he has learnt to read in the Mission School. Vernacular schools, in which from 50 to 80 boys may receive daily instruction, can be established and supported at a monthly expense of seven rupees each.

[*Missionaries.*

*Mirzapore*: a large commercial city, 30 miles S W of Benares: inhab. 60,000—1833—Rob. C. Mather, Wm. Glen: 3 Nat. As.—Pp. 188, 189.

A tour was made to the Allahabad Melā, where, in conjunction with the American Missionaries of that Station, discourses on the great doctrines of Christianity were delivered to large congregations every day. An impression favourable to the Gospel seems to have been produced.

[*Report.*

The English and Native Services have

been regularly sustained throughout the year: one of the Native Services has been taken by the Catechists alternately, and the other by the Missionary. Of the Orphan Schools, the branches of knowledge taught in them, and the progress of the scholars, Mr. Mather states:—

A great advance has been made in knowledge of the Scriptures by the children of the Orphan Schools. They are advancing in a knowledge of arithmetic: the girls have executed, in the course of the year, needle-work to the amount of 65 rupees. The boys have been employed in various ways, in the time between school hours—four have learned the dhiri's business; four the bookbinder's; two or three have been initiated in the art of lithographic printing; while others have made bricks, and built up the walls of the two school-houses and compounds.

An English, Oordoo, and Hindoo School have been established. There is a lithographic press in connection with the Mission, which is worked by the assistance of the Orphan Boys.

In the early part of last year, Mr. Mather had to regret a great deficiency in the funds of the Orphan School. In a Letter, dated Jan. 16, 1842, he gives an account of a tour, from which we make an abstract:—

I have been making known the Gospel in the territory of the independent Rajah of Rewah: this country adjoins the Mirzapore district. I left Mirzapore on this tour, on the 17th of November, and reached home again on the last day of the old year. Mr. Smith, of Benares, an old and dear friend, accompanied us. The country of Rewah forms the northern portion of the grand central table-land of India; and the territory, under the controul of the Rajah, is not less than 10,000 square miles. Everywhere we met with an open door, and no opposers.

Our first stage in the Rewah Country was Hamanna, where we were visited by 30 or 40 persons, who came to inquire about Christianity, and to whom we preached for an hour. At Mow Gang, the third stage, we found it was market-day, and we had a large congregation. Hearing that the market was to be held again on the morrow, we stayed a second day. In the morning of the days, we went over to the neighbouring villages. I went to a fort at some little distance, and found a considerable village, and soon made acquaintance with the chief man. He invited me to sit down, and presently a large congregation assembled. In the evening we were out in the market-place again, where we had large congregations, and gave away several portions of the Word of God.

The fifth stage brought us to Mangawa, a considerable town. Here we staid two days:

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we had a good audience, though in going home we met with a little disrespect from one individual. The seventh stage brought us to Rewah, the capital. We acquainted the Rajah with our having arrived at his capital, by a respectful note, stating who we were, and requesting an interview. In reply, we were informed that the Rajah was going out, but that his son would see us. On the following day, an elephant arrived, to convey us to the garden where the young Rajah was staying. Mr. Smith could not go, and I therefore went alone. The young Rajah, or Babu Sahib, as he is called, is just of age: he conversed with me for a short time in English, and then in Hindoostanee.

The following particulars have been received from Mr. Glen:—

When entering into the city, I am often amazed at the length and breadth of it, and the large crowds in every quarter. The population, according to the last census, is about 60,000. Of these, 7000 are Mussulmans, and the rest Hindoos. Learning is proverbially neglected at Mirzapore, while trade is carried on upon a large scale.

The Gospel is preached in the city several mornings every week, to attentive audiences.

In the school-room, we have Hindoostanee Worship every morning and evening; and there are classes, both for boys and girls, for religious instruction.

The girls, 28 in number, are under the charge of Mrs. Mather and Miss Thomson. The boys, 25 in number, go to the city school, where they are taught reading, writing, arithmetic, and geography.

The orphans are all improving in general and religious knowledge; and some, we trust, are truly pious, or at least not far from the kingdom of God.

*Surat*: 177 miles N of Bombay—1813 —Wm. Fyvie, Wm. Clarkson, Wm. Flower: James Hutchinson, Printer. Mrs. Alex. Fyvie has returned, and joined her children at Aberdeen. Mrs. Flower died on the 10th of August—Pp. 189, 224, 472—Schools, 5; Scholars, 526—Tracts and Books: distributed, 23,000; printed, 20,000.

The Hindoos and Parsees, in this part of India, continue their usual indifference or hostility to the Gospel. Though God has repeatedly visited them with His judgments, they have not yet turned and sought His mercy.

The Native Schools have been continued as in former years, affording to the Brethren many interesting opportunities of communicating the Gospel to all classes. The precious seed of Divine Truth has also been abundantly diffused among the inhabitants of the city and its neighbourhood.

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*London Missionary Society—*

The establishment of an English Institution, and the principles adopted for conducting it, were mentioned in our last Survey. The Missionaries say of its progress and influence—

The minds of the scholars are expanding, and with their expansion a spirit of inquiry is associated. The absurdities of pantheism and mysticism, the systems of Zoroaster and Mohammed, and the religious frauds of the idolised Brahmin, are under examination; while the religion of Jesus is beginning to be recognised.

Mr. Clarkson, in a Letter dated Nov. 28, 1841, says—

The English Institution at Surat, which had been closed in September, was re-opened in October. The examination was not well attended. There are none here interested in Native Education on our principles: the generality of the Europeans are hostile to it. A Native said to me, at a time when the Parsees were very bitter against us, "The Europeans are a greater stumbling-block to the progress of Religion than any of the Natives."

The number of scholars was, at the Examination, 101, being an increase of 15: we have not now so many. The prospect of a Government School has caused many to keep away, and we have lost in this way some good scholars.

The following extracts are taken from Mr. Clarkson's Journal:

Feb. 19, 1841—Went this evening to the river side, where several Hindoos and Parsees were bathing, and casting offerings into the Tapec. Some of them said, that it was of no consequence what remedy for sin was adopted, so long as our faith be in that remedy—if the idolater trusted to idolatry, then was idolatry to him saving. On shewing that false confidence was often fatal, as in the case of poisons, they denied it; and affirmed, that if a man took poison and believed it would not hurt him, he would be unaffected by it. Others said, "All roads lead to one goal;" "All religions tend to the same point." When I spoke to them of "the true Atonement," they turned it to scorn.

March 1—On observing a Brahmin reading the Shasters to the people, I asked him a question: he purposely took no notice: I respectfully repeated the question. He replied, "I do not want to have any thing to do with you: it will be a good thing if you let us alone." I said, "Is truth a thing of importance?" He said, "Truth and falsehood are nothing to me; it is not my business." As he was very angry, I turned away, and addressed some one standing near: on this, others came up, asking question after question: some of the questions were

most revolting. They at last importuned us to go away, saying, that they believed one thing, I another. I was followed, as I left them, by loud hootings.

March 20—Went to a temple near my house: many Hindoos were there with offerings for the idol. On asking them, Who made the idol? they denied that it had been made by human hands, but said that God had made it. One among them said, "This religion differs from ours in one point, viz. its teachers tell us to believe in Jesus Christ. With the exception of this, their precepts are good." The Parsees are very violent.

*Belgaum:* a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language Tamul—1820—Joseph Taylor, Wm. Beynon: 3 Nat. As. Mrs. Beynon arrived in England on the 26th of July—Pp. 190, 428—Communicants, 36—Schools, 9: Scholars, 170—Books and Tracts distributed, 8265.

We still have reason to exclaim, *Who hath believed our report?* The multitudes continue wedded to their idols: many hear the Gospel with their ears, but their hearts apparently remain unaffected. Nevertheless, we would not be discouraged.

[*Missionaries.*]

The work of education proceeds steadily in this quarter. Much labour has been expended on the English School, and, though it is not in the most encouraging state, several of the Youths have made good progress. Many of the lads in the Native Schools are decidedly advancing in Scriptural Knowledge. [Report.]

*Bellary:* 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—Wm. Thompson, Samuel Flavel, B. H. Paine: John Shrivees, Printer and As.; 16 Nat. As. Rev. John Reid died on the 8th of January. Mr. and Mrs. Thompson arrived in Madras, on their way to Bellary, on the 28th of January. Mr. Shrivees, who had removed to Cuddapah for the benefit of his health, rejoined the Station in May. Mr. and Mrs. Paine embarked for Madras, on their way to this Station, on the 17th of June. On the 2d of July, Rev. John Hands, and Mrs. Reid and family, arrived in London—Pp. 190, 224, 310, 351, 400—Communicants, 51—Schools: Day 13, Scholars 389; Sabbath 2, Scholars 80—Issued from the Press, 144,507 publications: distributed by the Mission, 46,852 Books and Tracts. In recording the death of the Rev. John Reid, the Directors say—

In his character, the several qualities essential

to high Missionary excellence were happily blended. His accurate and discriminating judgment fitted him for counsel, while his meek and amiable spirit gave force to his opinions. His attainments, both in European and Indian Learning, were distinguished; and these he devoted to the glory of his Saviour, and the eternal salvation of the Heathen. He was greatly beloved by his fellow-labourers; and those at the Station, together with the Native Christians, bore him to his grave, and made great lamentation over him.

During his residence of eleven years in India, Mr. Reid made numerous journeys in the neighbourhood of Bellary, to diffuse the blessings of the Cross. His last journey occurred in March 1840, when, in company with some devoted Native Evangelists, he visited the Humpree Festival, and once more lifted up his voice to proclaim, among the idolatrous multitudes, the glad tidings of Redeeming Love.

It is added:—

The Rev. Joseph Taylor, of Belgaum, who was with Mr. Reid in his last hours, having reached Bellary on the 1st of January, has since had charge of the Station.

This, it is presumed, was only a temporary arrangement, till Mr. Thompson and Mr. Paine should arrive.

**Bangalore:** 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—Edmund Crisp, Benj. Rice, James Sewell: J. A. Regel, As. Miss.; 3 Nat. As. Mr. and Mrs. Crisp arrived at Madras in Sept. 1840, and at Bangalore on the 23d of October—Pp. 190, 191, 194—Communicants, 46—Schools: Day 14, Scholars 352; Sabbath 1; Scholars 25—Books and Tracts distributed, 7005.

The Directors have instructed Mr. Crisp to attempt the formation of a Seminary at this Station, with a view of preparing Native Youths for the Missionary Work. Since his arrival at Bangalore, he has been engaged in making arrangements to carry this design into effect. A commencement has been made with students in the Tamul Language; and it is hoped that, after a time, students in the Canarese and Telooogo Languages may be added. The intentions of the Directors with regard to the superintendence of the Canarese department have been defeated for the present by the death of the Rev. John Reid. [Report.]

We have had many opportunities of conversing on the chief points of Hindooism and Christianity with persons who have come to our houses expressly for that purpose: the conver-

sations have for the most part been very interesting and encouraging. The disposition of the people to hear the Gospel with seriousness and attention is decidedly improved. We also perceive a greater number of instances than formerly in which a clear understanding of the essential doctrines of Christianity has been acquired. Contentious disputation, and still more profane mockery, is diminished. [Mr. Sewell.]

Early last year, Messrs. Rice and Sewell made an extensive tour in the surrounding districts, among a Native Population of more than 60,000 souls. They were generally well received by the people. In some places the greatest anxiety was manifested to hear the Gospel, and some serious impressions were apparently produced.

For the greater part of the year, Mr. Rice, by his state of health, has been obliged to repair to the Nilgherry Hills.

Education is making decided progress at Bangalore; and, by the formation of two Canarese Female Day Schools, another step has been made toward the disenthralment of the Female Native Society in India. Eight of the girls in these schools are daughters of Brahmins—a class of men who have hitherto been most inimical to any plans designed for their benefit.

The Tamul Department of the Mission has largely shared in the Divine Blessing. There have been several conversions during the year. Among these is an aged man, who had spent all his days in Heathenism: he has nearly completed his seventieth year, and is now a monument of that grace which bringeth salvation.

The Commissioner of Mysore has granted, for the use of the Bangalore Mission, five acres of ground. [Report.]

In a Letter from the Rev. B. Rice, a very urgent appeal is made for additional Missionaries; and the Rev. J. Sewell, writing on the 19th of August, renews the appeal; while Mrs. Sewell is no less energetic in commending the two Canarese Female Schools to the support of British Christians.

**Mysore:** the capital of the Mysore Country: one of the strong-holds of Idolatry: inhab. 65,000; of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell—P. 191—Communicants, 5—Schools, 3; Scholars, 59—Books and Tracts distributed, 2119.

From the commencement of my Mission at Mysore, I have found many facilities for preaching the Gospel to the Heathen. Generally, the congregations which assemble in the streets are good. Sometimes the people listen quietly to lengthened statements of Divine Truth; but more frequently, before much is said in the way of address, a discussion commences.

[Mr. Campbell.]



*London Missionary Society—*

In November 1840, a neat and substantial Chapel was erected, chiefly through the contributions of friends on the spot.

The Schools at this Station are in a prosperous and highly interesting state, especially the Native Girls' School under the care of Mrs. Campbell. Three of the girls died in the course of the year, and finished their brief course with joy. These dispensations appear to have made a deep impression on many of the elder children.

[Report.

*Salem*: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827—George Walton, J. M. Lechler: 8 Nat. As.—P. 191—Communicants, 41—Schools, 11: Scholars, 467—Books and Tracts distributed, 10,500.

Some have manifested their opposition by proposing that a petition be sent to Government to prevent Christian Teachers from propagating the Gospel; stating that from these doctrines Heathenism will meet a "mighty downfall." Others expostulate with the Missionaries: "Why do you," they ask, "trouble us with your doctrines? We know that our gods are stones, but it is no business of yours to tell us so. We do not want to believe in Christ. Our forefathers are happy, because they died in ignorance; but you make us wretched by dispelling our ignorance, and making us inquire and speak of these things."

The Mission Schools have made considerable progress in the past year. Several, who have left the schools to enter on the business of life, are in the habit of reading the Word of God, and of attending the preaching of the Gospel. The people at large are beginning to discern the value of education.

The Missionaries have opened a Native English School. The parents allow their children to receive Scriptural Instruction, though they at first objected to it.

By the exertions of Mrs. Lechler, the Native Female School, which suffered a serious decline after the death of Mrs. Walton, has been restored to a state of efficiency. Mrs. Lechler has established an Orphan and Boarding School.

In their Missionary Tours, the Brethren have had much to encourage them. Not a few instances have met their observation of the great advantages resulting from the distribution of the Scriptures and Tracts. But, amid such encouragements, they have often been grieved by the manner in which the claims of the Saviour have been treated. "We admit every thing you say to be true," is sometimes the language of their opponents, "but we cannot own Jesus Christ to be the Son of God."

[Report.

*Coimbatore*: a place of extensive trade, and a great thoroughfare: 315 miles from

Madras, 90 SW of Salem, and 100 S of Seringapatam: inhabitants, upward of 20,000, chiefly Hindoos: above the level of the sea, 1483 feet—1830—Wm. Bawn Addis, Ebenezer Lewis: 12 Nat. As. Mr. and Mrs. Lewis arrived at Coimbatore, from Madras, on the 27th of April 1840. Mr. Lechler has removed to Salem—P. 192—Communicants, Native and European, 17—Schools, 16: Scholars, 749.

It is stated, that not a year has passed, since the commencement of the Society's operations in this quarter, without accessions from the Heathen; that at one period "nearly every month produced its fruits;" that, had none been removed by death or other causes, there would now be a very considerable number under Christian Instruction; that unequivocal signs of the work of the Holy Spirit on the heart have in many instances been visible; and that some have died rejoicing in the Saviour. Six members, during the year, have been admitted. Among the Roman Catholics in a neighbouring village, an earnest spirit of inquiry is manifested; and the Missionaries propose adopting that village as an Out-Station.

Our Brethren experience growing encouragement in their itinerant labours. Mr. Addis assures us that the Brahmins exhibit toward him a spirit of confidence and cordiality, and treat his message with more candour and fairness than before. While on one of his tours, several deputations from Heathen towns waited on Mr. Addis, earnestly requesting him to visit the people represented by them, and offering valuable presents to induce his compliance.

Several Natives of the Brahminal order, who have been supplied from time to time with portions of Scripture, are in the habit of visiting the Missionaries to ask for explanation of difficult passages of Holy Writ, and to obtain information on various points of religious inquiry.

The Mission Schools present an aspect of prosperity. There are two Female Boarding-Schools; one under the care of Mrs. Addis; the other for Orphans, in charge of Mrs. Lewis.

[Report.

Mrs. Lewis urges the establishment of Orphan Schools as a far more efficient mode of raising the character of Indian Females, than Boarding-Schools for girls whose parents may be still alive.

*Quilon*: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000; of whom half are Hindoos; and the other half, Mahomedans, Syrians, Parsees, and Romanists: prevalent language, Malayalim; but Tamil is very generally understood—1821—J. C. Thompson, James T. Pattison: 14 Nat. As.

—P. 192—Schools, 8; Scholars, 201: in the Seminary, 19 pupils; in the Girls' School, 30—Tracts and Books distributed, 4150.

The several departments of labour at this Station have been continued without interruption, and their operations and results are becoming increasingly obvious and important. The attendance on Public Worship, though still deficient in regularity, has been better than in the previous year. The number of those who have been led to forsake idolatry is gradually increasing.

The Mission Press has been employed in printing educational works and hymn-books for the supply of the schools and congregations. Some progress has been made in preparing matrices for a third font of type, Long-primer size.

Six Native Chapels have been erected at various places embraced by this Mission, through friends who have specially contributed for the purpose. These buildings are all constructed of stone, and substantially roofed.

Of the pupils in the Seminary, some have made great progress in knowledge.

In the Female School, much pains are taken to improve the children, but their progress in knowledge has not equalled the expectations of their Teachers. [Report.

*Trevandrum*: the capital of Travancore, and residence of the Rajah—1838—John Cox: 7 Nat. Readers—P. 192.

No Report has been received from this Station, but in a Letter which has reached us from Mr. Cox, various interesting statements are made of the work of God in this field of labour. From that communication we give the following account. After stating that the number of congregations under his care had increased to eight, Mr. Cox observes:—

"You will perceive there is an addition of one congregation. This is in a village called Nellikahkurly. The people are quite new in the profession of Christianity. The first time I visited the place, they told me that an European Gentleman had once been there, but they could not tell how many years ago. I began a school; and where nothing but ignorance and neglect were found, there are now 40 children learning to read the Gospel. The next time I went there, I heard, as I rode up the narrow lane, the voices of these poor children, and my heart thrilled with joy. One man has offered a piece of ground for a chapel."

Mr. Cox derives valuable assistance from some of his Native Fellow-labourers: he particularly refers to the piety and boldness of the Teacher named John George Cratfield. [Report.

*Nagercoil*: Head-quarters of the Mission in the Eastern Division of SOUTH TRA-

VANCOORE: 14 miles from Cape Comorin: prevalent language, Tamil—1806—Chas. Mault, James Russell: Archibald Ramsay, Medical Missionary: 68 Nat. Readers and As. Rev. Charles Miller departed to his rest on the 9th of September—Pp. 193, 556—Communicants, 265—Schools, 130: Scholars, 5336; in the Seminary, 40 pupils—Tracts and Books printed and partly distributed, 75,000.

Many painful trials, arising chiefly from the indigence of the people, have accompanied the progress of this branch of the Travancore Mission during the year. With regard to Religion, the general aspect of affairs is encouraging. Many are regular in their attendance in the House of God, and appear to engage in devotional exercises with delight. Among these, Family Worship is pretty general, and there is a marked improvement in their attention to relative and personal duties. The Brethren, however, have still to deplore the existence of a large amount of heathen ignorance and nominal Christianity.

The School Establishment connected with this station is very extensive: many of the children are making excellent progress in Christian Knowledge, which in some instances appears to be producing the most salutary effects. Female Education is making considerable progress in this part of Travancore.

The Mission Press has printed Tracts, School Books, and Catechisms. The Local Tract Society has commenced issuing a series of little books, for the benefit of children and young people. Of these, 10,000 have already been distributed.\*

Friends in England undertake to defray the expense of some of the Native Teachers: and for their satisfaction, the Missionaries give an account of the character and labours of those whom they have selected; of which the following is an extract:—

Their zealous and faithful labours have been blessed; and if they are spared to continue them, we may look for the happiest results. Candour, however, requires us to say, that though, in employing Native Teachers, we have made, we believe, the best selection, yet some of them are deficient in mental culture, energy of character, and aptness for intellectual improvement. To arouse their mental energies, and supply their want of early instruction, they are exercised in the Bible every week. We have reason to believe they are men under the influence of grace, striving to do good to the extent of their ability; and on that account we prefer them to those who have greater ability,

\* The intention of publishing this series was mentioned at p. 181 of our present Volume.

*London Missionary Society—*

and would be more likely to produce a stir, but whose conduct would not comport, we apprehend, with the purity of the Gospel.

Mrs. Mault says, in reference to the eligibility of Day Schools for Girls, and the difficulty of obtaining Mistresses—

The expense of Day Schools is trifling, compared with the expense of a Boarding School. Beside, many will send their girls to village schools who would on no account send them to a distance; as they must then part with their services altogether, which at some seasons they especially value. Teaching has but recently become an employment for women; and at first there was a considerable prejudice against it; but this is gradually subsiding. Again, there are but few women available for the purpose; none of course of the former generation; and the universal practice with the Natives of marrying their children early, leave none for this employment but such as have no children, or such as become widows. Six of the present Mistresses are widows. We cannot yet find Mistresses for all our girls' schools: we generally find them more intelligent than most of the men who take this employment, and in many respects better adapted. Their schools are generally as well attended, in better order, and their scholars equally as forward. In heathen towns there are eight girls' schools.

**Neyoor:** Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828—Charles Mead, John Abbe: Wm. Ashton, As. Missionary; 100 Nat. Readers—P. 193.

By a Letter from Mr. Abbe, it appears that the Report of this Station had been forwarded in due course; but it has not reached the Directors. From previous communications, they have reason to believe that the Neyoor Mission has enjoyed abundant evidences of the Divine Favour; and in a Letter from Mr. Mead, of later date than the Report itself, it is stated, that the cause of Christ is advancing throughout this extensive field, and that several of the congregations have increased.

Mr. Abbe occupies the western division of the Neyoor District, and labours among a population of nearly 95,000 souls. Of these, not more than 4000 have professed themselves favourable to Christianity. A spirit of inquiry has been awakened among them, and their attendance on the preaching of the Gospel decidedly improves. [Report.

Mr. Abbe gives a very favourable account of the labours of the Native Teachers, and of their patience under the oppression to which their heathen neighbours had subjected them.

In a Letter dated March 29, 1841, he gives an account of the Slavery which exists in Travancore, and its probable origin in the ancestors of the slaves having sold themselves and posterity to perpetual bondage. He says a slave is valued at about 20 shillings sterling.

Rev. C. Mead, writing in January 1842, mentions a formidable impediment to the spread of Christianity in Travancore. He states—

The Native Government is aiming a new blow at Christianity; and lately passed a decree, that one of our richest people, because he had "embraced Christianity," should be deprived of the property inherited from his ancestors: these are the terms of the decree.

The grievance was complained of to the Madras Government; who could not interfere, as the decree had been passed by competent authority, and according to the laws of the Dharma Shastra—laws to which even Europeans residing here are said to be subject. Travancore is called an Independent State; but, according to the Treaty, authority over it can be resumed at any time by the British Government. The British Resident interferes when he deems it proper. I have appealed against the new law of confiscation; nothing of the kind having been known hitherto in Travancore, though Christianity has existed here for five centuries.

The decree has not been put into execution; though the property is confiscated, and the lawful proprietor is obliged to conceal himself.

We and our converts are without the least protection; and are exposed to the operation of the native laws, which make no distinction between the killing of a man or a cow, or defacing an idol, but award the punishment of death equally to each of these acts.

**Combaconum:** 20 miles N E of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emmanuel Nimmo: 60 Nat. As.—P. 193, 194—Communicants, 25—Schools, 13; Scholars, 445—Tracts and Books distributed, 22,000.

Several Native Chapels have been erected, by funds raised by friends in England. Most of the Heathen Festivals in and about Combaconum have been visited by Mr. Nimmo and the Native Teachers. In reference to the decline of Idolatry, as a practical system, Mr. Nimmo writes:—

At Swamy Malai, an individual, after hearing me preach for some time, openly declared that idolatry was utter folly; and, in token of his belief, he broke before me a cocoa-nut, which he had brought with him to offer to the village idol; saying to me, "Sir, you have life, and can eat this cocoa-nut, but the idol has no life whatever." In the afternoon he brought

his son to me, and begged I would teach him the "true way."

On my return home one evening after preaching, a Brahmin followed me, and asked why no Missionary was sent to settle among the people of his large town; adding, that he would be very glad if some one would come. On my asking him, "What reason have you for desiring a Missionary?" he replied nearly as follows: "I have this evening heard you for a few minutes; and I believe all that your Religion declares, to be not only true and holy, but highly beneficial." Before parting, I informed him that arrangements were making by another Society to settle some Catechists in his town. He appeared delighted with the intelligence, and thankfully received a Gospel from my hands.

*Chittore*: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos—1826—Alex. Leitch, Isaac David—*Walajahpettah*—John Bilderbeck: there are Out-Stations at *Arnes, Vellore, and Palamanair*: 9 Nat. As.—Communicants, 31—Schools: Day 17, Scholars 518; Sabbath 1, Scholars 80—Books and Tracts distributed, 9246.

At Chittore, Mr. Leitch has directed his chief attention to the acquisition of Tamil, as essential to the efficient prosecution of his labours. He has devoted part of his time to the education of a young man who desires to engage in the Missionary Work; and by whose aid, as an Interpreter, he has been enabled to hold communion with the Natives.

At Walajahpettah, the eastern division of the Mission, Mr. Bilderbeck is frequently visited by Natives, who come with apparently honest intentions to converse with him on the truths of Christianity, and to apply for Christian books: some of these persons are leading men in the Native community.

In the course of the year, several very interesting persons came forward, and requested baptism. They had thrown aside the outward badge of Heathenism, for the avowed purpose of openly professing Christ. Our Brother placed the applicants on probation: two of them were subsequently baptized, and these stand fast in the Lord: one remains a hopeful Candidate for baptism; others have left the Station.

Extensive efforts are in progress on behalf of the inhabitants of Old Arcot. A School House and other Mission Buildings are nearly finished; and it is proposed to send thither, from Walajahpettah, four Native Christians; two of them to devote themselves to the Hindoo Inhabitants, the other two to the Mahomedans. The population of Old Arcot is estimated at 16,000.

Mr. Bilderbeck paid his annual visit to the celebrated festival held at Conjevaram, and proclaimed the Gospel to thousands. He has performed other itinerant labours of importance.

No change, requiring particular notice, has

taken place at Arnee, Vellore, and Palamanair. [Report.]

*Madras*—1815—Robert Caldwell, Wm. Porter: H. Bower, As. Miss.; 6 Nat. As. Mr. and Mrs. Porter arrived in Madras on the 15th of September 1840—Pp. 194,400.

Little, comparatively, has been done among the Native Population at this station, during the year. Mr. Caldwell has stood almost alone in the Mission; and, notwithstanding the paucity of Labourers, sound knowledge is advancing, and a spirit of religious inquiry is increasingly evident among the people.

Mrs. Turnbu l continues her efforts in the cause of Native Female Education. Her Boarding School contains 33 children, varying in age from five to thirteen: the majority are orphans. Many bear the mark of idolatry, branded with a hot iron upon their foreheads when they were very young: the others are the children of Native Christians. They have all made considerable progress in Scriptural Knowledge. The Day School contains 18 girls. [Report.]

*Cuddapah*: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest chiefly Mahomedans and Eurasians: prevalent language, Telooگو: there are 6 Out-Stations—1822—Wm. Howell: 6 Nat. As.—P. 195—Communicants, 31—Schools, 6; Scholars, 149—Books and Tracts distributed, 2110.

Several members have been added to the Native Church; the number of religious inquirers has increased; and many who have not yet forsaken the ranks of Heathenism appear favourably affected toward the Gospel. His Native Fellow-labourers, whom he is taking much pains to instruct, Mr. Howell finds of eminent service to the interests of the Mission. He has been enabled to place in their hands several theological works, which, with the Scriptures, they attentively peruse. Their religious knowledge is becoming more accurate and extensive, while their piety leads them to make the best use of their attainments.

In March, the customary annual festival was held at Cottapettah; and the cruel practice of swinging, with iron hooks fixed in the back of the devotee, as an atonement for sin, again formed one of the chief attractions. About 50,000 persons were congregated on this occasion. Mr. Howell, Mr. Shrieves, and four of the Native Assistants, spent the whole day in the midst of the assemblage, preaching the Gospel, and distributing Tracts, of which about 2000 were put into circulation.

*Visagapatam*: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Telooگو—1805

*London Missionary Society.*—

—Edward Porter, John Hay: Wm. Dawson, R. D. Johnston, As. Miss. — P. 195; and see, at p. 96, a Biographical Notice of a School-boy.

The usual Annual Report from this station has not been received; but, by a Letter from Mr. Porter, we find that the Native Orphan School continued to afford encouragement; and some of the boys in the Day School had made good progress in their knowledge of Divine Truth. The printing-press was in active operation.

Mr. Porter has sent an urgent appeal on behalf of the Koles, inhabiting the mountainous parts of the Nagpore Territory. He describes them as a people peculiarly accessible to the labours of the Christian Missionary, but wholly ignorant of the way of Salvation. As they have no written language, it is thought that the English Language might easily be introduced among them: they have no caste. The Directors are anxious to occupy this promising field of labour, and earnestly hope it will be in their power, at no distant period, to establish a Mission there.

Mr. Hay, since his arrival at Vizagapatam, has been chiefly engaged in studying the Native Language: he has also endeavoured to render service, by superintending the English Native School. [Report.

Mrs. Porter gives the following account of her School:—

Our Female Native Orphan School was commenced, December 1835, with little prospect of success; but it has pleased God to give us our heart's desire. When Mrs. Gordon left the Station, the girls of her school were united to ours; and the number now in the school is 60.

The journals, and other periodical works conducted by Native Writers, frequently abound with honourable sentiments and benevolent feelings toward the Teachers of the Christian Faith.

That the prejudice and hostility of the Hindoos to Christianity is generally decreasing, all our Missionaries bear witness. In the city of Benares, that ancient seat of Brahminical Learning and Authority, our Brethren have under their instruction about 500 children. Scripture is openly and constantly used, and a large number of the boys can read the Testament. On the Christian Sabbath, all the scholars are conducted through the streets to the Mission Chapel. A few years since, such a spectacle in any Indian City, and most of all in Benares, would have been deemed a thing impossible.

The fear of suffering combines to repress inquiry and stifle conviction in the awakened conscience of the Hindoo. By the native law of India, the renunciation of idolatry involves the loss of all hereditary property: hence many, who sport with its absurdities and practically disregard its rites, keep hold of their possessions, and retain the badge of Hindooism to their dying day. But the conscience of a Christian will not sanction such a compromise. This has been exemplified in the case of a Hindoo Convert, who for some years has laboured as an evangelist, and who has sacrificed an income of 800*l.* per annum, rather than conceal his principles.

[Directors.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS.—*Bangalore*: 1821: John Garrett, Sam. Hardey—*Goober*: (with *Coonghud*) 5000 inhabitants:

Since its commencement, 84 girls have been received, several have been married, some have died, and a few have left the school. The number might be still increased; but our funds are exhausted, and our monthly subscriptions are by no means equal to our monthly expenditure.

In reference to the plan of interesting children, at an early age, in the cause of Missions, Mrs. Porter says—

I scarcely ever remember meeting a procession for idolatrous worship in which there was not a number of children bearing some part in it. On one occasion, I met a man and woman with three children, on their way to Amoor's Temple. I asked them where they were going. They said: "To make pooja," or worship.—I asked "Why?" They said: "One child had been sick: they did make vow, and were going to pray."—I said, "Why, for such a little child?" They smiled and said, "Why not?"

The man carried in one hand a fowl for sacrifice; and with the other led a little boy, about six years old, who had in his hand three sweet-potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa-nut. The woman carried a brass plate with a little rice, some saffron, a little sugar, and some flowers. She had an infant about twelve months old, and this little-one also had its sacrifice for the devil: in its little hand it carried a plantain. I asked, "What is this for?" They replied, "It is for sacrifice." They looked satisfied with themselves. They thought, by doing this, they should so far secure the favour of the demon, that no evil should befall them. I longed to lead them to Him who is the friend, and not the foe of our little-ones; who, though the Mighty God, has said, *Suffer little children to come unto me.*

in the centre of the Mysore Country: 48 miles NW of Bangalore: 1837: Matt. T. Male, H. O'Sullivan, Philip Webber, As.

Miss.—*Mysore*: Thomas Hodson: Charles Franklin, As.—*Melnattam*, a large village of Romanists and Heathens, 40 miles S of Negapatam; and *Manaargoody*, a town of 30,000 inhabitants: Thomas Haswell, Peter Batchelor—*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Rich. D. Griffith—*Porto Novo* and *Chillumbrum*: inhabitants in the district, 600,000: 1839: Robert Carver: A. Ambrose, As. Miss.—*Madras*: 1817: Jonathan Crowther, Superint. of the whole Mission: James K. Best, George U. Pope. Mr. Arthur's health has constrained him to return to England. Mr. W. S. Fox embarked at Madras, on the 18th of March, to return home for the recovery of his health, but expired on the fourth day after his embarkation. Mr. and Mrs. Jenkins, with Mrs. and Miss Crowther, arrived in London from Madras on the 26th of Dec.—Pp. 196, 197, 472, 520, and p. 120 of our present Volume. The Missionaries are assisted by 9 Catechists, and 61 School Teachers—Members, 447—Adults and Children under School Instruction, 1823.

The more-recently formed Missions among the Canarese People in the Mysore Country are accomplishing very rapidly the preparatory work of diffusing a correct knowledge of the nature and objects of Christianity. The Missionaries are indefatigable in their teaching-visits to the towns and villages; and the inhabitants of one village, at least, profess to have abandoned the worship of their tutelary idol, and are allowing their temple to fall into decay.

A printing-press has been sent to Mysore; and a perfect fount of Canarese type has been prepared in London, for the use of the Mission. The Schools are in a very efficient state.

The Officers of the 2d regiment of Native Infantry have recently erected a Chapel at the "French Rocks" Cantonment, about five miles NE of Seringapatam, and presented it, through Mr. Hodson, to the Society. It is worth about 140*l*.

The Missionaries, notwithstanding many encouraging circumstances, cannot yet report the conversion of even one Canarese Native. The Society, however, has entire confidence in the ability and piety of the Missionaries.

The system of caste, and the law of inheritance now prevailing in India, are of themselves sufficient to account for the slow progress of the Truth. No man can there embrace the Gospel, unless he is prepared to suffer the loss of all things for the sake of Christ.

On our older Mission Stations in India, chiefly among the Tamul People, the Missionaries are favoured with more of the encouragement which arises from success.

[Report.

April, 1841.

Our Readers may have observed, that there is a very general concurrence in the testimony of Missionaries to the prevalence of the opinion, that the downfall of Hindooism is near at hand. We subjoin another testimony in support of this, taken from a Letter from Mr. Garrett dated Mysore, Feb. 16, 1841:—

I have found that the population of this part of India have a very general impression, that the downfall of Heathenism is near. Many of them say, that there is a prediction to this effect contained in their own books. Whether this is the case, I am not able to ascertain; but the belief that Christianity will soon be the professed religion of India certainly obtains very widely amongst them.

Mr. J. Jenkins writes—

I have good reason for knowing that many of the most influential and respectable Natives in this part of India are already convinced of the falseness of their religion, and the divine origin of Christianity; and they would be ready to make an open avowal of the same, if some difficulties, now in the way, could be removed.

Mr. Batchelor, writing from Melnattam, Nov. 17, 1841, reports—

Our schools in these villages continue in a prosperous state; and the Schoolmasters appear to be more active and diligent than they formerly were, in consequence of our paying them according to the number of boys which they teach, and the progress of their pupils in learning. Persons are inclined to attach little or no importance to this class of schools; but I am persuaded they will have a powerful influence on the belief and practices of the people, in coming years. Though the boys leave the schools at an early age, in most instances, they have had their minds impregnated with the Truth; which, though it may not be very apparent to a superficial observer, cannot fail to have an important bearing on the future man, and prepare the way at least for the reception of the Gospel. *A little leaven leaveneth the whole lump.*

Mr. Garrett, on the 20th of December, writes—

Under all our discouragements and trials—and they have been many this year—we have some evidence that we are not labouring in our own strength. On Sunday last I baptized a man, who has afforded satisfactory evidence of his sincerity. Indeed, the losses and trials to which he will in consequence be subject would never be encountered by one whose concern for his soul's salvation did not outweigh every other consideration. I may add, that I hope very shortly to baptize his wife and family.

You who have been in India, and know how depressing it is to go on for years scattering the

*Wesleyan Missionary Society—*

*good seed of the Kingdom*, without being permitted to witness its taking root, and springing up to the glory of God, will be able to form some idea of the relief afforded by the baptism of ONE sincere convert.

Every Sunday Morning, at half-past ten, I

*(The Survey will be continued in the Number for May.)*

preach in English, in the Artificers' Chapel, in the Fort; so that the Natives are then left to the Catechist. I cannot make any arrangement for being present at both, by changing the time of Service. The English duties at this Station are rather heavy for two Missionaries; but I do not see how they can be abridged.

## Biography.

### OBITUARY NOTICES OF NATIVE CONVERTS.

FROM the Letters and Journals of several Missionaries, we have collected a few brief Notices of the influence of the Gospel on the hearts of Converts, in various parts of the world.

#### SOUTH AFRICA.

The Rev. James Read, of the London Missionary Society's Station at the Kat River, see p. 41, thus writes—

We have lost our friend, the Tambookie Chief, Kallagalla: he died of consumption about two months ago, having been delicate for some time. He had a family affliction, which troubled his mind greatly, and we fear affected also his bodily health. We have scarcely found such a fine character among the Native Chiefs: as long as his strength allowed him, he attended all the means of grace within his reach. Kallagalla was a man of prayer: he never left the House of God, or preaching anywhere, without going a considerable distance to the bushes for prayer: often, at other times, he disappeared for that purpose: and in his sickness, his servant told me, that as long as he could crawl out of his house to get away for prayer, he did; but he was very diffident and backward in conversation. The last time he was ordered out by his superior Chief, to go to fight against the Galakas, he requested to be excused, as he had a Missionary with him, and wished not to shed blood. What a joyful circumstance will it be to find such a man in heaven!

An apprentice, after she obtained her freedom, came to this settlement with several of her relations and friends. Her husband remained behind, but was to follow her. She was not long here before the Gospel reached her heart, and I trust she became a partaker of its blessings. Her husband frequently visited her, but seemed not to wish to come to the settlement: at her own desire, he left her here, to enjoy

the means of grace: but not long ago, he came with a determination that she should follow him back to a place of great wickedness, and where she had spent her former life. She was very reluctant indeed to leave the means of grace: however, there seemed no alternative, and she went with him. One day, a man, to clean his gun, put the barrel in the fire to melt the ball out: he had warned all the people to keep out of the way; but this woman heard not the warning, and, passing by at the time the gun went off, the ball broke one leg, and shattered the other. A doctor was called, and he was recommended to amputate; but he thought she might recover without it: but, on the 20th day, she died of a locked-jaw. I visited her a few days after the accident: she was in great pain, but in a sweet state of mind. She said, "If I die, it is what I wished, and prayed for: I shall only go to Jesus sooner than I expected."

#### TREBISOND.

In the Journal of Mr. Johnston, of the American Board of Missions, is the following Notice:—

*Jan. 1, 1841*—Eprem, who for the last eighteen months and more, has been profitably employed in the Armenian School here, has ceased to be its Teacher. A disease of the lungs has been gradually undermining his strength ever since last spring.

*March 1*—Heard to-day of the decease of Eprem, at Constantinople. In his death the Missionary Cause among the Armenians has experienced a great loss. He was a superior Armenian Scholar, which rendered him useful as a Translator and

Teacher; and being also zealous for the Truth, he contributed much to shake the confidence of the people in their vain traditions. He was not free from defects: still, he has left reason to hope that his spirit has found rest. When his disease became alarming, he said he had no solicitude about the result, and felt no fear of death; and in his last moments he expressed the same confidence, reposing on the atonement of Jesus Christ, and through Him expecting the resurrection of the dead.

#### MIRZAPORE.

The Rev. Timothy Sandys, of the Church Missionary Society, gives the following account of three Christian Converts:—

Bholonath was baptized eight or nine years ago, regularly attended the means of grace, and, in general, lived as becomes the Gospel: he was taken with cholera, and died after a few hours' illness; during which he expressed his reliance upon the merits of Jesus for pardon and salvation.—Lydia was a young woman who had been instructed in the Native-Christian Female School, and for six months previous to her death had manifested symptoms of being concerned for her eternal interests, and had walked consistently and seriously as a Christian Pupil. She also died of cholera, depending upon the merits of the Lord Jesus Christ for salvation.—Kostora was an aged female, baptized by me at Thakerpooker: her walk, from the time of her conversion, was becoming the Gospel; and although brought into the fold at the eleventh hour, I have reason to hope that she has been accepted of God, through the merits of Jesus in whom she trusted, and admitted into the blissful company of those who are redeemed by the blood of the Lamb, and who serve God day and night in His Temple.

#### BANGALORE.

Rev. Samuel Hardey, of the Wesleyan Missions, writes—

Early in the month of October, I first heard that Stephen, a Native Christian, was sick. In 1833, when I was formerly at this Station, I gave him a situation as a Schoolmaster, which he kept for some time; but falling into the way of some Socinians, he embraced their notions, and became a public advocate for their doc-

trine. He soon afterward lost his character and situation; became an habitual drunkard, and an associate of the very worst men in the place; and, besides his profligacy, he became a most bitter scoffer at religion in every form, and a horrid blasphemer of the Saviour; and I have been credibly informed, that it was shocking to witness his obscene and blasphemous language. When he was taken ill, he sent to me to baptize his child. This gave me an opportunity of offering to visit him, which he accepted; and I found him in the very bitterness of death, much wasted by disease, in great bodily pain, and in extreme distress of soul. He confessed his sins with great sincerity; the sense of his guilt, in denying the Divinity of Christ, seemed to pierce him through with inexpressible sorrow; and in acts of repentance, bewailing his manifold sins and iniquities, he spent the remainder of his days. A short time before his death, he sent for those of his former acquaintances, whose conversations and instructions he had been particularly zealous in resisting and gainsaying: he asked their forgiveness, confessed his faults, and entreated their prayers: and I am not without hope, that he found place for repentance; that prayer was heard and answered in his behalf; and that he found peace and pardon through the infinite mercy of that Saviour, who said, *All sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme.*

#### VIZAGAPATAM.

Rev. E. Porter, of the London Missionary Society, gives the following particulars of two Teloogoo Converts:—

I first employed Christian Thomas as a Schoolmaster, and afterward as a Reader. During his last illness, he manifested great patience and resignation of mind to the will of God. He expressed a firm confidence in the Saviour's merits, and placed his entire dependence on what the Lord Jesus had done and suffered for him. A short time before his death, Mrs. Porter asked him whether he would like to go back to his former religion. He said, "Oh no! Jesus is the best." He was asked if he had any wish to live; to which he replied, "No;" he was very joyful that he was going to heaven, to be with Jesus. He spoke most affectionately to his wife (who was one of our former orphan-girls)



and told her, that though he was going to leave her, Jesus would not. He also told her to be sure to bring up her child to love Jesus; and also charged her to keep near to myself and Mrs. Porter.

The other convert was Christian Martha, the wife of Kamiah, a Telougo Brahmin. They were both baptized in July 1837. Her natural temper was very irritable, and her walk not so consistent as Christian Thomas; and at times, from her strange behaviour, we were led to doubt whether she had ever been made a partaker of Divine Grace. One thing, however, should be remembered, that she had been rescued from scenes of the most awful wickedness.

Her last affliction was eminently sanctified to her: she gave the most pleasing evidence of a change of heart. Previous to my going to Madras last cold season, I had placed her and her husband under the care of our Brother, Mr. Dawson, at

Chicascoole. Whilst with them, she was taken ill, and died. With respect to her death, Mr. Dawson writes to me as follows:—

“As it regards Martha's death, I was accustomed to attend her twice or thrice a day, sometimes oftener: she manifested a deep sense of her sinfulness, which she much lamented; and gave very satisfactory evidence of her confidence in the atonement of Christ as her only hope. She expected to die; and did not seem to suffer from doubts or fears about her salvation. She was resigned to the will of God; though her natural irritability would sometimes get the better of her.”

I cannot tell you how gratified we were in receiving this account of the first Telougo adult female in connexion with this Mission, who had departed this life in the faith of Jesus. It was indeed like cold water to our thirsty souls.

## Proceedings and Intelligence.

### Continent.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. de Pressensé, writing from Paris on the 29th of March 1842, says—

The remarkable facts which have occurred during the year which will terminate with the present month, and which I have from time to time communicated to you, will have sufficiently proved that this year ought to be regarded as one particularly distinguished by the blessings vouchsafed by the Lord to the labours of your Society in France. You will, in fact have seen, that you have not only reason to rejoice that the dissemination of the word of God has been effected with greater ease in this country, but also has brought forth abundant fruit in the conversion of sinners. Every new year has been more remarkably blessed than the preceding one; either by exhibiting a more abundant distribution, or by displaying, in a clearer and more striking manner, the happy effects which have come within our knowledge. Rest assured, that the seed which you have so faithfully sown has not fallen into an unfathomable abyss, and so been lost: it would be shutting our eyes against the light of day, to call in question the certainty of the blessing which rests on your labours in a field once so sterile, but

now becoming daily more fruitful. Let us unite in praising the Lord; let us adore His ways of love; and let us entreat Him to be pleased to continue us in the post to which we have been raised, by His having enabled us to put into circulation, between the 1st of April 1841 and 1st of April 1842, 16,424 Bibles and 129,621 Testaments; or 146,045 copies of His Holy Word. And, with feelings of gratitude, let us take a retrospective view of our operations from April 1820, when your labours first commenced in France; and we shall find, that, from the dépôt in this city, there have been issued 1,692,659 copies of the Scriptures; of which 961,509 copies have been distributed within the nine years of my connexion with the Society.

### Inland Seas.

#### CHURCH MISSIONARY SOCIETY.

##### EGYPT.

*Providential Preservation of Rev. J. R. T. Lieder and his Family from the Plague.*

DURING the prevalence of this fearful disease in April and May last, it was permitted to enter Mr. Lieder's dwelling; but he and his own family were mercifully preserved. This

event is thus described by him in a Letter dated Oct. 2, 1841 :—

In April the Plague entered my house, and in less than twenty-four hours, two of our inmates — the Abyssinian girl whom Mr. Isenberg brought from that country, and a young Mahomedan girl from Egypt — died; and a few days after, a faithful man-servant was also carried off. With the first two I and all the other members of my family were in contact until the plague seized them. At such a time is experienced the sweetness of the gracious declaration, *The very hairs of your head are all numbered.*

Since the departure of Mr. and Mrs. Lieder from Cairo, in October, on account of health, the Egypt Mission has been under the sole charge of the Rev. W. Krusé.

### India within the Ganges.

#### CHURCH MISSIONARY SOCIETY.

FROM THE Twenty-third Report of the Calcutta Corresponding Committee, which has just been received, we are enabled to give some accounts in addition to those at pp. 192—195 of our present Number.

#### MIRSAPORE.

The Rev. T. Sandys, who has charge of this Station, has furnished the subjoined

#### *Report for the Year 1841.*

The work carried on at this Station, with a view to the dissemination of a knowledge of the way of Salvation through faith in Christ Jesus among the Native Population, consists of several departments; the first and most important of which is, the

#### *Preaching of the Gospel.*

Divine Service in Bengalee has been regularly conducted throughout the year; twice on Lord's Day, and on Wednesday Evening: the majority of those who attend are the Native Christians living in and near the Mission Premises. The Congregation has diminished during the year. Many make a profession of their belief in the Truth, who yet are negligent in yielding themselves to the full influence of it.

The Bungalow Chapel at Potuldanga has been opened several evenings during the week, and the Gospel therein pro-

claimed to such Natives as collect: their deportment is more attentive and orderly than formerly, although occasionally some dispute and object. At the close of each Address, Gospels and Tracts in the Native Languages are distributed, and the people generally appear very desirous to obtain them.

#### *Education.*

In the Native Christian Institution on the Mission Premises, there are in the Male Department 35 pupils, divided into five classes. Their studies are pursued in English, Bengalee, Hindoostanee, and Sanscrit. The Old and New Testaments are read in English and Bengalee, and the New Testament and Isaiah in Hindoostanee. The first four classes, containing 28 pupils, read in these Scriptures, and commit to memory the Church and other Catechisms. The studies of the more advanced comprise Grammar, History, Geography, Arithmetic, Mechanics, and Geometry. The fifth class is learning to read the First Book in Bengalee.

The Female Department, containing 24 Native Christian girls, is under the instruction of Miss Habbton. Their studies are carried on in English and Bengalee. Fifteen of the girls read the New Testament, and nine the Book of Genesis. They also prepare lessons in Grammar and History, and commit to memory the Church and other Catechisms. Writing is taught in all the classes.

#### *Out-Stations.*

In the Southern Villages, four Native Christian Catechists are located; viz. Jacob Madub at Thakerpooker, David Godadhur at Ramnugur, and Babua and Tara Chund at Raspunge. The Native Christians, who are instructed by them, reside in 12 villages: the number of Baptized Persons is 41, and of Candidates for Baptism 129. The average attendance on the Lord's-Day Services is—at Thakerpooker, 60; at Raspunge, 20; and at Ramnugur, 16.

Three Schools are also conducted, with an average of from 35 to 40 pupils in each. In these Schools, the Gospel is read, and Christian Catechisms are committed to memory. Keith's Bengalee Grammar, and a work on Geography, are also studied. Each School is under the immediate charge of a Native Christian Catechist, assisted by a Native School Sircar. During the past year, 6 men, 9 women, and 6 children, living in these

villages, have been received into the Church by the ordinance of Baptism.

At Baraset are two Schools; one English, the other Bengalee. The English School contains 35 pupils; and is now under the charge of Manub, a Native Christian young man, who has been educated in the Christian School at Mirzapore. The Station is visited occasionally by me; when the several classes are examined, and their progress generally found to be satisfactory. The conversion of one of the pupils, some time ago, caused the more wealthy part of the community to withdraw their children, and to institute other schools for their instruction; and subsequently, the attendance has been somewhat irregular, in consequence of the prejudices of influential Natives against the School: there is reason, however, to hope that these prejudices will decrease. The Bengalee School is attended on an average by from 70 to 80 boys; the upper classes of which are engaged in reading the New Testament, Keith's Bengalee Grammar, and Geography; and the lower classes in reading the Gospels, Parables, and Elementary Catechisms.

#### *Baptisms.*

The number of individuals admitted into the Church of Christ by baptism during the past year, including those in the villages, is 41, of whom eight were men, nine women, and twenty-four children.

#### *English School.*

This important branch of the Society's operations at Mirzapore is under the superintendence of the Rev. James Long, who has supplied a separate Report of its progress. He writes—

This School has been established about 16 years, and has sent forth many Youths, who are now occupying useful stations in society, and, by the Christian training which they have received, and by their acquaintance with the English Language, are gradually leavening the circles in which they move, with wholesome truths. Lord William Bentinck's principle is applicable to Mission work as much as to Civil affairs—"Native agency, with European superintendence." Were European Ladies to visit Native Schools more, the benefit would be great. The average attendance is from 110 to 120. The course of studies pursued is, in the First Class, the Histo-

ries of Greece, Rome, and England, Horne's Evidences of Christianity, Mechanics, Astronomy and Pneumatics, Euclid, Algebra, the Principles of English Composition, Bengalee Composition, the Historical Books of the Old and New Testaments, and the Elements of Mental Philosophy. The great object, next to the implantation of Christian Principles, is to excite a taste for Reading. The Superintendent daily gives a lecture on miscellaneous subjects of knowledge, in order to enlarge the mind, and afford a glimpse of the extent of the regions of Science and Taste. The pupils are encouraged to ask questions connected with subjects presented to their notice in reading or conversation with others. Scripture is chiefly taught on the system of mutual interrogation. Each boy daily writes, at home, twelve questions, of his own framing, on a given portion of Scripture; and, in class, these questions are asked, and form the basis of the instruction given. No more interesting scene can be presented to the benevolent mind, than a number of boys, unshackled by the prejudices of their ancestors, receiving eagerly those great truths which, in spite of all opposition, must be incorporated with their future mental feelings. The other classes in the School study Geography, English Grammar, Bengalee Scriptures, Ciphering, and the Elements of Natural Philosophy. It is pleasing to find that the boys frequently converse at home, with their parents and friends, on the subjects which they have studied at school: thus the materials are being gradually formed for an enlightened public opinion in the next generation. The study of English has been found to be a grand antagonist to Brahminical ascendency; and, from the peculiar structure of Hindoo society, schools appear at present to be among the leading Christian instrumentalities for conversion.

#### AGURPARAH,

Agurparah is a village about seven miles from Calcutta, and is surrounded by a population of from 20,000 to 30,000 souls, including a great number of the higher classes of the Hindoos. At this place Mrs. Wilson established the Refuge for Female Orphans; and a Church, Mission House, and Boys' School, were erected. In the summer of 1840, the

Rev. C. G. Pfander, at Mrs. Wilson's request, was directed to take charge of the Station, as a temporary measure; and subsequently, the Rev. F. Wybrow undertook the duties. Upon Mr. Wybrow's removal to Gorruckpore, the Station remained without a resident Missionary, until the arrival of the Rev. J. F. Osborne from England, who was placed at the Station, by the Corresponding Committee, until the decision of the Home Committee, as to the practicability of occupying Agurparah as a permanent branch of the Mission, should be received. Although impressed with the importance of the sphere of labour presented at Agurparah, the Home Committee could not then, consistently with the other claims upon them, take the place under their charge. Circumstances, however, having since led to the transfer of the buildings at Agurparah from Mrs. Wilson to the Society, the Committee have adopted the Station as a part of the Society's North-India Mission—a course strongly recommended by the Lord Bishop himself. In addition to the advantages with regard to the population, which is described to be less bigotted than is generally the case, there are not only all the requisite buildings, but a Congregation of Native Christians, and Schools in active operation. Mr. Osborne, in a Report dated Jan. 1, 1842, has furnished the following

*General View of the Mission.*

The Christian Church here is literally in a state of infancy. The Native Christians, exclusive of those who reside within the Orphan Refuge, are 28 in number. These, with a few exceptions, have walked as consistently with their holy profession as could have been expected. Before the opening of the new Church, Divine Service was regularly held with this little flock, every Lord's Day, in the Boys' School-room; and since the Church has been opened, the Christians have attended twice on the Lord's Day, and once during the week. The number of Native Communicants is 40; and the whole congregation, including the Orphan Girls, numbers

about 130. The Lord's Supper is administered every month; and the behaviour of those who receive it is certainly becoming. They seem, in some degree at least, to enter into the solemnity of the Service.

Our little band of Christians has been assembled for prayer every evening, either in my own house, or by the Catechist; and I trust that a few of them have learned to value the opportunity thus afforded of uniting together in prayer and praise to their common Lord.

During the year, three adults have been baptized, after a long season of probation; and since their admission into the Church, I have had no reason to be dissatisfied with them.

The Bishop has intimated his intention of shortly holding a Confirmation in our newly-erected Church; and I trust that about 35 candidates will be presented to his Lordship.

One interesting young man, who had been a Christian for some years, has been removed by death. He was employed by me; and as far as I could judge, his conduct was almost blameless. He was cut off in a few hours, but departed expressing his firm faith in Christ as the only Saviour.

I have one Native Catechist, who is, I think, humble and zealous. I have, on the whole, been satisfied with his conduct, and cannot entertain a doubt of his real conversion. He acts as Clerk of the Church, preaches in the villages, and distributes Tracts and Gospels. He also pays weekly visits to three Schools which I have lately taken under my superintendence at Rajahat and Errador, containing more than 200 boys. His wife also makes herself useful, by attending to a Heathen Female School, in which from 10 to 15 poor children are daily gathered together.

The Tracts and portions of Scripture which have been distributed by myself and Catechist have been generally eagerly received: the Heathen have, for the most part, listened with attention to the addresses of the Catechist, and he is certainly respected by some of them.

I have frequently visited Heathen Schools supported by Natives, and my visits have always been kindly received. Several of the Youths educated in these Seminaries have received from me copies of the New Testament, Tracts, and other religious books; and, in some instances, I know that the books have been read and valued. Many of the Youths have

declared their intention of becoming Christians when they shall be free to act for themselves.

The number in daily attendance on our Heathen Boys' School has been, on an average, about 60. The Bible is the chief book of instruction; and not only is that blessed book read in the classes, but the consciences of the boys are appealed to, and Christian Truth pressed closely upon them. The folly of their own system is pointed out, and the claims of Christianity are fully stated. Hitherto the School has produced no converts; but the good seed has been sown; and we labour in faith, believing that *in due season we shall reap* the fruit of our exertions.

I have visited many of the Brahmins and Baboos who live near me: they have, with hardly any exception, given me a friendly welcome. Several have declared their conviction that Christianity was Divine, and would in time become the Religion of India.

#### BURDWAN.

This Mission has been lately deprived of the labours of the Rev. J. J. Weitbrecht, who has been compelled, by failure of health, to visit Europe. He hopes, however, to resume his labours at Burdwan after a period of about two years. The occurrences of the past year are thus briefly noticed by the Rev. J. T. Linké:—

The Services in the Native Christian Chapel have been conducted as usual, by Mr. Weitbrecht and myself alternately; but in the English Chapel I have, during the last year, only taken every third Lord's Day, except during Mr. Weitbrecht's absence from the Station. The evening preaching to the Heathen in the Bazaar Chapel has been kept up, as formerly, twice a week.

The English Heathen School has been visited by me almost daily during the year, where I have acted both as Superintendent and Teacher.

One or two preaching excursions were made during the cold season of 1840-41, on which occasions I accompanied Mr. Weitbrecht.

My engagements in the Orphan Boys' School have been various, according to circumstances. Four boys, from eight to twelve years of age, and two infants, have been received during the past year.

#### *Visit of the Lord Bishop.*

In October last, the Bishop of Calcutta visited Burdwan; and his Chaplain, the Rev. John Henry Pratt, has supplied the following interesting particulars of his Lordship's proceedings, and the state of the Mission:—

I have the pleasure to send you a few notes that I put together during the Bishop's recent visit to Burdwan.

#### *Origin of the Mission.*

The Mission at that place, belonging to the Church Missionary Society, has been established about twenty-two years, and presents a pleasing picture of what may be done by perseverance and patience in a good cause, especially the great cause of Missions. Schools had been formed in and about Burdwan several years previous to the arrival of the Rev. J. A. Jetter and the Rev. W. J. Deerr, the first Missionaries, in 1819. Captain Stewart, the Resident at Burdwan, took great interest in these Schools, and promoted the welfare of the Infant Mission in every way he could. In the volumes of the Missionary Register, much interesting information may be found about the origin, rise, and progress of this work. Bishop (then Mr.) Corrie, and the Rev. T. Thomason, Chaplain of the Old Church, were active friends, and took a lively interest in opening this new field of Missionary labour.

#### *Appearance of the Mission-Enclosure.*

The Mission Compound is about two miles from the city; and stands on one side of the Great Benares Road, covering an area of about twenty-one English acres. In travelling from Burdwan, you come first to an entrance opening to the house occupied by the Rev. J. T. Linké: you next come opposite a School-room for Christian Boys, some of whom are orphans, and others children of the Christian Villagers, who live upon the compound. In following the Benares Road, you come opposite to the Church; in which the Native Christians, men, women, and children, regularly attend Divine Service in Bengalee. Having arrived nearly at the end of this side of the compound, you come to another entrance: this opens to a long avenue of fine trees, which runs parallel to the second side of the plot of ground, and leads up to the other Mission House, occupied by the Rev. J. J. Weitbrecht. In passing along the third side, you come, in succession, to the Infant School, the Orphan Girls' School and play-ground,

the Christian Village, and a Kitchen-garden for the Native Christians. The village makes a right angle, and runs parallel to part of the fourth side of the compound; with an orchard behind, so as to cover it from the neighbouring premises. The houses of the village lie on two of the sides of a large square tank, which supplies water to all who live in the Mission. The villagers can be heard and seen, across the tank, from Mr. Linké's house. Besides the buildings I have mentioned, and the tank, there are useful kitchen-gardens for the Missionaries themselves, out-houses, and stables: and the vacant space is covered by a green lawn, with a magnificent peepul-tree in the centre.

#### CULNA.

##### *Conversion of a Heathen Woman.*

The Rev. A. Alexander, of Solo, reports concerning this Station:—

One gracious instance of God's goodness has been witnessed by us during the past year, in the conversion of the wife of one of the Christians, who had rejected the offers of grace for fourteen years. At last, by her son's reading the Gospel from time to time in her hearing, she believed, and confessed *the joyful sound*. She was baptized at Culna, in August last; and is a source of joy and comfort to us all. Previous to her conversion, she was of the Kaystho Caste, and would never give me an audience.

#### KRISHNAGHUR.

Notwithstanding the many difficulties with which this Mission has had to contend during the year, it is now being brought into a settled and permanent condition. The means at the disposal of the Committee, however, in order to carry on the various operations requisite in so large a district, are quite inadequate to the necessity of the case.

*Report of the Rev. C. H. Blumhardt,*  
Dec. 1841.

It is six months since I took charge of the Station. I am happy to be able to say that the work is greatly progressing. Some of the chief difficulties have, through God's help, been removed, and peace and general order restored. New habits, new feelings, and, I humbly trust, a new life  
*April, 1841.*

of spirituality, are advancing in many of our Christians, so that I can evidently see that God is working among us.

My present sphere of labour is extensive and important: it comprises 26 villages, besides the duties at the Station. Here I have regularly, on every Lord's-Day morning, an English Service, at which all the residents usually attend. In the afternoon I have Service in Bengalee, which is pretty well attended, and the people are regular and attentive. The average number of Native Christians is about 20 adults, together with the boys of my School. In the Christian Seminary, which is under my care, I have at present 22 boys, who receive instruction in reading and writing English and Bengalee, and Arithmetic. I have hitherto taken the first class myself in English; and, on the whole, the School gives me much encouragement.

For the 26 villages, I have one Catechist, Caly Comar Ghose, who resides at Bohirghatchee. He has the work quite at heart; and proves very useful to the people, by the care which he takes for their spiritual and temporal welfare. In these villages there are 28 Christian Families: some of them were baptized when the Bishop was last here, and the others have been subsequently admitted into the Church by me. The number of inquirers in my district amounts to 57 families; of whom some will shortly be baptized, and the others are under instruction. The Catechist has a small Girls' School at his place, conducted by his wife: it is in a very hopeful condition. [Dec. 29, 1841.]

*Report of the Rev. H. C. Kriekeberg,*  
Dec. 1841.

That part of this Mission which is under my immediate care, are the Native Christians, west of the Jellinghi river. There are upward of 80 who have come under the influence of the Gospel. Most of them have, at four different periods, been received into the Christian Church by Baptism. The first were baptized in 1837; and the last twenty, some weeks ago. They live among their Heathen and Mahomedan countrymen, in four villages; the most favoured of which is Dipchunderpore, where I generally spend the Lord's Day, and have Divine Service with them. They cannot all come here, as the distance is too far; but about 30 assemble regularly for Worship, including 18 Communicants. The women and girls of this

village learn to read in a Day School. Chundy, the reader in Dipchunderpore, seems to be most favoured with that knowledge which is eternal life. The following is a translation of a Letter to his son, who had been found guiltless of a charge which had been brought against him :—

I have continued to pray to God, through the Lord, for your welfare. From your Letter, I learn that, on the part of M. and W., there was some endeavour to bring you into trouble; but you having been found guiltless, I trust that you do not allow your mind to be possessed of pride, but that you rather think, even in secret, of what you have learned about the Lord Jesus, and pray—"Oh, my Father! Thou hast delivered me, and wilt deliver me. Increase my knowledge and strength, that Satan may not ensnare me." Thus you must pray daily. And remember the words of the Lord—*Resist not evil*; and conduct yourself toward M. and W. with humility and love. Then you will escape the hands of your enemies; and the punishment the Great God intends for our enemies you will find in Rom. xii. 19, 21. I again remind you of prayer, that you do it daily, and in faith.

There are six Bengalee Schools, and one English School, under my care. A boy from one of the Bengalee Schools came to me the other day for the Bible. He said, "I cannot argue with the people, as I have not read the whole of your Shasters." At another time he said, "Sir, a man asked me, 'What has their Christ done?' I said, 'He walked on the sea, fed thousands of people with some bread and a few fishes, opened the eyes of the blind, gave Himself up for the sins of men, rose again from the dead, and ascended into heaven.' Was this the right answer?" At another time he said, "Sir, would not you teach me English?" "Why should I take so much pains with you, you continuing to be an idolater?"—"Of a truth, Sir, I am not, but believe in the Gospel of Christ: your dress and your food are certainly not Christianity." "No; but what is your faith, so long as you do not shew it forth by a fearless profession of Christianity, and by conforming your conduct to the rules of the Gospel of Christ?" "Yea, Sir, we are, it is true, the subjects of the devil."

There are, at present, six parties in Hindoostan opposed to idol worship—the Christians, Mahomedans, Vedantists, Anglicists, Boistobs, and Kurta Bhajahs. Of these, very few, on the whole, become obedient to the Gospel; but as all are opposed

to image worship, it is an astonishing fact that it should continue so long to enslave millions of Hindoos. [December 28, 1841.

#### BOMBAY.

The Rev. G. M. Valentine has been diligently engaged in superintending the Money Institution, and the other Schools connected with the Society at this Presidency. He has also been occupied in giving daily instruction to the two Brahmin Youths from Nassuck, as well as to other inquirers and Candidates for Baptism, and in conversational preaching to the Natives. On Lord's-Day Afternoons, Divine Service, in the Mahratta Language, has been regularly conducted by Mr. Valentine.

By the return of the Rev. C. C. Mengé from England, in January 1841, the Rev. J. S. S. Robertson was relieved from his duties at Nassuck, and resumed his avocations in the Money School. Mr. Robertson was admitted to Priests' Orders, by the Bishop of Bombay, on the 6th of June.

Including the Money Institution, there were, at the end of June, in this branch of the Western-India Mission, 13 Schools, in which instruction was imparted to 524 boys and 77 girls.

#### *Baptism of the two Brahmin Youths.*

Dajee, the elder of the two Brahmin Youths from Nassuck, was baptized by Mr. Robertson in Christ Church, Byculla, on the 7th of March. Mr. Valentine was one of the sponsors. It was deemed advisable to delay the baptism of Ram Krishna, as he had not completed his sixteenth year, the age at which, according to established Hindoo usage, youths are considered competent to act for themselves. He was, however, admitted into the Church by that sacred ordinance on the 2d of May.

#### *Missionary Excursions.*

Mr. Valentine has made several excursions, with the view of making known the Gospel in the neighbour-

ing villages. On these occasions he has been accompanied by the two Brahmins, who have manifested great zeal in assisting him to enlighten their countrymen. When there was no travelling bungalow in a village, which was often the case, the party were generally accommodated with lodgings in the temple; and in these buildings Mr. Valentine had frequently an opportunity of preaching to as many as fifty or sixty villagers, who listened to his message with attention. Respecting one of these opportunities, Mr. Valentine thus writes in his Journal:—

*March 13, 1841*—We started early from Lonera, and arrived at a small village called Tullegaw to breakfast. We were quartered in a temple dedicated to Siva, one of the Hindoo Triad. Around us were various objects of idolatrous worship—the bull on which he is supposed to ride; his elephant-headed son, Yunputa, esteemed by the Hindoos to be the god of wisdom; the cobra-capella; and other rude sculptures. Acting on the principle *To the pure all things are pure*, we did not hesitate to bow the knee together in this house of abominations, that we might worship *in spirit and in truth* the God and Father of our Lord Jesus Christ. I requested the Headman to collect the people to hear the Word of God; and about noon almost all the male inhabitants of the village, young and old, nearly sixty in number, were assembled. The two youths first read to them; and I afterward addressed them at considerable length. They were very attentive: the Truth seemed to commend itself to their consciences. If these villagers had a Teacher to come frequently among them, I cannot help thinking, that, by God's blessing, they would soon renounce their idols, and try and embrace the Gospel. May the Lord speedily thrust forth more Labourers into the harvest!

Occasionally, the highway was the scene in which instruction was imparted, as was the case between Nagotna and Penn.

*March 16*—On the road, I met the Headman of a distant village, coming, with about fifteen or twenty of his people, to have some case decided by the Euro-

pean Magistrate at Nagotna. At first, he imagined that I must be connected with the Government, and addressed me on the matter which had brought him from his village. I told him, that I had no connexion with Government, but was a Teacher of Religion; and if he and his followers would attend, I would preach the Word of God to them. I dismounted, and, under a shady tree, endeavoured to point out to these poor people the Way of Salvation.

Sometimes the public street was the most eligible place for obtaining an audience, as in the following instance at Penn:—

*March 17*—On leaving the School, I selected a conspicuous part of the street; and, sitting down, directed Dajee and Ram Krishna to read a Tract; after which, I addressed a considerable concourse of people. On returning to our lodgings, we were followed by some applicants for books.

At Panwell, Mr. Valentine had a favourable opportunity of addressing the Beni Israel in their synagogue. This will remind some of our Readers of the highly-interesting circumstances under which the Bishop of Calcutta addressed the Jews at Cochín, in their synagogue, in the year 1835: see p. 256 of our Volume for 1836.

*March 20*—We arrived at Panwell to breakfast. Many families of the Beni Israel live in this place, which is full of the hurry and turmoil of business. The Scotch Missionaries maintain a School here for the Beni Israel; which I went to see, in the hope that it might introduce me to some of them. As it was Saturday, the School was closed; but, at my request, the Puntjee conducted me to the synagogue, where a few persons collected around me. I began to speak to them about the Patriarch Joseph; and my hearers listened with apparent interest, while I recited the leading events in his history—his sufferings, and eventual exaltation. I then endeavoured to draw a parallel between Joseph and the Messiah, and to shew the remarkable correspondence between the type and anti-type. Some objections and cavils were afterward started, but in a very modest



and respectful manner: on the whole, they evidently seemed pleased with my visit and conversation.

#### NASSUCK.

The opposition which the Missionaries have had to encounter in this stronghold of heathen superstition has latterly become more violent. The Brahmins are enraged at the weakened influence of Hindooism on the minds of those who have received instruction in the Mission Schools, and particularly exasperated on account of the relinquishment of caste by the two Brahmin Youths.

The Rev. C. F. Warth writes—"The Brahmins are very confident that they will succeed in expelling the Missionaries;" and the Assistant Secretary of the Corresponding Committee at Bombay observes—"Our Mission stands in much need of being remembered at the Throne of Grace."

In the mean time, the Missionaries are going on steadily prosecuting their important labours, leaving events in the hands of the Lord, being fully assured that He will order all things well.

The Rev. J. Dixon has been diligently occupied in the important work of translating the Holy Scriptures into the Mahratta Language. The Prophetical portions of the Old Testament and the Hagiographa were completed by him, and published some years ago. During the last year, the Pentateuch has been finished, and forwarded to Bombay for publication.

The return of the Rev. C. C. Mengé from England in January 1841 has been already alluded to. In a Letter dated October 12, he thus describes his labours since the period of his arrival at Nassuck:—

#### *Ministerial Duties.*

When we arrived here, the Mission had not recovered from the excitement produced by the conversion of the two

Brahmins. There was not a single Brahmin Boy in the Mission Schools; and the Brahmin Teachers and Pundits, whom we were obliged to pay high salaries, were treated as being out of caste, although they were not legally so.

My opportunities of preaching have been necessarily limited. Before my visit to England, I devoted myself to the Mahomedan part of the population, and on that account had chiefly studied the Hindoostanee Language. I am now in the midst of the Mahratta Mission; so that I am obliged to apply myself to the study of the Mahratta Language, in which I am not yet able to preach; and the Mahomedan part of the town is at too great a distance for me to visit it for the purpose of preaching, my presence being continually required in the Old Wada. In Mahratta I read Prayers and a portion of the Scriptures, every morning, to the Schools; Mr. Warth preaching to them three times a-week in the Mission Chapel. I have for some time past been in the habit of visiting the prison twice a-week, where I always find some Musulmans to listen to the Gospel. Those who can read spend much of their time in reading, when they can get books. I have supplied them with a Hindoostanee New Testament, for the use of the Mahomedan prisoners. I gave a Portuguese Bible to a Roman-Catholic Portuguese prisoner, who was as ignorant of the contents of the blessed book as the Heathen around him. I have also given several Mahratta Tracts to those who were able to read them.

#### *Schools.*

When we arrived here, there were seven boys in the Mission Boarding-School; four of whom have been sent to Bombay, and the others remain here. The English School, on our arrival, was nearly deserted; but has perfectly recovered. There are now more than thirty scholars, Hindoos and Mahomedans, prosecuting their studies in the English Language. The Youths who formed the first class now act as Teachers in the English School. One of them, Shamchundre Dougal, who had been an active Assistant, has been appointed Master of the English School.

The Teachers, three in number—the fourth prosecuting his studies in Bombay—hear lectures on General History, attend two Bible Classes weekly, and peruse Horne's Introduction. They also write

an Essay monthly. The progress of the respective classes is ascertained by monthly examinations. On the whole, I think the boys are going on satisfactorily; and although I do not see any one inclined to embrace Christianity, most of them are ashamed of their idols.

The Hindoostanee School has nearly doubled in numbers since our arrival. The first-class Boys have joined the English School, and are learning very eagerly. Owing to the distance of the School from me, I cannot instruct them in Christianity so frequently as I could wish. They attend the Mahratta Service every Lord's-Day Afternoon; and before the Service, I instruct them in the Scriptures.

The Mahratta School in the Old Wada numbers nearly 100 boys. We have to complain much of the irregularity of their attendance, owing to the frequency of their idolatrous festivals.

## Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

### *Examination of the Christian Institution.*

THIS Institution has been in operation more than thirteen years. It contains 25 Students; and all who have had an opportunity of making themselves acquainted with it have spoken in the highest terms of its efficiency and value. It is the first of the Society's Educational Establishments which has trained up Ministers for our Church. Two of the Youths educated in it, after a probation as Catechists, have been admitted to Deacon's Orders, by the Bishop of Madras.

The following account is extracted from the leading article of the Colombo Gazette of Sept. 20, 1841:—

On Friday last, the Annual Examination of the Christian Institution at Cotta took place: and although the road was flooded to such an extent that the interior of none but high carriages were kept dry, yet His Excellency the Governor and the Ladies of Queen's House, the senior Puisne Judge and his Lady, the Archdeacon, all the Colonial Chaplains of Colombo, many Civilians and Ladies, and some of the Military, were there.

This Institution continues to maintain its interest from year to year, and the Annual Examination is looked forward to with pleasure.

Five or six hundred Singalese Children, the pupils of 40 Schools, assemble at the central Station of the Mission which conducts and supports them all. The Day Scholars and Seminarists of the Cotta Institution form a sight deeply interesting, while the Institution has acquired a new value by the events of the current year: for the New School Commission find no Teachers who make such approaches to a satisfactory qualification as those who have been educated at Cotta.

The Seminarists, those who reside upon the Mission Premises, under the questioning of the Archdeacon and several other Visitors who joined in the Examination, answered so as to reflect the greatest credit on Mr. Bailey and Mr. Haalam. They read the Scriptures with great ease; and even the youngest of them, being examined on what they were reading, proved that they could not only read, but completely understand English; which is a grand point, though a complete failure is much more frequent in this country, than success. The range of the Examination was, History, both sacred and secular; Geography; Mechanics; and Astronomy; and in each branch, those who answered did so, on almost every occasion, correctly—always intelligently. Their knowledge of Sacred History was peculiarly extensive; and their answers shewed that they were taught, not only to repeat, but to think.

Some of the same Boys were subsequently examined in the Greek Testament and in Virgil, when they shewed a respectable proficiency in the Classical Languages. From what we witnessed on a former occasion, we regret that no time was left for their Mathematics. A junior class was also examined in the English Bible, and several in the Singalese.

A visit was also paid to Mrs. Bailey's School of Girls, which formed a very pleasing and promising sight: they all shewed their specimens of sewing. The more advanced of them read the English Bible easily, and sang a Hymn. The Girls belonging to the Sunday Schools of the Mission were also present in the Great Building; as the children of the Mission Schools generally were. And this we think an excellent idea, because it is directly calculated to induce them

to wish to come to the Institution—and would that it had funds to include them all within its delightful enclosure!

## Labrador.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE following extracts of Letters, from Missionaries in Labrador tend to prove the value which the Esquimaux attach to the possession and perusal of the Word of God; and the desire of their spiritual Teachers to provide, gradually, for their becoming acquainted with the whole of the Sacred Volume;—a desire which, with the continued generous assistance of the British and Foreign Bible Society, they may hope to see fulfilled at no very distant time.

*Nain*—The copies of the Esquimaux Pentateuch, which we have received by the "Harmony," will be in the hands of our people ere many months have elapsed. While engaged last winter in the distribution of the copies of the New Testament, for which we have likewise to thank the British and Foreign Bible Society, I took the opportunity of bringing its object and labours under the special notice of our people. They all expressed great thankfulness to the Society, for having been so kindly mindful of their wants: and when reminded, that it would doubtless be agreeable to the Committee to receive some proof of the gratitude they felt, all the men present, with one voice, declared, that they would gladly give a quantity of seals' blubber as soon as they had any to bestow. A man, named Adam, immediately went and brought us an offering out of his little store; and others promised to make a similar contribution in the course of the summer, if they were blessed with success in the seal-hunt. The season proved, however, so unfavourable, that but three fathers of families, Moses, Joash, and Abraham, were enabled to fulfil their well-meant intention. Their joint offerings amount to three gallons of pure seal-oil; the value of which we pay over to the British and Foreign Bible Society, in their name, and with our sincere Christian regards.

[Rev. J. Lundberg.

*Hebron*—Having been confined to the house, since the month of June, by a hurt on my left foot, I have had more time at my command for the work of translation than I expected; and have, in consequence, been enabled to complete the Translation of the twelve Minor Prophets, and the Proverbs of Solomon.

[Rev. L. Morhardt.

*Hopedale*—You will learn with sorrow the loss which we have sustained, by the departure of our First Native Assistant, Amos, on the 27th of April last. During his illness of eight days, I visited him frequently, and greatly to my own edification. When I saw him the first time, he was sitting on his bed of rein-deer skin (for the oppression on his chest did not permit him to lie down); and at no great distance from him was the box in which he kept his New Testament and other portions of Scripture. I inquired if he was still able to read: "Yes," replied he, "I have been reading this very day, and thinking how precious is the gift of God's Holy Word, and how thankful we ought to be to our brethren and friends across the ocean, for having provided us with this treasure." At a subsequent visit, I found him sensibly weaker. When I expressed my belief that this illness would be the means of his departure, and asked if he was ready to go to Jesus, he replied, "My family are praying earnestly for my life, and for their sakes I would gladly live a little longer; but I am quite resigned to our Saviour's will." The loss of this worthy man is greatly regretted by our whole congregation. His example has spoken yet more powerfully to his countrymen than even his valuable advice and exhortations.

[Rev. C. Barnes.

The value of the offering alluded to by Br. Lundberg amounts to about ten shillings.

The Version of the Psalms in the Greenlandish Language, printed, at the expense of the Society, in Germany, has already left the press; and 200 copies will be bound, and in readiness to be forwarded to Greenland by the vessels which sail from Copenhagen in the first days of April.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*University of Cambridge*—The Syndicate appointed to consider "whether any and what steps should be taken to provide a more efficient system of Theological Instruction in the University" have given their Report; and a Grace to confirm it will be proposed at the Congregation on the 11th of May.

*Gospel Propagation Soc.*—The Anniversary Meeting of the Society is fixed for Friday, the 27th of May, at St. Paul's Cathedral.

The Bishop of Nova Scotia has held, during the last season, 31 Confirmations; at which 1173 persons were confirmed—The Bishop of Australia having represented the great want of additional Clergymen at Sydney, the Society are ready to receive applications from any well-qualified Candidates. They are anxious for a Clergyman for Adelaide, South Australia.

*Christian-Knowledge Soc.*—The Bishop of Ripon has consented to preach the Anniversary Sermon before the Assembled Charity Schools, at St. Paul's Cathedral, on the 2d of June.

A Letter has been received from the Bishop of Australia, in reply to a reference made to him as to the best means of promoting the Society's objects among the Convicts and Emigrants in his Diocese; and the Board have sanctioned the Bishop's appropriating the funds entrusted to him as he may see desirable.

*Colonial Bishops*—The Collections made, at the suggestion of the Bishop of London, in behalf of the fund for endowing Additional Colonial Bishops, have already amounted to 7500*l.*; and there were, at the time of our receiving this information, about 150 returns not sent in. The total amount of the fund is about 64,000*l.*: Annual Subscriptions 940*l.*

*National Society*—During the last two months, 61 Schools have been taken into union; and Grants made, amounting to 2347*l.*, toward building, fitting up, and enlarging School-rooms.

*Church Miss. Soc.*—Rev. J. W. Weeks and Mrs. Weeks embarked at Gravesend on the 16th of March, for Sierra Leone.—The Rev. J. B. T. Lieder was admitted to Priest's Orders, by the Lord Bishop of London, on the 27th of March (p.63)—After the notice of the Rev. J. J. Weitbrecht, at pp. 192, 193, had gone to press, information was received that he and Mrs. Weitbrecht had left Calcutta, on the 11th of December, in consequence of ill-health; and had arrived in London on the 5th of April.

*Jews' Society*—On the 20th of March, Mr. Charles Schwartz, a native of the Duchy of Posen, who has recently completed his studies at the University of Berlin, was admitted to Deacon's Orders by the Bishop of London. Mr. Schwartz has been appointed Missionary for Constantinople.

*Church of St. James*—A work has been published, entitled, "The Church of St. James; the History, Character, and Constitution of the

Primitive Hebrew-Christian Church of Jerusalem," by the Rev. J. B. Cartwright, A.M. Minister of the Episcopal Jews' Chapel.

*Baptist Miss. Soc.*—The Society intend to hold their First General Jubilee Meeting at Kettering, Northamptonshire, on Tuesday and Wednesday the 31st of May and the 1st of June. It was on the 31st of May 1792 that Dr. Carey preached the Sermon which gave rise to the Baptist Missionary Society. Nearly 5000*l.* has been paid or promised toward the Jubilee Fund.

*Home and Col. Inf. School Soc.*—This Society has of late done more in Colonial Schools. A superior Master and Mistress sent to Malta give satisfactory reports of the School there: a married couple has been also recently sent to Halifax, in Nova Scotia, by the Colonial Church Society, as a nucleus of a Training Establishment. The Model Infant Schools in Gray's Inn-road are in a state of activity, and will amply repay a visit: they contain about 200 Children and 45 Teachers in training; about one-third of whom have been sent up, by Clergymen, from the country. The Pestalozzian System, on which this Institution is founded, has received the approbation of the Committee of Privy Council on Education.

*Essays on Missions*—Three prizes have been adjudicated;—one of 200 guineas to Dr. Harris, for his Essay entitled "The Great Commission"; a second, of 50 guineas, to Rev. R. W. Hamilton, of Leeds, for an Essay entitled "Missions, their Authority, Scope, and Encouragement"; and a third and extra prize, to Rev. John Macfarlane, of Collessie, Fifeshire, for an Essay entitled "The Jubilee of the World." These Essays are now before the public, as also those of Hon. B. W. Noel and Dr. Melson.

*Lascars in London*—The following communication has been put into our hands:—

I went to Limehouse and Blackwall, and saw two small buildings in which 300 or 400 Lascars had lately been huddled together. In the "Francis Smith," I found 15 Lascars; and in the "Fort William," the vessel in which I had returned from India, 180; and I was informed there were a number on board the "Earl of Clare," lying at Deptford. Many had recently been shipped for India. Ought not something to be done for the temporal and spiritual welfare of these poor creatures? Why do we feel so much for the Hindoo, the Chinese, and the Malay, at a distance, and neglect them when lying at our door?

*Irish Collegiate School*—A Prospectus has been issued, proposing to establish a School in Ireland, in which, besides the usual preparation for the University, boys may be taught to speak Irish with facility, with a view of raising up within the Irish Church a body of Irish-speaking Clergy. The Primate of Ireland is to be the Visitor; and the plan has received the approbation of a large number of Bishops, Noblemen, and other persons of rank and influence.

## WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. Warburton, in a Letter dated the 14th of February 1842,

communicates the afflictive intelligence of the death of Mrs. Gollmer, wife of the Rev. C. A. Gollmer. She died at Regent, on the 11th of February, of fever, after a few days' illness—Mrs. Haastrop, wife of the Rev. N. C. Haastrop, had just been attacked with fever—Mr. Warburton was recovering from severe illness; and also Mrs. Graf from an attack of fever.

*Wesleyan Miss. Soc.*—Messrs. Freeman and Brooking (p. 23) arrived at Coomassie on the 13th of December—Messrs. Symons, Roston, and Annear (p. 21), arrived at St. Mary's, on the Gambia, on the 20th of December.

#### EASTERN AFRICA.

*Church Miss. Soc.*—Messrs. Müller and Mühlheisen, having no prospect of being able for some time to prosecute their journey into Shoa, left Aden, Jan. 2, 1842, for Jerusalem, for the purpose of being presented to the Bishop of Jerusalem, as Candidates for Holy Orders. They arrived at Jerusalem on the 21st of February.

#### INLAND SEAS.

*Church Miss. Soc.*—The Rev. F. A. Hildner and Mrs. Hildner safely arrived at Syra on the 22d of February (p. 63).

*Bishop of Jerusalem.*—The Bishop writes from Jerusalem on the 25th of January—

On Friday evening we arrived in safety in the city of our forefathers, under circumstances of peculiar respect and honour.

*Colonial Church Soc.*—The population of the Ionian Islands is upward of 200,000, mostly of the Greek Church, the established form of Religion. There is a resident British population of about 3300 soldiers dispersed in the islands; and a number of Civilians engaged in the Government and in mercantile pursuits. There has been, for some time past, no Clergyman of the Church of England, except the Garrison Chaplain. The English Civil Community at Corfu addressed a Memorial, accompanied by a liberal subscription list, to the Lord High Commissioner, requesting him to take measures for procuring a Civil Chaplain. His Excellency applied to the Colonial Church Society; and the Committee have engaged the Rev. E. Hall for the post. Mr. Hall is expected to proceed to Corfu very shortly. His passage and salary will be defrayed without expense to the Society.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. H. W. Fox was admitted to Priest's Orders at Masulipatam, in January last, by the Lord Bishop of Madras (p. 198).

*London Miss. Soc.*—Rev. John Henry Budden (p. 200) arrived at Benares Jan. 12.

#### AUSTRALASIA.

*Bishop of New Zealand.*—A Letter has been received, bearing date Jan. 20, 1842, from one of the party in company with the Bishop, but unconnected with the Mission, in which it is said—

It would be impossible to describe to you what a happy party we are, every thing goes on so delightfully. All seem to be of one heart and mind, and the day begins and ends in praise and thanksgiving. We are all engaged in some good or useful work. I never

saw any person so indefatigable in the pursuit of knowledge as the Bishop. I feel thankful that such a man should have been appointed to so important a charge.

The Bishop writes—

We are all well, and have had a most delightful passage to this point of our voyage. I am compiling, from the Rarotonga, Tahitian, and New-Zealand translations of the New Testament, a comparative grammar of those three dialects. I hope to be quite familiar with them by the end of the voyage, which will much facilitate the plan which I have conceived—and which may God give me grace to carry into effect!—of extending the branches of the Church of New Zealand throughout the Southern Pacific.

We had full Service, with Communion, on Sunday Jan. 2; also, Service on the Festivals of the Church: an Evening Service at six, every Sunday.

*London Miss. Soc.*—On the 26th of October, Mr. and Mrs. J. T. Jesson and family, and Mr. and Mrs. T. S. M'Kean, arrived at Sydney, on their way to Tahiti (p. 310 of our last Volume).

#### WEST INDIES.

*Bishopric of Barbadoes.*—A Bill is now passing through Parliament for the subdivision of the diocese of Barbadoes; which proposes that the three Archdeaconries of Barbadoes, Antigua, and British Guiana, be formed into three Sees.

The diocese of Barbadoes will comprise the Islands of Barbadoes, Trinidad, St. Vincent, Grenada, Tobago, St. Lucia.

The new diocese of Antigua will include, besides that Island, Montserrat, Barbuda, St. Christopher, Nevis, Anguilla, Virgin Islands, and Dominica.

The province of British Guiana will form the third diocese.

The following summary shews what has been done, since the establishment of the Episcopate in the West Indies, toward increasing the means of education and religious instruction.

	Number of Parishes.	Clergy.	Churches and Chapels.	Number of Sitting.	Schools.	Attendance.
1825..	68	60	65	16,130	34	....
1834..	62	81	84	34,660	408	21,374
1841..	72	100	168	71,038	399	34,167

*London Miss. Soc.*—On the 4th of October, Mrs. Morris, of Demerara, died of fever, after two or three days' illness.

*Wesleyan Miss. Soc.*—Rev. Charles Bates died at Tortola in the 18th year of his Missionary labours.

#### NEWFOUNDLAND AND BERMUDAS.

*Statistics of the Diocese.*—NEWFOUNDLAND—Total Population, 80,000: Members of the Church of England, 30,000: Churches or Chapel School-Houses, 57: Missionaries, 25: Licensed Teachers, 46: Number Confirmed in 1840 and 1841, 3546: Church Pupils, 3203: Number of Communicants, 1239. BERMUDAS—Population, including Troops, &c., 12,000: Members of the Church of England, 9000: Churches or Chapel School-Houses, 18: Clergymen, 8: Licensed Teachers, 19: Number Confirmed in 1840, 454: Church Pupils (664 Daily Scholars), 800: Number of Communicants, 850.

# Missionary Register.

MAY, 1842.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 210 of the Number for April.)

### India within the Ganges (Concluded.)

#### GENERAL BAPTIST MISSIONS.

**CUTTACK**: the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000 — 1822 — Amos Sutton, Charles Lacey. On the 17th of June, Mr. Thomas Grant and Mr. William Brooks, with their wives and Miss Derry, sailed for Calcutta, and arrived on the 26th of November. Mr. Brooks is to give the principal part of his attention to printing. Miss Derry is to assist Mrs. Stubbins — Pp. 197, 351 — More than 95,550 copies of Tracts and Books have been printed during the year. Mr. Sutton, at the date of the last letters, was at Calcutta, making preparations for the establishment of a Mission among the Oriyas who are resident there, and who are said to be 20,000 in number. A gentleman in Calcutta has offered to defray the expense of the Mission—Baptized 106, of whom 12 have been baptized during the year. There are 42 Boys in the Asylum. There is a Heathen School, under a Christian Master, which contains 50 boys: the Scriptures are used as lesson-books. Two Natives have been received as Missionary Students, and one as a Candidate.

**Khundita**: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jaggeepore — 1839 — 2 Native Teachers — Eight professedly Christian Families are said to be located on the twenty acres of land which were given to the Society. A small chapel has been erected.

The Native Preachers were explaining, one by one, the Ten Commandments, and shewing how all men had broken them and were exposed to the wrath of God: as they proceeded, the mind of Kessari Naik was powerfully aroused. May, 1842.

rested, and he found the Truth applying itself to his conscience: he felt himself a sinner, and became greatly distressed. The Native Preachers adverted to the remedy for sin, the death of Jesus Christ, as an atonement, and exhorted sinners to withdraw their trust from idols and believe in the only Saviour. Kessari Naik felt that this intelligence inspired him with hope; and he thought, Who then have I but Christ? in Him I will put my trust; He shall be my Saviour. Instead of proceeding to his field that day, he returned to his house and entered on a more deliberate consideration of the resolution which he had taken. He examined the claims of his own books. In this examination, some of the instances of monstrous fiction recorded in the shasters occurred to his remembrance. When Urjoon, thought he, balanced the whole earth for nine days upon the end of his bow, where did Urjoon stand? He soon became entirely convinced of the falsehood of these records, and renounced them for ever.

His people soon perceived the anxiety of his mind; and he explained his feelings and determination to them, especially to his wife and children. They entreated and threatened, but to no purpose; and after about four months spent in such exercises he tied up a little rice and salt in his cloth and set out for Cuttack, where he requested to be baptized, and where he now stands a candidate for christian fellowship. [Mr. Lacey.]

The report states that he has since been baptized.

**Piples**: half way between Cuttack and Poree—1840 — This place is to be occupied as a subordinate station.

**Midnapore**: 70 miles SW of Calcutta: inhab. 30,000, with a large surrounding population: prevalent language, Bengalee

*General-Baptist Missions—*

—1836—John Brooks—There is a very great demand for the Scriptures; and many call on the Missionary, and receive information on the doctrines of the Gospel.

The Committee have determined to remove Mr. Brooks to Calcutta.

As soon as I possibly could in the cold season, I left home for the country; visited nearly all the villages which I had visited the year before; attended all the markets; and was invariably well received, and frequently asked when I would come back again. In a village called Aumracoochee, about twelve miles from Midnapore, I was well received, though no Missionary of the Cross of Christ had ever visited the people before. Here Satan's reign has been undisturbed for centuries and centuries. In a short time my tent was surrounded with applicants for books. In a few hours my supply was gone, and I was obliged to send home for more. We proceeded early next morning to Neradool, which was almost entirely deserted: but about a mile distant there is a large populous village, which we visited. After distributing a number of books, we returned to the deserted village; where I slept in a mud hole. Next morning we started for Kierpay, a very large and important town. Arrived safe, but very tired and hungry: nothing to eat; no change of clothes. A servant, at the house where I had put up for the day, asked me if he should bring me some green peas from the garden to eat, as he could produce nothing else. The next day a large market was held, which I visited; and many heard, for the first time, the Gospel of the Grace of God. On the following morning, Sunday, went to Rada-nugger, a place said to extend upward of twenty-six miles in length, and to have 100,000 inhabitants. This is a fine station for a Missionary. The people are very mild, naturally intelligent, and only want the means of becoming an enlightened people. [Mr. Brooks.

*Poores*: near the Great Temple, on the coast, 8 of Cuttack—1823—No resident Missionary; but regularly visited by the Missionaries during the festivals. The abolition of the Pilgrim Tax has already diminished the number of pilgrims who come to the Temple, according to the statement made in the Report: a subsequent communication, however, from Mr.

Lacey, contains the following remarks:—

I cannot close this journal without noticing the depression of my mind arising from the complete failure of any good from the abolition of the Pilgrim Tax. The influx of the pilgrims this year, in consequence of the tax being abolished, must be pronounced to be great; and had not a grievous famine afflicted the province, so as to prevent the Oriyas from attempting the pilgrimage, instead of 200,000, there would have been 400,000 pilgrims. The support of the Government which was awarded to the Idol Juggernaut having been drawn from the collection of this tax, it was understood that when the tax was abolished that support would cease. But, while the tax has been abolished, the sum of 35,000 rupees (an annual donation from Government), and a sum of 1000 rupees to provide cloth for the idol's cars, have been devoted, in perpetuity, to Juggernaut!! This sum is amply sufficient to support the idol in all its influence and glory.

*Ganjam*: once an important and populous European Settlement: now a large town situated between the Berhampore and Pooree districts—1840—H. Wilkinson. An Orphan Asylum has been established in which are 18 boys. Mr. Wilkinson, writing in August last, gives a painful account of the discouragement which he had experienced in the ill conduct of a Native, of whom he had for a considerable time entertained a very favourable opinion. He has since, in some measure, been cheered by several inquirers.

*Balaore*: 100 miles NE of Cuttack, and 8 miles from the sea: inhab. 14,000—1 Nat. As.

*Berhampore*: 360 miles from Calcutta—Isaac Stubbins: 2 Nat. As. Several of the young persons from the Orphan Asylum at this station have become decided Christians. The journals of Mr. Stubbins and of Mr. Wilkinson, who was formerly at this station, give details of their visits to the neighbouring villages and of their conversations with the Natives—Members, 17. During the year 20 starving children have been received into the Orphan Asylum—P. 197.

The number of Native Preachers is 13 or 14; of whom 5 have been ordained during the year.

## CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—1830—Alex. Duff, D.D., W. S. Mackay, David Ewart, John Macdonald, Thomas Smith—Pp. 197, 198. Mr. Smith, in December last, was ordered to the Cape of Good Hope for the benefit of his health.

There is nothing, indeed, very marked in the advancement which, under the Divine Blessing, has been steadily carrying forward your mighty enterprise; but the very fact of its silent progress is full of encouragement and hope. If there be nothing particularly prominent in its

growth during the last year, it has been entirely free from any of those shocks and reverses which, at times, fill the hearts of its best friends with alarm.

[*Report.*

The business of another year in our Institution was brought to a close on Friday the 22d of January, by a Public Examination of the pupils in the Town-Hall of Calcutta.

Instead of sending you an original account of the Examination, I forward the statements of the leading Journals of this place; which, as representing different shades of religious and political opinion, must be regarded as impartial witnesses. One journalist introduces his report in these terms:—"The most interesting of all public exhibitions of this nature, the annual examination of the pupils of the General Assembly's Institution, took place at the Town-Hall yesterday." Another—"No examination of any Schools or Institutions in Calcutta gives us greater pleasure than that of the pupils attached to this: it is by far the best conducted Institution that we have among us." This is the testimony of the Courier; which, more than any other Journal, is linked with the interests of Government. The Hurkaru, the organ of our Liberals, declares, that "from the criterion afforded by the examination of the list of studies, it was satisfactorily shewn that the Institution continues to vindicate its pre-eminence in extended and sterling usefulness;" and that "the examination was particularly calculated to afford high satisfaction." The Friend of India, the organ of the Serampore Baptists, states, that it does "not know of any public examination here which approaches in interest to the examination of the General Assembly's Institution." The Christian Advocate, the organ of the Independents, after adverting to the numbers of Europeans and Natives present—to the "very searching examination of the classes"—to the "thorough acquaintance manifested with the subjects under discussion"—to Mahendra's Essay on the "Influence of Sound Knowledge on Hindooism," the concluding appeal of which, respecting the salvation of the Hindoos, is pronounced "worthy to be recited in the very Assembly itself," concludes with these important reflections:—"So it is, and so it ever will be, that a faithful straightforward determination to teach men the Truth shall secure confidence in those who profess to be the preceptors of the rising race."

All the accounts of the Examination refer with evident delight to Mahendra's Essay, a large portion of which he publicly read with emphasis and feeling. In it he takes a rapid review of the leading branches of Hindoo Literature, Science, Philosophy, and Theology; and shews how sound knowledge must inevitably demolish the whole. The Essay was read precisely as it flowed from

his own pen, without so much as a grammatical correction. The conclusion, which was enunciated in an impressive tone, is verbatim as follows:—"Such is Hindooism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science, and religion of Hindoostan—how it overturns Hindoo customs and manners. In fact, it overturns every thing Hindoo. With the Hindoos, every thing and all things are incorporated with their religion. Their sciences, their arts, are all revealed from Heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindoos mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hindooism. The citadel of Hindooism is the religion of the country. Attack, capture that citadel, the system of Hindooism lies a conquered territory. It is the Science and Religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, though still it is not surrendered. But we hope, ere long, the Faith and Science of Christendom shall fully be established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep, still sleeping the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteousness! Beauty is around you, life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty, we who have seen that life, shall we not awake our poor countrymen? Come what will, ours will be the part, the happy part, of arousing the slumber of slumbering India."

From the lowest class to the highest, religious instruction is communicated. The series of "Instructors" is so constructed, as, in a simple form, to embody all the main historical facts, doctrines, and precepts of the Bible. When the youths have learnt to read English with some degree of fluency and intelligence, the Bible is put into their hands; and thence are they made habitually to drink in the "sincere milk of the word" from the pure fount itself. Henceforward the Bible is made to occupy its proper central position in the intellectual, moral, and religious landscape. And whatever other truths are taught—whether of a literary, philosophical, or scientific character—they are made to revolve around it, as attendant and subordinate satellites.

[*Dr. Duff.*

We have just received an account of the Annual Examination of the same



*Church-of-Scotland Missions—*

Institution, which took place on the 19th of January of the present year. There were, at the time, more than 800 scholars in connexion with it; and the corrected registers for the preceding October exhibited 949 pupils of various ages, classes, and castes.

At no former Anniversary did we observe so large an assemblage of the higher Functionaries of Government, both Civil and Military, as at the last Public Examination. The Lord Bishop of Calcutta favoured us with his presence for about three hours, during which he listened with deeply interested attention. Altogether, the spectacle was more than usually glowing and animating.

Among the many proofs which might be adduced of the important influence which your Institution is calculated to exert on the governing minds of this community, I may appeal to the fact, that during the last twelvemonth the most explicit concessions have been repeatedly made by some of the stoutest advocates of the Government-system of Education, as to ours being the more complete and perfect of the two. I may also further appeal to the grand and notorious fact, that in all their defences, the chief and almost the only plea which has been strenuously insisted on, and reiterated in a hundred varied forms, is the lean and ill-favoured one of political expediency or State necessity.

[*Dr. Duff.*]

Dr. Duff has written at very considerable length on the discouragement arising from the small number of conversions which have taken place; and endeavours to remove it, by adducing evidence of effects being produced, which, though to a great extent unobserved, are working important results: and in a subsequent Letter announces the conversion of Jagadishar, a young Brahmin. In his Letter of January 28, 1842, Dr. Duff mentions the baptism of a second young Brahmin having taken place the evening before.

Miss Laing has arrived in Calcutta, the appointed scene of her labours in the cause of Female Education.

*Bombay:* 1823, founded by the Scottish Missionary Society: transferred, in 1835, to the General Assembly: John Wilson, D.D., Robert Nesbit, John Murray Mitchell—Pp. 198—201; and see, at p. 470, a Brahminical Proclamation.

In 1835, when the Mission at Bombay was transferred from the superintendence of the Scottish Missionary Society to the care of the General Assembly, the same mode of tuition was introduced which had been found so successful at Calcutta; and here, too, its effects

have been most salutary. The fierce opposition to it which has been manifested on the part of the Parsees has alienated the public mind from them, and has interested its sympathies on the side of the Mission. Of this the Parsees have become aware. They have changed their measures entirely, and profess now to appeal to argument. Four treatises upon the doctrines of Zoroaster have been published within the last year. Into this arena, which they have chosen, Dr. Wilson has ere now followed them. When appeal is once made to the understanding, the whole fabric of idolatry totters: when its votaries are permitted and invited to think, its empire is gone.

[*Report.*]

The Fifth Annual Examination of our Institution took place on the 12th of February, and in circumstances which have proved gratifying, in no common degree, to all its supporters in this place. We enjoyed the kind and able services of our friend, the Honourable James Farish, as chairman; which were particularly valued by us, as the last public testimony of his regard to our labours. The attendance of our countrymen, and of the educated Natives of different classes, was most respectable. The pupils acquitted themselves in a manner which greatly interested the audience.

The classes under my charge have made greater progress during the past year than we had any reason to expect. The attendance at our Institution was, according to our last estimate, 174 pupils. When we advert to the unceasing and determined opposition which we experience, we are grateful that so many and such interesting classes of the community are placed under our charge in connexion with the highest department of our educational efforts. When we descend to the middle and lower orders of society, we find no limit to the attendance. This is sufficiently evinced by the 700 boys, and 529 girls, belonging to our vernacular schools.

Previously to the departure of our distinguished friend, Mr. Farish, he presented to our Institution his astronomical telescope, one of the best and most valuable instruments which has yet reached the shores of India. We have been offered a large sum for it; but, of course, we retain it, that it may aid us in unfolding the wonders of the heavens, which declare the glory of God, to the inquisitive view of the Youth of India. The subscription to the Scholarships, commemorative of Mr. Farish's residence in India, proceeds in a very encouraging manner. We shall have two, at least, of a considerable amount.

[*Dr. Wilson.*]

The Rev. J. M. Mitchell writes on the 1st of January, 1842—

When I returned to Bombay, a month ago, I was deeply grieved to find that Mrs. Nesbit was in such a feeble state of health as to require her leaving Bombay, and taking a sea-voyage

of some length. Mr. and Mrs. Nesbit have embarked for Ceylon.

You perceive how we are at present weakened. Dr. Wilson and our two Parsee Brethren are at Mahabaleshwar; the Nesbits at Ceylon; and the work of the Missions falls on one solitary Labourer.

The number in the Institution is 115.

Dr. Wilson has continued to collect facts relative to the Aboriginal Tribes of India, and has sent home much valuable information. In August last he was prostrated by the jungle fever, while at Kattawar; and was in so feeble a state of health on his return to Bombay, as to make it necessary for him to go to the Hills. His health has been mercifully restored; and on the 1st of March, 1842, he writes—

It is with a grateful heart that I am again permitted to address you from my beloved home; and that in the full enjoyment of my ordinary health, tested during the last fortnight by uninterrupted engagement in all the departments of our operations in Bombay, and by the attempt to overtake a good deal of general business which has accumulated in my long absence.

In addition to his ill state of health, Dr. Wilson has had the trial of being bereaved of his sister, Miss Anna Bayne; who, though not officially connected with the Mission, was actually much engaged in its service. She died, in the triumph of faith, on the 4th of October.

Dr. Wilson reports the number of children in the Schools for the Beni-Israel to be 206; of whom 153 are boys, and 53 girls.

Dr. Wilson, on information received from Capt. Del Hoste, of the Bombay Army, is disposed to think that the Brahmins are descendants of some of the Ten Tribes. They inhabit the hills in the warm, and the plains of Kach-Gandava in the cold season.

Respecting the School for Israelitish Pupils, Dr. Wilson says:—

In our English Institution in Bombay we have 20 youths, who have entered on a course of superior study. Most of these are under 12 years of age, and are in our junior classes. Two, about 17 years old, are in the most advanced class of our school division, in which they are instructed in the Scriptures, and History, Geography, Arithmetic, Composition, and, in fact, all the common branches of education. One youth, aged 18, attends the classes of our college division, and studies Mathematics, Chemistry, Mental Philosophy, and Theology. Our course is sufficiently comprehensive; and if the Youth

remain with us, they will receive an education similar to that for Christian Candidates for the Ministry.

The number of Beni-Israel is estimated at 5000 to 8000. The Jews in the South of Arabia are 200,000 in number,

The Beni-Israel are unquestionably rapidly rising in intelligence. Nearly all now learn to read; and they carefully supply themselves with copies of the Old Testament in Mahratta, and frequently with portions of the New Testament. They all read Hebrew: of Rabbinical glosses and rites they are nearly entirely ignorant. The moral character of the Beni-Israel is much higher than that of the Hindoos. They are also much more accessible to a Missionary: and I understand from Mr. Sargon, once an Agent of the London Jews' Society, that he meets a large number of them weekly for reading and discussion. Mr. Sargon is himself a Converted Jew, which renders the fact of their willingness to attend him the more remarkable.

(Mr. J. M. Mitchell.)

Poonah: James Mitchell, James Aitken—P. 201.

At Poonah there has been much of activity and progress. Besides the Seminary in the neighbourhood of Poonah, another has been established within the city itself, one of the most ancient strongholds of Indian Idolatry. It was difficult to find footing within the walls of the city; but the zeal of the Missionaries has conquered all obstacles. [Report.]

I must not forget to mention to you, that previously to our leaving the Mahratta country we paid a short visit to Poonah. Though only for three days, we had an opportunity of witnessing most of the operations of the Mission. We were highly gratified with what we observed. Mr. Mitchell conducts his multifarious labours with undiminished ardour and zeal. Mr. Aitken is a diligent student of the Mahratta Language, and a most successful teacher of his own. The removal of the English School from the camp to the city—a measure which I have always thought expedient—has been accomplished, with some change, but without any loss in the number of pupils. The Seminary has obtained excellent and cheap accommodations in a forsaken, but not old, residence of one of the Peshwa's military officers. It contains about 80 scholars. These, with the exception of the first class—who are very promising youths, and very considerably advanced in the knowledge of our language, and the branches of science which are taught through its medium—are necessarily beginners. Among them are to be found a considerable number of Brahmins who have resolved to devote themselves to secular pursuits. At the Mahratta Boys' Schools there are about 400, and at the Mahratta Girls'

*Church of Scotland Missions—*

Schools upward of 100 children in attendance. Mr. Mitchell continues his vernacular preaching with many encouragements. The Members of the Native Church bear to him the greatest affection. The city of Poonah, notwithstanding its reductions since the fall of the Mahratta power, contains, in round numbers, 75,000; and the province or collectorate, 836,000 inhabitants. [Dr. Wilson.

A class of promising young men, all of the highest ranks of native society, is making rapid progress in Geometry, Algebra, and Natural Theology. They are also studying Butler's Analogy; and enter with great zest into its train of abstract argumentation, which seems well adapted to their peculiar turn of mind. Several of them have acquired a considerable knowledge of Latin, chiefly with the view of obtaining a more accurate acquaintance with the meaning and force of English Words.

But although their intellectual progress is so satisfactory, there is, as yet, no manifestation of any operation of divine grace on their hearts. But the ideas of our more advanced pupils, on the subject of the morally good and bad, are the same as our own; and, generally, they very much resemble young men at home who have been well instructed, but not converted. All that is necessary to make them bright lights in this region of utter moral darkness and spiritual death, is the operation of the Spirit of God; and, while we testify to them the Word of life, surely all who have the mind of Christ will cry earnestly to God, that He may put His Spirit into them, that they may live.

[Mr. Aitken.

The system of tuition is excellent; and most zealously do Mr. Mitchell and Mr. Aitken labour in the superintendence of the classes. There is a great degree of life and vigour in the movements of their Institution. Mr. Mitchell's Female Schools are in a state of increasing efficiency. I only saw two of the five; but an intelligent friend of mine, who visited two others, gave me a very interesting description of them. The quickness of the girls is remarkable; and, could proper Teachers be procured, much good might be done. [Mr. J. M. Mitchell.

**Madras—1836—**John Anderson, Robert Johnstone, John Braidwood—Pp. 201, 202.

The youngest branch of your Establishment, that of Madras, has been, from the first, healthy and vigorous. Here, from the first, the Natives

have not only been willing to receive a Christian education for their children, but willing to pay for it. They pay for their teaching—they pay for the Bible, on which all that teaching is founded.

This branch of your Establishment seems not only to have struck deep and vigorous root at Madras itself, but is already sending forth success at Conjeveram, at Nellore, and at the Mahomedan Station at Triplicane. The Seminary at Conjeveram is conducted by one of the Pupils of your Madras Seminary, in a manner which calls forth from Mr. Anderson, no ordinary observer, the strongest tribute of admiration.

The great purpose of your Committee has been to train—in a land where no such preparation was even attempted before—a race of Native Preachers and Teachers of the Christian Faith, qualified amply, so far as human qualification avails, for the work and led by the grace of God to devote themselves to it cordially. The supply of European Missionaries which it is possible to send, is but a drop in the bucket, when compared with the spiritual wants of India: and although it were possible for us to find men and to establish them in India, Europeans would still, in various respects, be less fitted for the final working of the Missionary enterprise than are Native Labourers.

Native Agency manifestly required years of preparation to train; but at each of the Presidencies it is now ready to start into action.

[Report.

At the re-opening of the Institution, on the 1st of February 1842, there were 220 on the roll, of whom 180 were present in the second week. This is a cause for devout thankfulness; for in consequence of the baptism of two Native Youths, the pupils were withdrawn by their parents.

Afterwards, a third Hindoo Youth professed his faith in Christ, and was baptized. This, together with the other baptisms, had the effect of exciting a violent and rancorous hostility against the Institution and the Missionaries.

More than 30 little Schools for English, in Madras and the neighbourhood, have sprung out of the wreck of the Institution.

Accounts have been received, bearing the date of Feb. 22, 1842; by which it appears that the turbulence has settled down.

## IRISH PRESBYTERIAN-CHURCH MISSION.

**Rajkot:** in the province of Katliawar: James Glasgow. Mr. and Mrs. Glasgow, accompanied with Mr. and Mrs. Kerr, arrived at Bombay on the 26th of Feb.

1841. Mr. Kerr was scarcely permitted to enter on his labours. He was seized by the jungle fever, and, after a short illness, died in August—Pp. 202, 556.

Dr. Wilson, of the General Assembly's Mission at Bombay, accompanied the newly-arrived Missionaries to Katiawar, to assist them in their choice of stations, and to render them such other aid as his experience might enable him to supply. Dr. Wilson writes from Rajkot, on the 12th of June—

I arrived last week in this place, with our respected Brethren from Ireland—Messrs. Glasgow and Kerr. Circumstances appeared to render it not only desirable but necessary that I should accompany them. At an interview which we yesterday had with the Thakur Sarajee, the Jadejah Chief of the native town and its adjoining districts, he expressed his gratification at seeing me again in Katiawar; and promised to befriend the new Missionaries. He and his people told us, that they wished particularly to learn our views of Religion; and they brought forward a learned Brahmin from Sardhar, who catechized me with great propriety, and supported a lengthened discussion on the most important doctrines of our holy faith; which I thought it more expedient to adjourn than terminate, that other opportunities might be secured of declaring the Truth in similar favourable circumstances. The Rajah informed us, that he wished to see how we conduct Public Worship; and that it was his intention to form a member, for once, of the congregation in the camp. We made him welcome to attend.

One of the principal Native Gentlemen who was present, took us, at the close of our meeting, to his own apartments; renewed the offer which he had formerly made, of his son as a scholar in the English School, which it is proposed to found; and propounded, for a special reply, a question, which shewed some reflection, at least, on the subject of Religion.

The late Rev. Alexander Kerr, in his last Letter, dated July 6, 1841, reports—

In the course of the last fortnight we commenced our English School, in a bungalow contiguous to our own house. The rent is 12 rupees monthly. Already 40 pupils have been entered, although no sufficient notice has been given: we entertain the expectation of a large increase. They consist of Hindoos, Jews, Mussulmans, Jains, &c.: all, with seeming cordiality, unite in the same exercises, and vie with one another for distinction. Beside our Day School, we have a Sabbath School. Some 60 or 70 boys have received Catechisms in Gujurathee, in which an outline of Christianity is set forth in simple but impressive language. It is from the pen of Dr. Wilson—has gone through many editions—is translated into several languages—and adopted by the Religious-Tract Society, from which we receive abundant supplies, gratis, for distribu-

tion. We have distributed a large quantity of Books and Tracts to persons who apply at our bungalow. We give them to none but such as can read; and a very large proportion indeed of both young and old are embraced by these terms. From morning till night our doors are beset with applicants, some of whom are from distant villages.

As yet, we have taken no steps toward female education, further than devising plans and putting matters in train. Col. Robertson, whose attention to us has been truly Christian, has undertaken to build a house for the purpose, and to give it to the Mission: and as Mrs. Glasgow and Mrs. Kerr are making progress in acquiring the language, we hope very soon to be able to set to work. Capt. Jacob, who, in the absence of Mr. Blain, is the highest functionary in the province, has notified his intention of subscribing 100 rupees annually in support of the English School. But I must, in honesty, say, that when I look to the wants of this land, and reflect on the evidence of God's approval of the measure, the obligations and capabilities of the Church at home, and the facilities here for spreading the Truth, I am disappointed that more has not been done. I would say to the Church, that until SIX LABOURERS are in this province—two in Rajkot, two in Poorbunder, and two in the direction of Gogo—the work can scarcely be regarded as begun.

Mr. Glasgow gives the following account of a journey to Porbunder: his Letter bears for its latest date, Oct. 21, 1841:—

Since commencing this Letter I left home for Porbunder, on the western shore, a journey of 110 miles; and am now 46 miles on my way, at the town of Kildolda, the most beautiful in its situation and its walls which I have yet seen in Katiawar. After breakfast a crowd of the most respectable inhabitants came to the door of my tent, wishing for books. I read to them, and addressed them on the subject of Salvation; and at the close distributed books to such as could read. I have no need to address them in the open air, as they always civilly and politely invite me to the Dharamshala. This is a house built in the centre of every town, by the Native Kings, for the accommodation of travellers: it also serves the purpose of a Town-hall, and consists of nothing but walls. I am accompanied to Porbunder by a respectable convert, who may, I hope, be looked on as a first-fruit of our Mission, and who intends sailing from that port to Bombay to receive instruction in general knowledge, and especially in the Christian Faith; after which, and after being baptized, he will return to be employed as I may find most useful.

The ceremony of setting apart four

*Irish Presbyterian Church Mission—*

Missionaries, in connection with the General Assembly of the Presbyterian Church in Ireland, took place on the 12th of January; when Messrs. R. Montgomery and

J. H. Speers, Licenciates of the Belfast Presbytery, and Messrs. Adam Glasgow and J. M'Kee were designated to the Missionary Work, having been previously ordained.

## GERMAN MISSIONARY SOCIETY.

*Mangalore*: a town on the coast of Canara—1834—Greiner, Moegling, Sutter, Amann, Weigle. Pp. 202, 203. On the 18th of June, Mrs. Greiner, after a lingering disease, fell asleep in the Lord. The Report says—

One of her last prayers, which she uttered with a clear voice a few hours before death, was a supplication for the blessing of the Lord on the work of the Mission. Many a pleasing hope has been buried in the grave of our departed Sister. Br. Greiner is the Pastor of the little church, the members of which, 18 communicants and 11 children, stand in almost daily intercourse with him. Seven individuals have entered on a course of regular instruction: some appear to be single-minded men, not far from the Kingdom of God. Some of the Brethren are employed in preaching the Gospel in the town and suburbs of Mangalore. On Lord's Days they preach twice in Telooogo and Canarese. On a Missionary Tour, Br. Greiner found an encouraging reception at Harkoola by Hookan Brahmins, and also at several other places.

The Institution for Native Boys, under the charge of Brn. Sutter and Moegling, is encouraging. Their number is 40. The average attendance at the English School is 45. In an Examination held in January last, before the members of the School Committee, the boys were found to have made considerable progress. Br. Amann has taken charge of the Canarese School, containing upward of 40 boys of different castes, who read without reluctance Canarese Bibles and Tracts. Another school, conducted by one of the converts, is located in the house of a member of the congregation, and chiefly frequented by children of the neighbours, friends, and relations of Native Christians. A Bible Lesson is also here given every day.

The Mission has printed the First Part of Genesis: the Part containing the times of the Patriarchs is ready for the press. A Malayalam and English Dictionary is in the course of preparation. In the Canarese Mission, several books, composed or translated from German, have been printed.

*Tellicherry*—1839—Gundert, Fritz. P. 203.

The Malayalam Branch of our Mission has, in the course of the past year, considerably expanded. Labours and troubles have increased, but, in proportion, Labourers have been added, and blessings multiplied. Br. Gundert has been

actively and successfully engaged in the catechetical instruction of persons desirous of admission into the Christian Church established in a neighbouring plantation, the property of F. Brown, Esq.

There have been 6 persons baptized, and some children.

In this Mission there are 2 schools: and 2 others were erected, one in a neighbouring weaver village, with 38 scholars; the other in Dharmapattna, containing 35. The Schoolmasters and Monitors come to the Mission House on one afternoon of every week, make their reports, undergo an examination, and receive further instruction.

A very interesting field of labour is the plantation of F. Brown, Esq.; who having procured, many years ago, a Tinnevely Catechist to instruct the workmen of his estate and to educate their children, no sooner heard of the establishment of a Mission at Tellicherry, than he requested the superintendence of the Missionaries in order to secure the steady progress of the good work of christianizing the people on his estate.

The Anjercandy Congregation is superintended by Br. Gundert: large numbers have applied for baptism: 3 women, 12 men, and 2 boys, have been received into the Church.

The Boarding School, containing 12 Youths, is superintended by Br. Fritz. Most of the boarders promise well. It is an encouraging sight to see a number of boys belonging to different castes living peaceably together. Bible, History, and Geography are taught by Br. Gundert. Mrs. Gundert conducts 2 Female Schools: one of them a day school attended by 20 girls, chiefly of Portuguese descent; the other a boarding school containing 16 girls, who have been entirely given up to the Mission for support and education. [Report.

*Dharwar*: 280 miles N of Mangalore, in the South Mahratta Country—1837—*Hoobly*—1839—Out-stations: *Bettigherry* and *Malsamadra*—1841—Lehner, Frey, Layer, Essig, Hiller, Supper, Müller—P. 203.

The more prominent features of our Mission in this province are, the baptism of 4 men, 1 woman, and 2 children, by Br. Frey at Hoobly, the first-fruits of this Mission above the Ghauts—the religious movements among the Iingaites and Kálagnána People in our neighbourhood—the establishment of several Canarese Schools—

and the commencement of 2 sub-stations. At Malamedra a colony was established for converted Lingaites and Kalgannas People: it is expected that many families from Bettigherry and other places, who have had to suffer much scorn, ridicule, and injustice, and, in some cases, violence from their relations, friends, and some of the Native Authorities, will ere long be admitted into this new asylum.

Public preaching has been carried on regularly at Dharwar and Hoobly. The audiences listening to the Word of God generally consist of the poor and ignorant. The Brahmins either affect to despise preaching, or are fierce opponents and disputers. Also among the Lingaites, those who are rich shew themselves averse to the Truth; and, although not so clever as the Brahmins, offer an equally determined opposition. The people above the Ghats are generally more tenacious of the ways of their fathers than those who live on the sea-coasts.

The population in the Southern Mahratta Country has attained a degree of prosperity, and is engaged in commerce, trades, or agriculture; and their minds are fearfully unconcerned about that which is invisible and eternal.

The Female Boarding School, under the charge of Mrs. Lehner, contains 8 girls. The English School is frequented by 35 to 50 boys, conducted by a Native Schoolmaster, who is steady and pious. The scholars are Christians, Mussulmans, Lingaites, and Brahmins; and considerable progress has been made by them during the year. Two Canarese Schools were also erected: each of them is attended by about 40 boys. At Hoobly a school-house has been built near the Bazaar, and there are about 50 scholars. At Bettigherry a school was established by Br. Hiller.

Several excursions have been made. Layer and Frey set out for the Kalagunna People; who were in considerable excitement, produced by reading their own writings. In the same direction, Lehner and Hiller undertook a Missionary Tour: they found the people as well disposed, attentive, and teachable, as they had been led to expect. In September and October, Layer and Essig travelled to the north-west of Dharwar; visited Tihur, and Old and New Kittur. Br. Supper has also repeatedly visited the villages by which the plain surrounding the town of Hoobly is studded.

[Report.

*Cannanore*—1841—S. Hebich.

A considerable number of Hindoo Christians, partly soldiers of native regiments, partly

servants of European gentlemen, have been for many years living here, destitute of a regular Christian Ministry. Several pious gentlemen, alive to the interests of Religion among their countrymen and the Native Christians, made long ago some provision for the Tamul Congregation, by appointing a Reader for conducting Public Worship. Others, particularly one, took a personal interest in the congregation. We may add, that some of the Chaplains of the Church of England extended, with praiseworthy zeal, their care to the flock of Native Christians. Yet the want of a Pastor was severely felt; the Catechist himself stood in need of spiritual direction; and many were the disorders which disturbed the congregation. Br. Gundert was requested to assist in the management of the Tamul Congregation; and he readily complied with this request, agreeing to visit Cannanore at stated times. Soon, however, it became manifest that occasional visits were not sufficient. On invitation, Br. Hebich went to Cannanore in the end of June 1840. All the members were addressed by that first message, *Repent ye, and believe*. To two children of Christian Parents baptism was administered; and, after careful instruction, 3 heathen men, 7 women, and 3 children were baptized. In September 1840 there were 41 Communicants.

The Committee at Basle resolved, in the name of the Lord, to send one of their Missionaries to occupy this field of labour: their choice fell on Br. Hebich, whose efforts there had been singularly blessed by the Lord: he returned to Cannanore in January 1841. There are now upward of 60 Native Communicants.

Preaching has for several months been carried on without intermission, in the evenings, in the front of the houses of Christian Soldiers, or other members of the congregation who receive by turn visits from the Missionary. Among the Mussulman Population nothing has, as yet, been done. Among the Portuguese Families the Lord has opened a door for the communication of the Truth as it is in Jesus. A Malayalam School, frequented by 75 boys and 10 girls, has been established on the Mission Premises.

[Report.

#### Summary.

Missionaries, 16—Catechists and Schoolmasters, 9—Communicants, 101—Schools: Boarding, 4; containing 52 boys, and 24 girls: English, 3; containing 160 children: Native, 11; containing 560 children—Total number of pupils, 799.

#### AMERICAN BOARD OF MISSIONS.

##### MAHRATTA MISSION.

STATIONS AND LABOURERS—*Bombay*: 1812: David O. Allen, Rob. W. Hume: Elijah A. Webster, Printer—*Ahmednug*—May, 1842.

*gur*: 175 miles E of Bombay: 2000 feet above the level of the sea: inh. 50,000; in English Cantonments of about 1000 soldiers: 1831: Hen. Ballantine, Ebenezer

*American Board of Missions—*

Burgess, Ozro French: Amos Abbott, As.; Cynthia Farrar, Female Teacher; 3 Nat. As.—*Jalna*: in the dominions of the Nizam, 120 miles NE of Ahmednuggur: 15,000 inhab.: 1837: Sendol B. Munger: 1 Nat. As.—*Malcolm-Peth*: Allen Graves—Pp. 203, 204.

The Native Mission Church at Bombay contains 15 members; at Ahmednuggur, 10; at Malcolm-Peth, 7. Average congregation at Bombay, 250; at Ahmednuggur, 230; at Jalna, 75; and at Malcolm-Peth, 50.

Though the progress of this Mission is apparently slow, the way of the Lord is evidently preparing among the Mahrattas. They now stand very differently related to the Christian Religion from what they did in the year 1814. Much unavoidable preliminary ground has been gone over: the Truth is nearer the great mass of the native intellect and heart; and the sensation occasioned by the conversion of one or two Parsee or Brahmin young men shews how the subject is regarded by the more intelligent Native Population. If there were no progress, no impression, no danger, there would be no alarm.

The Mission has continued its stated and itinerant preaching as usual. The Seminary at Ahmednuggur has 60 pupils, and four other Boarding Schools have 15 boys and 67 girls, making 142 boarding scholars: 23 Free Schools contain 704 pupils. The printing for the last year was 2,199,687 pages; making from the beginning, not including 1838 for which the Board has not yet even received any account, 28,025,687 pages. [Report.

SUMMARY: Stations, 4—Missionaries, 7—Assistant, 1—Printer, 1—Wives of the same, 9—Female Teacher, 1—Native Assistants, 4: Total, 23.

## TAMUL MISSION.

*Madras Division of the Tamul Mission.*

STATIONS AND LABOURERS—*Royapooram*, a suburb of Madras: Miron Winslow and 2 Nat. As.—*Chintadrepettah*, another suburb: John Scudder, M.D., and 1 Nat. As.—*Black Town*, also a suburb of Madras: Phineas R. Hunt, Printer. Mr. Winslow, on account of Mrs. Winslow's ill state of health, has been on a visit to Bangalore—Pp. 204, 312.

The large printing establishment in this Mission has nearly refunded the amount of its purchase money, and is expected to meet, in a great measure, the expenses of the Mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount

in such a place as Madras. The Tamul Printing in the year 1840 comprised about 11,660,000 pages; of which 9,426,000 were pages of Scripture, and 2,234,700 pages of Tracts. The number of Free Schools is 16, containing 485 pupils. Several useful and encouraging tours were performed during the year. [Report.

SUMMARY: Stations, 3—Missionaries, 2; one of them a Physician—Printer, 1—Wives of Labourers, 3—Native Assistants, 3: Total, 9.

*Madura Division of the Tamul Mission.*

STATIONS AND LABOURERS—*Madura*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a stronghold of Idolatry: many Romanists: prevalent language, Tamul: 1834: Daniel Poor, Ferd. D. W. Ward: John Steele, M.D., Physician; 13 Nat. As.—*Dindigul*: 40 miles NW of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: Rob. O. Dwight, John L. Lawrence: Francis Asbury, Nat. Preacher; 10 Nat. As.—*Shevagunga*: 27 miles SE of Madura: Henry Cherry: 3 Nat. As.—*Teroopooivanum*: Nath. M. Crane: 1 Nat. As.—*Teroomungalum*: Clarendon F. Muzzy, Wm. Tracy: 7 Nat. As.—P. 204.

Mr. Spaulding, of the Ceylon Mission, explored the territory occupied by this Mission, as a preliminary step to its commencement. Seven years after, that is, during the past year, he again went over the ground, and was much struck with the progress of the Mission, and with the openings for usefulness on every hand.

Six Boarding Schools contain 109 pupils, an English Day School has 120, and 99 Free Schools have 3087, making a total of 3316 pupils.

Twelve Natives have been added to the Mission Church. Pains are taken to scatter the good seed over the district. At Dindigul a Mission Chapel has been erected, through the liberality of individuals. Mr. Poor greatly needs a commodious Church at Madura. Saying nothing of adults, he has under his care more than a 1000 children who might be assembled for preaching; while now he has only a dwelling-house for his Meetings, which will not accommodate more than a hundred persons. The Mission needs also more Labourers, and more ample means for training up a Native Ministry. [Report.

SUMMARY: Stations, 5—Missionaries, 8—Physician, 1—Wives of Labourers, 9—Nat. Preacher, 1—Nat. Assistants, 37: Total, 56.

## AMERICAN PRESBYTERIAN MISSION.

*Allahabad*—1836—James Wilson, John H. Morrison, Joseph Warren, John E. Freeman, Joseph Owen: — Moore, Teacher; 1 Nat. As. Mr. Morrison has suffered much from protracted debility. Mr. Owen reached Calcutta in December 1840—P. 204.

A Native Hindoostanee Church has been organized, in which regular Hindoostanee Services are conducted. The congregation varies from 80 to 100; and the number of Church Members reported, all admitted during the year, was six. Of the boarding children, 18 were baptized in July 1840, when the Church was organized; the others having previously been baptized. Religious Service in English is also regularly conducted.

Mr. Morrison has made two journeys, partly for his health, during which he had many opportunities of making known the Gospel. At the great Mela or fair at Allahabad, the Missionaries made known the way of Salvation to great numbers of people from distant places.

In the Boarding Schools there are 34 boys and 17 girls: in a Native Day School are 30 scholars; and there are two Bazaar Schools.

The Press, under Mr. Warren's superintendence, after many difficulties had been overcome, is now effectively employed; and in the year, 1,015,970 pages have been printed. [Report.]

*Futteghur*: a small Military and Civil Station, 3 miles from the city of Furruckabad, supposed to contain 100,000 people, and is 750 miles NW of Calcutta—1840—The Missionaries, as connected with the Allahabad Mission, had visited Futteghur in 1838; but it is now considered a separate Mission—Henry R. Wilson, jun., James L. Scott, Wm. H. Macauley, John C. Rankin: Jane Vanderveer, Teacher; 1 Nat. As.—P. 204.

Messrs. Rankin and Macauley, with their Wives and Miss Vanderveer, designated to this Mission, reached Calcutta in December 1840. Mrs. Wilson's health having become seriously impaired, it was necessary for her to spend the hot season in the Hills, accompanied by Mr. Wilson. The journey and residence in the Hills were beneficial to her health; and Mr. Wilson had many opportunities of making the Gospel known to the people.

Preaching has been continued on the Sabbath, as far as practicable, in three villages; and an Evening Service, attended by from 30 to 50, has been held at the Mission Premises. The Boarding School contains 109 orphan children, still supported principally by English friends, and all receiving Christian Education. The larger boys are employed in manufacturing carpets. A Persian and English School in the city of Furruckabad has 60 scholars enrolled, with an

average attendance of about 50. Religious instruction is given to the pupils. [Report.]

*Saharunpur*: 130 miles from Loodianah, and 105 NE of Delhi: inhab. about 40,000—1836—James R. Campbell, James Craig, Joseph Caldwell: W. Coleman, As.—P. 204.

The labours of the Missionaries were much interrupted by sickness, and by their being compelled to move their houses to a more healthy site on the opposite side of the city. Notwithstanding these embarrassments, the Brethren were able to preach in English twice each month, and in the Native Language more frequently, beside distributing the Scriptures and Religious Publications. In the Boys' Boarding School, which is supported by the Juvenile Missionary Society of the First Reformed Presbyterian Church, Philadelphia, there are 20 scholars, giving much encouragement by their progress and good conduct. The English School has suffered severely from the sickness of the Missionaries, but had been re-opened on the New Mission Premises. [Report.]

*Loodianah*—John Newton, Wm. S. Rogers, Joseph Porter: Rees Morris jun., Printer; 1 Nat. As.—P. 204.

There has been more suffering from sickness among the Mission Families during the last, than during than any former year. The lives, however, of the Missionaries have been mercifully preserved.

Preaching in English and Hindoostanee has been regularly attended to; the Monthly Concert Meeting observed; the Gospel extensively made known by means of tours; and several thousand copies of the Scriptures and Tracts have been distributed.

The High School contains 56 scholars. There are 8 pupils in the Girls' Boarding School. The Sabbath School is maintained, and 2 Bible Classes.

Including 480 pages in English, 2,035,992 pages of Scripture, Religious Tracts, &c. have been printed in Persian, Hindoostanee, Panjabee, Hindoo, and Cashmeeree. The amount would have been larger, but for the loss of a part of the second press, on its way to the Station, which had to be replaced from America. A Lithographic Press has been procured, and is now in operation. [Report.]

*Sabathoo*—Jesse M. Jamieson: 1 Nat. As.—P. 204.

There has been regular preaching in the bazaar, and several tours have been made in the country adjacent. Among the Tracts prepared, one is into the Thibetan Language, to be printed on the Lithographic Press at Loodianah. The Hindoo School contained 25 scholars; and the Girls' School, after having been suspended, has 20 scholars. Digitized by Google [Report.]



## AMERICAN BAPTIST MISSION.

**Madras**—Mr. Day. has removed to Nellore.

**Nellore**—S. S. Day, S. Van Husen: 1 Nat. As. Mr. and Mrs. Van Husen arrived at Nellore on the 21st of March, 1840.

Nellore is in the midst of a dense Telooگوو Population, and is peculiarly eligible for a central permanent Station. The Missionaries have rented of Government a good Mission Compound, at a nominal price; and have erected a Mission Building and sayat. In the sayat, which stands in one of the principal roads, the Scriptures are read and expounded in Telooگوو every morning, and a Sermon preached every Lord's Day. The ordinary number of attendants is about twenty-five. On the 27th of September the first Telooگوو connected with the Mission was baptized in the Pennar River, in the presence of several thousand spectators.

Two other individuals were baptized at Madras in 1839; one an Eurasian, and the other a Tamul.

Before the removal of Mr. Day to Nellore, he was accustomed to preach to the Madras English Church; beside superintending two Native Schools, averaging together about 90 pupils. The Church is now destitute of a Pastor.

Several tours have been made for the distribution of Scriptures and Tracts. In one, Mr. Day distributed about 3500 Tracts, and nearly 500 portions of Scripture, chiefly Matthew; giving usually but one Tract to an individual, and that on proving his ability to read. Messrs. Day and Van Husen attended two festivals celebrated at a few miles from Nellore, at both of which they gave away about 2000 Tracts and 700 portions of Scripture. [Report.

## WELSH FOREIGN MISSIONARY SOCIETY.

In May 1840, an Association was formed among the Welsh Calvinistic Methodists for the purpose of sending Missionaries to the Heathen. In the course of a few months funds were supplied; and the Directors determined to send the Rev. Thomas Jones to Calcutta, on his way to

the Cassia Hills, the proposed scene of his future labours.

Mr. and Mrs. Jones sailed on the 25th of November 1840, and arrived in Calcutta on the 23d of April 1841; and on the 22d of June reached Cherrapoonjee, the station which he purposes to occupy.

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## Ceylon.

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## BIBLE, TRACT, AND EDUCATION SOCIETIES.

**THE B F Bible Society** has received two Reports from the Jaffna Auxiliary. The Fourth Report states that 10,000 copies each of Deuteronomy and Joshua have been printed in Tamul, more than 10,000 portions of Scripture distributed, and 230 reams of paper used. The Fifth Report states that 10,000 copies each of Judges and Ruth, 1st and 2d of Samuel, and 1st and 2d of Kings, have been printed. The usual assistance from America not having been rendered, the Society has granted 800*l*.—The *Christian-Knowledge Society* has granted 500*l*. to the Bishop of Madras toward forming a Church-Building Fund for Ceylon: also 100*l*. toward building a Church in Kandy—The *Religious-Tract Society* has granted 100 reams of paper, 21,000 English Publications, and a supply of casts of wood-cuts, to the Colombo Auxili-

ary: 24 reams, 5350 Tracts, and Books, value 35*l*. 16*s*. 9*d*., have been sent to Cotta: and to the Jaffna Auxiliary 100*l*., 400 reams, and 6600 English Publications have been granted. This Auxiliary has printed 100,000 Tracts, and distributed 149,300 publications in the year: the total distribution amounts to 2,028,742—The *American Tract Society* has appropriated to Ceylon 625*l*.—The *American Bible Society's* last Report states that 833*l*. 6*s*. had been appropriated toward preparing the Tamul Scriptures. From the correspondence of the *Eastern-Female Education Society* we gather the following statement of the number of children under the care of Teachers sent out by its assistance: at Colombo, 48; at Galle, 14; at Jaffna, 4 Schools containing nearly 200 girls—Pp. 225, 276, 369.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

## BAPTIST MISSIONARY SOCIETY.

*Colombo:* with 7 Out-Stations—1812—Eben. Daniel: E. M'Carty, Nat. Preacher; 8 Nat. As.—*Kandy:* with 1 Out-Station—Joseph Harris, C. C. Dawson, Missionary and Printer. Mr. and Mrs. Dawson arrived at Colombo on the 18th of February 1841—Scholars, in 35 Schools, 1500—Pp. 225, 226, 351. Mr. Harris, on the 11th of November, writes—

My time is greatly taken up in studious occupations, and in preparing works, in English and Singalese, for the press. I preach regularly twice on the Lord's Day, and on an average three times a week, beside visiting Out-Stations; the difficulty of forming which on new ground has been felt, and their spiritual demands daily becoming more urgent render restraint, in reference to money matters, almost intolerable. Mr. Dawson is so engaged with the press, that he preaches only on Sundays: generally he does this twice; once in Kandy, and once in a neighbouring village.

From the Report read at the Meeting of the Colombo Auxiliary, in January last, we make the following extracts:—

In several places connected with the Bynville Station the divine word appears to be glorified. In one or two of the villages a very considerable relaxation of the bonds by which the fell idolatry of the Island has subjected its inhabitants, appears to have taken place. This, under God, seems to have been principally produced by the wide diffusion of a metrical Singalese Version of several chapters of the Book of Daniel, made by one of the members of the church, in which the errors and follies of idol and image worship, and the power of the True

and Living Jehovah, as protecting and delivering his servants in the hour of trial, are evinced. This production has not been printed, but several copies have been written on olla-leaves.

The Missionary at Kottigahawatte makes known the Word of God in eighteen villages; in eleven constantly, in the others occasionally. The little church formed here about four or five years since has increased to 58 members; twelve having been baptized in the year, one excluded, and two died in the Lord. The transformation of character which took place in one of these, and the happy manner in which he left our world, deserves notice. About two years and a half since, he was a confirmed idolater and a hardened sinner, defending his superstitions with the most obstinate pertinacity. The Missionary stationed in the division where he resided, had long and repeated conversations with him on the folly and wickedness of his idolatry. After trying with resolute determination to maintain his ground, he was led to see his fatal errors and to turn from dumb idols to serve the Living and the True God: he became acquainted with Jesus, and sought salvation in His name. After having evinced his repentance he was, by baptism, received into the Church of Christ, and continued a consistent member. In the affliction which terminated in his death, his mind was singularly supported by the consolations of the Gospel. One Sabbath Day, as a portion of his brethren were commemorating the death of Christ at His Table, others surrounding his bed and engaged in prayer with him, his spirit, while praise was on his lips, ascended to the mansion which a Saviour's love had prepared for him.

## CHURCH MISSIONARY SOCIETY.

The Committee introduce their Report of the Ceylon Mission by saying—

More probably has been effected in this Island, in the way of preparation for the general diffusion of the Gospel, than in any part of India. It is true, that up to the present time the amount of actual conversion is not large; but *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.* And God is already beginning to vouchsafe an increase. The Rev. Joseph Bailey states, August 27, 1840: "During the past two years, there has been an increase of 39 Labourers; 29 Stated Congregations; 1542 additional Hearers; 36 Schools; and 906 Children."

*Colta:* 6 miles S E of Colombo: inhab. 4500—1822—Joseph Bailey, John F. Haalam, Cornelius Jayesinha: J. A. Bul-

mer, Printer; 3 Nat. Cat., 51 Nat. As., 14 Nat. Schoolmistresses—Communicants, 26—Schools, 46: Boys, 1048; Girls, 483; Seminarists, 25; youths and adults, 152;—Pp. 226, 227; see, at pp. 341, 342, particulars of the Institution, Native Deacons, and Improvement in the Printing and Book-binding department; and, at p. 221 of the Number for April, some account of the Examination of the pupils in the Institution.

*Kandy:* 80 miles E N E of Colombo—1818—Wm. Oakley, Charles Greenwood: 1 Nat. Teacher; with 14 Nat. As., and 3 Nat. Schoolmistresses. Mr. and Mrs. Greenwood arrived at Colombo on the 18th of July—Communicants, 26—In 13 Schools there are 247 boys and 51 girls; Seminarists, 4—Pp. 227, 472; and see, at

*Church Missionary Society—*

pp. 343, 344, 348, various details of the Mission.

*Baddagame*: a village 12 or 13 miles from Galle—1819—Henry Powell, Abraham Goonesekera: 1 Nat. Teacher, with 22 Nat. As., and 4 Nat. Schoolmistresses. Mr. and Mrs. Trimmell embarked for Ceylon on the 12th of October—Communicants, 13—In 19 Schools there are 529 boys and 189 girls; Seminarists, 14—Pp. 227, 520; and see, at pp. 344—349, 391, several particulars of the Station and Proceedings of the Missionaries.

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—Francis W. Taylor, John T. Johnston: 8 Nat. Teachers; with 20 Nat. As. Mr. and Mrs. Adley arrived at Colombo on the 16th of August—Communicants, 70—In 19 Schools, 632 boys and 36 girls; Seminarists, 23—Pp. 227, 325, 472; and see, at pp. 391, 392, a Report of the Mission.

The Missionaries of North Ceylon, at a Special Meeting held Jan. 8, 1841, adopted a Minute expressive of their affection and respect for the Rev. J. Knight, of which the following is an extract:—

#### GOSPEL-PROPAGATION SOCIETY.

*Colombo*:—1840—C. Moryaart—It was mentioned in our last Survey, that a Mission had been commenced here at the instance of the Bishop of Madras. No

The Members of this Meeting cannot by any lengthened eulogium express their high esteem of the eminently Missionary Character of their deceased Brother. They deeply feel and unfeignedly deplore the loss of his judicious counsels, valued friendship, and important labours.

A Correspondent of the Religious-Tract Society writes of him thus:—

He was an able and faithful co-adjutor in the Missionary Work, a wise counsellor, and a much-loved friend and companion. The loss to us here, and to the Missionary Cause in India generally, is very great. It is a most mysterious Providence! But we know that the Lord of Missions and Head of the Church is infinite in wisdom and love. May we who remain be admonished to be faithful in the work to which our departed Brother gave his life!

#### Summary of the Mission.

Stations, 4—Missionaries: European, 9; Native, 2—Printer, 1—Nat. Catechists and Teachers: male, 122; female, 21—Communicants, 135—Attendants on Public Worship, 3544—Schools, 97: Seminarists, 4—Scholars, 3433; being 218 youths and adults, 2456 boys, and 759 girls.

particulars, however, of Mr. Moryaart's proceedings have, as yet, reached us—Pp. 227, 228.

#### WESLEYAN MISSIONARY SOCIETY.

##### SINGHALESE DIVISION.

*Colombo*: Dan. J. Gogerly, Andrew Kessen: John Anthoniez, As. Miss.; Salaried Teachers, 11: Members, 125: Scholars, 473—*Negombo*: Wm. A. Lalmon, Dan. D. Pereira, As. Miss.; Salaried Teachers, 26: Members, 197: Scholars, 649—*Kandy*: Charles De Hoedt, As. Miss.; Salaried Teachers, 1: Members, 39: Scholars, 48—*Caltura*: 27 miles S of Colombo; Rob. Spence Hardy: P. G. De Zylva, As. Miss.; Salaried Teachers, 17: Members, 129: Scholars, 859—*Galle*, 75 miles S of Colombo: Wm. Bridgnell: D. L. A. Bartholomeuz, As. Miss.; Salaried Teachers, 17: Members, 101: Scholars, 706—*Matura*, 100 miles S S E of Colombo: John A. Poulier, As. Miss.; Salaried Teachers, 12: Members, 85: Scholars, 459—*Dondra*: Cornelius Wijesingha, As. Miss.; Salaried Teachers, 4: Members, 11: Scholars, 219—*Goddapitiya*: John Parys, As. Miss.; Salaried Teachers, 1: Members, 18: Scholars, 50—the Missionaries are assisted by 12 Catechists—P. 228.

SUMMARY: Stations, 8—Missionaries, 4—Assistant Missionaries, 9—Catechists, 12—Salaried Teachers, 89—Members, 705—Scholars, adults and children, 3463; of whom 531 are girls.

##### TAMUL DIVISION.

*Batticaloa*, on the east coast, N of Marura: Ralph Stott: John Philips Samuggam, As. Miss.; Salaried Teachers, 12: Members, 42; Scholars, 575—*Trincomalee*, 75 miles N of Batticaloa: George Hole, John Katta, As. Miss.; Salaried Teachers, 6: Members, 33: Scholars, 218—*Point Pedro*, at the northern extremity of the Island: John Matthiez, As. Miss.; Salaried Teachers, 11: Members, 6—Scholars, 320—*Jaffna*: Peter Percival: Solomon Ambrose, As. Miss.; Salaried Teachers, 18: Members, 83: Scholars, 748. The Missionaries are assisted by 3 Catechists—Pp. 228, 229.

SUMMARY: Stations, 4—Missionaries, 3—Assist. Missionaries, 4—Catechists, 3—Salaried Teachers, 47—Members, 164—Scholars, adults and children, 1861.

We are informed, by a respectable and

intelligent gentlemen in the north part of the Island, that Christianity is rapidly spreading, and many adult families are joining the Church. The converts are mostly from the principal families in the place, many of them Headmen. About two hundred Singhalese and Veddahs of Bintenne have received baptism; and there is every hope of the whole of the inhabitants in that Station embracing the Christian Faith. In the course of time, we may hope to number the wild uncultivated Veddahs in the rank of civilized society. [Ceylon Herald.

During the Dutch rule, all were baptized: and after the English took possession of the Island, the custom partially continued for some time. But those who were thus baptized performed all the rites and ceremonies of Heathenism, as their forefathers had done. Some of these are now becoming Christians in deed and in truth.

I see that coming to the point at once, and proclaiming, in the name of my Divine Master, "Man! thou art a sinner; but Jesus Christ

came into the world to save thee!"—has more effect than the strongest arguments against Heathenism. Human reason may say otherwise: but the simple truth is powerful; it not only convinces the understanding, but also touches the heart. [Mr. Stott.

Since the date of my last Letter, I have baptized 92 persons; all Heathen, except three or four. Sixty-four of these are Veddahs, men and boys from Bintenne, the place I visited last year. [The Same.

We have had 146 baptisms within three months. About 90 of them are Veddahs, or wild men of the jungle, and Singhalese residing in Bintenne. The rest live in and about Batticaloa. The Legislative Council has granted 200*l.* toward settling these Veddahs, who live in the caves and rocks of the mountains: and forty families have already come down, and are building houses. A considerable number of them are Christians; and the rest are anxious to be baptized. [The Same.

#### AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS—*Tillipally*: 1816: James Read Eckard: 11 Nat. As.—*Batticotta*: 1817: inhab. 8000: Henry R. Holsington, Richard Cope: Nathan Ward, M.D.; 2 Nat. Preachers; 16 Nat. As.—*Oodoville*: 1820: Levi Spaulding: Eliza Agnew, Teacher; 8 Nat. As.—*Panditeripo*: 1820: 4 Nat. As.—*Manepy*: 1821: Samuel Hutchings: Eastman Strong Minor, Printer; 5 Nat. As.—*Chavagacherry*: 1833: 1 Nat. Preacher; 2 Nat. As.—*Varany*: inhab. in Chavagacherry and Varany, 40,000: George H. Apthorp—3 Out-Station: 3 Nat. As.—Miss Brown reached the United States on the 9th of August—Pp. 229, 472.

SUMMARY—Stations, 7—Out-Station, 3—Missionaries, 7—Physician, 1—Printer, 1—Female Assistant Missionaries, 11—Native Preachers, 3—Native Assistants, 52—Communicants, 319—Seminary, 1: pupils, 162—Schools: Boarding, 3; pupils, 30 boys and 120 girls; English Day, 10; pupils, 485; Free, 75; pupils, 2317: Total number of pupils, 3114.

At a Meeting of the American Tract Society it was said—

Rev. Benj. C. Meigs had laboured 25 years in Ceylon. If Ministers here need the aid of Tracts and Books, how much more does the Missionary in a pagan land! For ten long years they had only the OLLA-leaves. In the last ten, the scene had been greatly changed. Seventy individuals were now employed in the printing establishment in Ceylon, providing alimint for 9,000,000 speaking the Tamul; and they had employed two sets of workmen, keeping the press in motion till nearly the middle of the night. They printed editions of 20,000 copies, all of which were needed.

Mr. Meigs has been waiting more than six months for an opportunity to return to his Mission. Such delays are rarely necessary. The Committee expect two or three Associates to accompany him on his return.

The pages printed in 1840 are 11,308,000. Forty-eight converts were added to the Church. About 100 of the Seminarists are members of the Church; and 8 of them form an advanced or select class. [Report.

## Indian Archipelago.

*Religious-Tract Society*—To Java grants of 132 reams of paper and 6475 Tracts have been sent, together with 20*l.* in books on sale. The sum of 50*l.* has also been voted for the printing of Chinese Tracts. The circulation of Tracts in

Chinese, Malay, Javanese, Dutch, French, and English amounted to 13,232: and 9500 Tracts have been printed in Chinese and Malay—P. 229.

*Eastern-Fem. Educ. Soc.*—Miss Thornton of Batavia says of her School—

*Eastern-Female Educ. Society—*

My present number is twenty-two Boarders and ten Day Scholars; and had I room in the house for more, I might increase the number greatly: but perhaps the care of these is labour enough for me. One little girl is cast upon my care, having nearly lost her all; and she is perfectly friendless. She was placed under my care soon after my arrival in Batavia, and was then not more than three years old.

Mrs. Thomson, formerly Miss Emma

*Baptist Miss. Soc.*—At *Samarang* in Java the Rev. Gottlob Brückner, and at *Pedang* in Sumatra the Rev. N. M. Ward are stationed—P. 230.

I have been permitted still to go on as usual; except that I have not been able to go so many times a week among the people to speak to them, on account of weakness of lungs which appears to increase with advance of years. It should seem as if some slight impressions are made by the word on the minds of some individuals; yet I cannot say that any real conversions have taken place among them. Tracts are at present not at all so eagerly desired by the Natives as they were some time ago. They have now sufficiently discovered that the doctrine contained in them will not agree with the desires of their carnal minds, and with their once adopted prejudices: however, I have distributed several thousands of them during the course of this year, which have been spread widely around.

[Mr. Brückner.

*London Miss. Soc.*—*Batavia*: Walter Henry Medhurst: Wm. Young, jun. Aa; Lucas Monton, Cat.—Communicants, 43—Schools, 5: Scholars, 177—Printing, 1,929,200 pages—Books and Tracts distributed 29,386—P. 230; and see, at pp. 414, 415, Mr. Medhurst's Statements respecting the Schools.

The stated Services in English, Chinese, and Malay have been continued without interruption by Mr. Medhurst, assisted by Mr. Young and the American Brethren. The attendants at the English Service consist of about 50 adults, and 100 children. Of these children, 40 are Chinese, and belong to the Boarding Schools; they understand English sufficiently to derive advantage from Services conducted in that language. The Malay Preaching is well attended. The Chinese Service is attended by the children of the schools, amounting to more than 120, and their Teachers; with a few strangers.

Mr. Medhurst and Mr. Young have visited one or other of the schools almost daily. A member of the Church has engaged to give daily

Combe, says—

My work is perfectly distinct from Miss Thornton's; and yet, as you will easily believe, we feel a sisterly concern for each other's work, and are always happy when the assistance of one can be made acceptable to the other. As she has, exclusively, children descending from European Parents, so my whole attention and solicitude are turned toward the Malays and Chinese who inhabit the populous kampongs round about our house.

instruction to the Chinese Boys in the Malay Language, through the medium of the Roman Character. The Chinese Scholars, and most of the Malay, attend Public Worship. In the Chinese Boarding School the pupils have made decided progress in religious and general knowledge; and their general deportment has been most exemplary. The Parapattan Orphan Asylum continues to prosper. [Report.

*American Board*—In Borneo, *Sambas*: Elihu Doty, Wm. J. Pohlman—*Pontianak*, Elbert Nevius, Wm. Youngblood: Azuba C. Condit, Teacher. In Java, *Batavia*: Fred. B. Thomson, Wm. T. Van Doren; Isaac Stryker—P. 230. Mr. Thomson married Miss Emma Combe in December 1840.

As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his Brethren in Borneo.

Points of interest in this hitherto unknown field are gradually developing, under the blessing of God on the labours of our Brethren.

Mr. Doty has distributed more than 2000 Chinese Books and Tracts. A school has been opened at Pontianak, and more Labourers and funds are needed to enlarge this department. In the spring of last year, Messrs. Youngblood and Nevius made two tours into the country of the Dyaks. The first was up the Kapwas river, as far as Sintang, about 300 miles, following the course of the river. The second was to Landak, on a river of that name having its junction with the Kapwas at Pontianak, the distance by water about 130 miles. They were everywhere treated with kindness by the Dyaks of all ranks. The Mission asks for five additional Labourers.

[Report.

*American Episcopal Missions*—The Board has come to the resolution of relinquishing the Mission in *Batavia*; and it is presumed that before this, as was stated at p. 157 of our present Volume, Dr. Boone has removed, for a permanency, to Macao—Pp. 230, 231.

## Australasia.

### Australia.

THE Sydney Auxiliary of the *B F Bible Society* has been supplied with 300 Bibles and 300 Testaments, and has remitted 241*l.* 18*s.* 1*d.*; 252 Bibles and 351 Testaments have been sold or distributed, making the total issues of the Auxiliary 5899 Bibles and 5816 Testaments. Van-Dieman's-Land Auxiliary has been supplied with 125 French Bibles and Testaments, and has remitted 100*l.* The Cornwall Auxiliary has remitted 200*l.*—The Bishop of Australia has proposed to use a part of the grant of 3000*l.*, made by the *Christian-Knowledge Society* toward the erection of a College, for the erection of Grammar Schools; and calculates on being able to replace the money so employed, by the time that a College shall be required, from the interest which will accrue from the sum not at present employed. A grant of 250*l.* has been made for the purposes of Education at Melbourne, Port Philip; and 500*l.* was placed at the disposal of the Bishop for the year 1841—The *Religious-Tract Society* has granted 51,895 publications, and made consignments value 244*l.* — P. 231; and see, at p. 351, a notice of the munificent bequest of the late Mr. Moore.

### CHURCH MISSIONARY SOCIETY.

*Wellington Valley*: 240 miles NW of Sydney: 1832: Wm. Watson, J. C. Handt, James Günther: Wm. Porter, Agriculturist — Pp. 231, 232; see, at pp. 97, 98, an Obituary Notice of a hopeful Boy; and, at pp. 353—355, a Biographical Sketch of the Rev. Samuel Marsden.

The difficulties in relation to this Mission have increased during the year; and the Committee deeply regret, that, in consequence of various hindrances, their prospects in Wellington Valley are not encouraging. This result is the more to be lamented, inasmuch as there is probably no race on the face of the earth which is so helpless and degraded as the Aborigines of New Holland; and there is certainly not one to which Great Britain owes a heavier debt of obligation, on account of the wanton injuries and the cold-blooded cruelties which they have experienced at the hands of the settlers and convicts. [Report.

### WESLEYAN MISSIONARY SOCIETY.

*Buntingdale* — 1839 — Benj. Hurst, Francis Tuckfield — P. 232.

You cannot conceive, nor can I inform you, how much patience and courage we require; and were it not for the consolations of the Spirit, the constraining influence of the love of Christ, and the encouragement we derive from the promises of God and the past triumphs of the Gospel over every species of wickedness and superstition, our hands would hang down; we should at once despair of success, and our work would in consequence become burdensome. But, as it is, we are happy in our labours, and are endeavouring to make full proof of our ministry. With respect to the adults, I fear we cannot hope for any very great success; but some of the children, especially the boys, are becoming very interesting. Some of the girls are fast improving in sewing, of which they appear very fond. The number of children who have attended school is about 100: the average attendance is 25. [Mr. Hurst.

*Swan River* — 1840 — John Smithies. The accounts of the Aborigines, supplied by Mr. Smithies, shew them to be degraded to the very lowest condition of the human race: and although cannibalism does not exist, the practice of the friends of a deceased person killing, by way of satisfaction to their friends, some one of another tribe, obtains very generally.

### GERMAN MISSION TO THE ABORIGINES.

*Zion Hill*, at Moreton Bay — 1838 — K. W. Schmidt, C. Eipper; 4 married Catechists, and 4 unmarried. The plan of this Mission is adapted to the unsettled character of the Aborigines, among whom a residence is attended with danger: it is substantially that of the Moravians; there being with the Ministers of Religion a sufficient number of Catechists, or Lay Missionaries, to afford protection to each other till the Natives have been conciliated; and at the same time to diminish the expenses of the Mission, by following their secular avocations. Twenty pious families in the neighbourhood of Berlin, beside several young Clergymen, are said to be ready to go to New South-Wales; and, that the Colonial Presbyterian Church, which supports this Mission, would provide the necessary funds for their support, if their passage could be provided for — P. 232.

## New Zealand.

The *B F Bible Society*, in addition to the 10,000 copies of the New-Zealand Testament mentioned in our last Survey as granted to the Church Missionary Society, have forwarded 10,000 copies to the Missionaries of the Wesleyan Society; and a grant of 162*l*. 10*s*. has been made, to enable them to purchase 1000 copies of a former edition—The *Christian-Knowledge Society* has made a grant of Bibles and other Books, value 10*l*., to the Commissioner appointed by the New-Zealand Company to take charge of the property reserved for the Native Chiefs—The *Gospel-Propagation Society* has placed 1000*l*. at the disposal of the Bishop of New Zealand, and 1200*l*. a year in aid of the maintenance of Clergymen, Readers, and Schoolmasters—The *Religious-Tract Society* has voted 4750 Tracts and other Publications for circulation—Pp. 483, 554.

## CHURCH MISSIONARY SOCIETY.

## Stations and Labourers.

The Stations are taken in their order from north to south. *Kaitia* lies in the north-west of the Northern Island: the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast; and *Manukau*, 25 miles inland: east of Manukau lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Tauranga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast; and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north.

NORTHERN DISTRICT—*Kaitia*: 1834: Wm. G. Puckey, Joseph Matthews, Cat.; 17 Nat. As.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1819: James Kemp, James Shepherd, Cat.; 9 Nat. As.—*Paihia*: 1823: Henry Williams: Charles Baker, Cat.; Marianne Williams, Teacher; Wm. Colenso, Printer; 11 Nat. As.—*Waimate*: 1831: Rich. Taylor: Rich. Davis, Cat.; Wm. King, Wm. Davis, As.; Serena Davis, Teacher; John Bedgood, Wheelwright; James Davis, Storekeeper; 9 Nat. As., 2 Nat. Schoolmistresses.

SOUTHERN DISTRICT—*Waikato*: Robert Maunsell, Benj. Y. Ashwell, Cat.; 30

Nat. As.—*Manukau*: James Hamlin, Cat.—*Hauraki*: Wm. T. Fairburn, James Preece, Cat.; 3 Nat. As.; 7 Nat. Schoolmistresses—*Opotiki*: Rob. Burrows; John A. Wilson, Cat.—*Tauranga*: 1835; Alfred N. Brown: James Stack, Cat.; 16 Nat. As.—*Rotorua*: Thomas Chapman, John Morgan, Cat.; 2 Nat. As.—*Poverty Bay*, or *Turanga*: Wm. Williams: 28 Nat. As.—*Entry Island*: Octavius Hadfield, John Mason: Rich. Matthews, Cat.; 15 Nat. As. Rev. Wm. Charles Dudley embarked on the 23d December—Pp. 232—237, 471, and p. 63 of our present Volume; see, at pp. 415—418, an account of a Missionary Meeting; and full details of the Mission at pp. 511—519, 541—546, and at pp. 59—63, 115, 116, of our present Volume; at pp. 308—310, the Testimony of a Colonial Chaplain to the efficiency and success of the Mission; at p. 352, an Engraving of a Bridge over the Kaitia River; and, at p. 523, a Biographical Notice of Pious Natives.

There is not, at present, any Mission of the Society where the two opposing principles of good and evil are more directly arrayed against each other, than in New Zealand: and though the Mission has, within the last two years, been exposed to the most violent attacks, it has pleased Almighty God, during the same period, to extend its usefulness beyond all former precedent, and beyond the most sanguine expectations.

There is reason to expect that the question of the purchase of land by the Missionaries will shortly be brought to a determination. The Lord Bishop of Australia has exerted himself, with the greatest kindness, on behalf of the Society. He has pleaded the cause of the Missionaries' Children in the Legislative Council of New South-Wales; has borne the strongest testimony to their character; and has expressed his decided approbation of the measures which have been adopted by the Parent Committee.

The Committee, on principle, and from a deep conviction of the necessity of the measure for their Missionaries, have undertaken to aid largely in providing the endowment of the Bishopric of New Zealand from the lands held by the Society in the Island: and until those lands can be made available for the purpose, the Committee have engaged to contribute, toward the salary of the Bishop, an amount not exceeding 600*l*. per annum. [Report.

## Summary.

(As given in the Forty-first Report.)

Labourers in 16 Stations, 181; being 8 Missionaries, 1 Agriculturist, 1 Printer, 16 Catechists, 4 Artisans, 2 Female Teachers, 127 Male and 22 Female Native

Teachers—Attendants on Public Worship, 29,320—Communicants, 584—Schools, 149—Scholars: boys, 67; girls, 833; sexes not specified, 4485; youths and adults, 1851: Total, 7236.

**WESLEYAN MISSIONARY SOCIETY.**

**STATIONS:** *Mangunga, Oruru, Waima, Newark, Orongatta, Wairoa, Kaipara, Waingarua, Waipa, Aotea, Kawia, Mokau, Taranaki, Kapiti, Cloudy Bay, Port Nicholson, Waikowaiti*—MISSIONARIES, whom we place alphabetically, as their stations cannot, for the present, be ascertained: John Aldred, Thomas Buddle, James Buller, George Buttle, Charles Creed, John Hobbs, Samuel Ironsides, Gideon Smales, Henry H. Turton, James Wallis, John Warren, James Watkin, John Whiteley, William Woon: Salaried Teachers, 16—Members, 1565—Scholars, 500—Pp. 237, 238; see, at pp. 547, 548, some particulars of the Mission; and, at p. 175 of our present Volume, a Notice of Mr. Waterhouse's return to Hobart Town after a visit to New Zealand. At Mangunga, a Missionary Meeting was held, and 111. collected.

In a journey which Mr. Buller has performed from Kaipara to Port Nicholson, neat Native Chapels and Christian Societies were found in retired parts of the country which had never before been penetrated by any European; and a desire for books and Christian Instruction was everywhere manifested.

In the course of the year, a new Mission has been commenced at Waikowaiti, in the neighbourhood of Port Otago, on the eastern side of the Middle Island, full ten degrees south of the

Society's principal Station at the Hoklanga, in consequence of the generous offer of Mr. Jones, a commercial gentleman at Sydney, to take a Missionary and his family thither free of expense to the Society, and to contribute liberally to the support of the Mission. [Report.

I have been pleased with sundry conversations held with the Natives, many of them from a distance. Among other subjects, that of the Resurrection was talked about, which is to them a strange subject. Inquiry after these things appears to be excited, and the Missionary, and God's Book are subjects of pretty general conversation. I was startled to-day by seeing a human jaw, with its teeth, serving as a pendant in a man's ear. Upon inquiry, I found it had belonged to one of his children, and was kept by him from affection for the deceased. Poor fellow! he appears to have lost six children in quick succession, who died of consumption. [Mr. Watkina.

Letters, recently received, convey the intelligence that our Missionaries are successfully prosecuting their work in these Islands; notwithstanding the opposition of the Popish Emisaries, and the difficulties arising out of the colonization movements which are everywhere taking place. A greater number of Missionaries is needed to meet the spiritual wants of the Natives. The Rev. James Wallis says, "Between Ngamotu and Wanganui a Missionary is much needed, and might be very usefully employed, if he were stationed about midway between the two places. The population is about 2000, most of whom have embraced Christianity, and are considered as a part of Mr. Creed's charge: but, in consequence of the distance being so great, and Ngamotu requiring so much attention, he is not able to visit the Settlements often." [Notice.

## Polynesia.

The *B F Bible Society* has ordered 5000 copies of the Testament in the Rarotonga Language to be printed—The *Religious-Tract Society* has granted 48 reams of paper for the Samoas or Navigators' Islands—The *American Bible Society* has

appropriated 11451.16s. for the distribution of Scriptures in the Sandwich Islands—The *American Tract Society* has appropriated to the Sandwich Islands 2981.6s.—P. 238.

**WESLEYAN MISSIONARY SOCIETY.**

**FRIENDLY ISLANDS.**

*Tonga*, 1822: *Haabai*, 1830: *Vavou*, 1831: and 4 Stations under the care of Native Teachers till Europeans can be supplied: Peter Turner, Matthew Wilson, Francis Wilson, John Thomas, Stephen Rabone, Wm. Webb, Charles Tucker, and George Kevern: Catechists and Readers, 352: Gratuitous Teachers, 1223:

Members, 8366: Scholars, 8217—Pp. 238, 239: see, at pp. 396, 397, Obituaries of Two Native Chiefs; and, at p. 175 of our present Volume, a Notice of Mr. Waterhouse's return to Hobart Town, after visiting the Polynesian Islands.

It was stated in our last survey, that the Missionaries in Tonga had been in circumstances of great danger, through a rupture which had taken place between



*Feejee Missionary Society—*

the Christians and Natives of the Island. They were in consequence compelled for a while to relinquish the Mission. Captain Croker, of H M S "Favourite," and two of his Officers, who had endeavoured to effect a reconciliation, fell victims to the fury of the heathen party. It was stated, however, at p. 175 of our present Volume, that the Mission had been resumed. We learn from the "Notices" for April—

A sort of Armed Truce has been maintained; and, among the Christian part of the population, under the rule of King Josiah Tubou, and the powerful protection and active co-operation of King George of Vavou, the Ordinances of Divine Worship and the preaching of the Gospel have been duly observed; a signal religious revival has taken place; and the very island, for which we had feared the worst, appears now to present some of the most hopeful prospects of great eventual success.

Of Haabai and Vavou the Report says—

The work is steadily advancing; and the Missionaries have to rejoice in the gradual improvement which is taking place in the general state of society.

*FEJEE ISLANDS.*

*Lakemba*, 1835: *Rewa*, 1838: *Bau*, 1839: *Somosomo*, 1839: James Calvert, Thomas Williams, James Jaggard, Wm. Cross, John Hunt, Richard B. Lyth: Gratuities Teachers, 59: Members, 544: Scholars, 720—Pp. 239, 240; see, at pp. 438, 439, several particulars of the Feejee Islands as given in a Speech by Mr. Cargill; and, at pp. 523, 524, an Obituary Notice of a Feejee Female.

The Schools are in a prosperous state: the people manifest great aptitude for learning; as an evidence of which, the case of the Chief of Vatoa may be quoted, who, within a single month, assisted only by a Native Teacher, learned to read with ease the Feejee Translation of St. Matthew's Gospel. The Mission Press is fully employed in printing elementary books and portions of the Scriptures: and Mr. Cargill is preparing for the Press a Grammar, and an extensive Vocabulary of the Feejeean Language.

[Report.

In the large and populous Island of Rewa the Missionaries are as yet contending with the initial difficulties of their formidable undertaking. They have had to endure a *great fight of afflictions*, and their lives have often been placed in jeopardy. On one occasion, musket-balls were fired through the Mission Premises; but the inmates were providentially preserved from harm. At another time, the two Missionaries were assailed, while preaching in the open air,

by a multitude of savages armed with stones and other missiles; but again they escaped without injury.

Undismayed by these repeated attacks, and regardless of the threats of some of the people that they would "set fire to their houses and roast their bodies," the Missionaries have continued steadily to prosecute their labours, encouraged by some cheering indications of eventual success. Mr. Cargill remarks, "There are a few redeeming traits in the character of the people. Some of the Chiefs are occasionally very kind, and appear willing to do any thing for us that is in their power. They are glad to have Missionaries residing among them, because they say they are thereby raised in respectability and importance."

At Viwa, an island in the Bau Circuit, the Missionaries have been greatly cheered by the conversion to the Christian Faith of the principal Chief, who had been a noted warrior and cannibal.

[Report.

The inhabitants of Somosomo are proverbial, even in Feejee, for their depraved habits, and especially for their cannibalism; and all which we have seen of them fully warrants the opinion. But though we have had to enter a field altogether uncultivated, the Lord has verified His own promise. His word has not returned unto Him void.

Hundreds, from all parts of the dominions of Tuithakan, have heard the Gospel while visiting this place to trade. Many of them have manifested great interest in the things which they have heard, and have taken the news to their different towns and islands.

The general feeling of the people at present is good. They only wait for their Chiefs to lead the way, and then many of them would at once embrace the Truth.

But the Lord has taken care for this also; for the first person who renounced heathenism, and publicly worshipped the True God, was the King's Brother, a great Chief. He was recommended to embrace Christianity by the King himself, in order that his life might be prolonged. A few days afterward, another Chief of high rank followed the example of the King's Brother, no doubt for the same reason; soon after, another man of some respectability; and about the same time, a poor girl, whom we delivered from the murderous hands of a Chief, who was about to strangle her because she was ill.

Our work has been much favoured by the restoration of our servant-man from the brink of the grave. He was very ill for a long time: all pronounced him past hope of recovery, and the King desired to have him buried. But the Lord blessed English Medicine and English Nursing, and restored him to perfect health.

We have at present 21 Professing Christians on this Station.

[Missionaries.

LONDON MISSIONARY SOCIETY.  
Islands and Labourers.

*Samoa, or Navigators'* 1831: Charles Hardie, Alex. Macdonald, George Pratt, Thomas Bullen, Thomas Heath, Wm. Mills, Wm. Day, Wm. Harbutt, Archibald Wright Murray, Thomas Slatyer: Matthew Hun-kin, As.; John B. Stair, Printer; Eben. Buchanan, Infant-School Teacher; George Appleton, Artisan—Communicants, 87: Schools, 15; Scholars, 1370. *Harvey*: 1825: Charles Pitman, Aaron Buzacott, Wm. Gill, Henry Royle: 18 Nat. As. *Society*: 1820: Charles Barff, John Barff, George Platt, George Charter, John Rodger-son: 3 Nat. As.—Communicants, 239. *Austral*: 5 Islands; 9 Nat. As. *Georgian*: 1797: Charles Wilson, Henry Mott, George Drummond, Thomas Joseph, David Darling, John Davies, J. M. Ormond, Wm. Henry, Alex. Simpson, Wm. Howe: Alfred Smee, Printer; Joseph Johnston, Normal School Teacher; Thomas Blossom, Artisan; 1 Nat. As. *Pasmotu*: 3 Out-Station; 4 Nat. As. *Marquesas*: begun, 1797; relinquished, 1798; resumed, 1834: George Stallworthy, Robert Thom-son. *New Hebrides*: 1840: George Turner, Henry Nisbet: 9 Nat. As. Rev. J. T. Jesson, and Rev. T. S. McKean, with their wives, embarked for Tahiti on the 16th of June, and arrived at Sydney on the 26th of October. On the 21st of June, Rev. G. Pritchard and family, and on the 23d of June Rev. C. G. Stevens and Mrs. Stevens arrived at Liverpool from Tahiti—Pp. 240, 241, 310, 351, and p. 224 of our present Volume; see, at pp. 355, 356, Last Days of the Rev. John Williams; and, at p. 396, an Obituary Notice of a Native Chief.

While lamenting the evils which exist chiefly at the Stations situated at the principal posts, the Directors cannot be insensible to the mighty aggregate of blessings which has followed the progress of the Gospel in these Islands. Idolatry, with its cruel and abominable rites, has long been universally abolished, and Christianity universally professed—the Sabbath, though with lamentable exceptions, is generally observed—large Places of Worship are erected throughout the Islands—the Scriptures have been translated and printed in the Native Language; and the following extract, from a Letter lately received, evinces the high value attached by the people to these sacred treasures:—"We have just received 17 of the 27 cases of the Tahitian Bibles; and the people bring their money with the greatest cheerfulness to purchase them." These are facts not to be lightly appreciated, as the results of past exertion, and

as grounds of hope for future improvement and ultimate triumph.

In Rarotonga, education is earnestly sought both by the aged and the young; and the character of the population, which, but a few years since, was equally loathsome and terrific, is now marked by the pure and peaceful influence of Christianity. In the church under the care of Mr. Pitman, one of the most consistent members, and an active evangelist, was, in his youth, a cannibal; and, at another Station, where the Natives met to form a Missionary Society, one of the most impressive advocates was a Christian Chief, who was a great warrior, and generally appeared with human flesh suspended to his shoulder, as a badge of honour.

"I have lived," said he, "to behold a new and wonderful thing—the gathering together of the people to send the word of the True God. It is true, formerly we used to assemble, but it was to plan attacks of murder, or to flee from attacks made by the enemy—to devise schemes of theft or pollution, or to carry those schemes into execution. We then met in fear, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone on us—Jesus, the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit, the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one toward another."

The Samoan Islands also present a spectacle no less inspiring than the preceding, affording conclusive evidence of rapid advancement in civilization, knowledge, and religion.

Last year, the Directors adverted to the unjust measures adopted, by the commanders of the French Frigates, to compel the Chiefs of Tahiti and the Sandwich Islands to receive Catholic Missionaries. At the date of our latest intelligence, the liberty thus enforced by arms and pecuniary exactions had not, so far as it respects the Georgian Islands, been assumed by the teachers of Romanism; but our Missionaries there, and throughout the Pacific, were constantly expecting these unwelcome visitors.

[Directors.]

The last accounts from the Samoan Islands are of a very cheering character, and speak of a great revival having taken place.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kai-lua*: Asa Thurston: Seth L. Andrews, M.D. Physician—*Kealahakua*: Cochran Forbes, Mark Ives—*Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan: Abner Wilcox, Teacher—*Kohala*: Isaac

*American Board of Missions—*

Bliss. OAHU: 1820—*Honolulu*: Richard Armstrong, Lowell Smith; Gerrit P. Judd, M.D. Physician; Levi Chamberlain, Samuel N. Castle, Secular Superintendants; Amos S. Cooke, Horton O. Knapp, Teachers; Edmund O. Hall, Edmund H. Rogers, Printers; Henry Dimond, Bookbinder—*Ewa*: Artemas Bishop—*Waialua*: John S. Emerson; Edwin Locke, Teacher—*Kaneohe*: Benjamin W. Parker; Marcia M. Smith, Teacher. KAWAI: 1820—*Waimea*: Samuel Whitney—*Koloa*: Peter J. Gulick—*Waiali*: Wm. P. Alexander; Edward Johnson, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: Mrs. Macdonald, Teacher—*Lahainalana*: Lorrin Andrews, Ephraim W. Clark, Sheldon Dibble—*Wailuku*: Jonathan S. Green, Edward Bailey, Maria C. Ogden, Teachers—*Hana*: Daniel T. Conde. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock; Bethuel Munn, Lydia Brown, Teachers. On the 14th of November 1840, Rev. Daniel Dole, Rev. Elias Bond, and their Wives, sailed from Boston for the Sandwich Islands. On the 4th of February 1841, Rev. Hiram Bingham and Mrs. Bingham, and Mrs. Thurston, arrived in New York: they had been absent twenty-one years. Mrs. Castle died on the 5th of March 1841.—Pp. 241, 242, 312, 472.

*Summary.*

Islands, 5—Stations, 17—Missionaries, 25: Medical Missionary, 1—Physicians, 2—Assistant Teachers: male, 4; female, 3; Secular Superintendants, 2—Printers, 2—Bookbinder, 1—Female Assistants, 40; being 37 Wives of Missionaries and Laymen, and 3 Unmarried.

The Board give the following

*General View of the Mission.*

*Ministry*—There have been 4179 Members added to the 19 churches during the year ending June 1840. The number of members then in good standing was 18,451. Nearly 6000 children have been baptized by the Mission since its commencement. In some of the larger churches there has been a season of coldness and reaction. Eight houses for Worship were built by the Natives during the year, and three more were in progress. The Natives had also built about 20 school-houses; beside contributing in money and articles for a variety of objects, to

an amount exceeding 4000 dollars, which they gave out of inconceivable depths of poverty.

*Schools*—The number of pupils in the common school is estimated at 14,000, about 10,000 of whom can read. The number of Boarding Scholars in the Mission is 235. Of these, 83 are in the Seminary at Lahainalua, in the Island Maui; 54 in the Female Seminary at Wailuku, in the same Island; 11 in the school at Honolulu for the children of the Chiefs; 10 in the Manual-labour or Self-supporting School at Waialua, on the Island of Oahu; and 55 in the Male and 22 in the Female Boarding School at Hilo, in the Island of Hawaii.

*Printing*—The printing amounted to 104,450 copies, and 4,669,600 pages; making the number of pages printed from the beginning of the Mission 99,196,073.

*Popery*—The number of Papal Priests has been considerably increased. The irruption of so adverse an influence must be productive of great evil; but possibly in the end, through an over-ruling Providence, it may result in a greater good. They do not appear to have made many converts; and the more intelligent of the Natives think they perceive many striking analogies between the Papal Religion, as it is presented to their view, and their old idolatry.

One of the Missionaries at Oahu writes:—

Since the triumph of the French over the Sandwich-Islands Government, in July 1839, the moral aspect of things in the Islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French Treaty, was followed by a large importation and sale of the article by the French Consul and others. The consequences were disastrous.

Romanism has been and is still making considerable progress among us. Its priests are flocking in on us from France; and are organising a deadly opposition against us, among the Natives. By the most deceptive arts they are enticing to their embrace this simple people.

*AMERICAN EPISCOPAL MISSIONS.*

*Honolulu*—Several urgent applications having been made to the Board to appoint a Missionary at this port, the Committee have promised to defray half the stipend of a Clergyman, if the use of a chapel and dwelling be procured. Two individuals have promised about 31½ yearly, for three years.

## Spanish & Portuguese American States.

THE Baptist Miss. Society has now 2 Missionaries at Belize, and there are more than 100 members—The B F Bible So-

ciety has received 201. from the Honduras Auxiliary; and has forwarded to Belize 100 Bibles and 100 Testaments for the

Infant, British and Foreign, and Sunday Schools: 500 copies of the Scriptures in Spanish had been distributed at the time of the last accounts—The *Religious-Tract Society* has issued nearly 10,000 Tracts and Books to friends in different parts of Spanish America: 2700 Tracts in Portuguese have been granted to a friend going to Rio de Janeiro, and Books, value 15*l.*, have been sent from Oporto—The *Wesleyan Missionary Society* has 2 Missionaries in Honduras Bay; 8 Catechists; 8 Gratuitous Teachers; 180 Members; 90 Scholars—The *American Methodist Missionary Society* has 3 Stations—at Buenos Ayres, Monte Video, and Rio Janeiro;

at which 5 Missionaries are labouring. Very few, however, of the Natives are accessible, and the Missionaries are principally occupied in teaching the children of resident English and American Families. But notwithstanding the formidable opposition for the established religion of the Empire, the Missionaries have been able to maintain their ground. Extensive journeys through some of the most populous cities and villages of Rio Janeiro have been made, to distribute Bibles and Tracts in Portuguese, which have generally been received with cordiality—Pp. 242, 243.

## Guiana, and the West Indies.

*Baptist Miss. Soc.*—The Returns from Jamaica for the year 1841 have not appeared in detail; but the number of Members in Jamaica is reported to be about 30,000, of whom 3000 have been added during the year. In the Bahamas there are 10 Stations; 8 Ministers and Leaders; 859 Members—The "Jamaica Education Society" reports 64 Schools and 19,243 Scholars; being 6640 Day, 321 Infant, 407 Evening, and 11,875 Sunday—Pp. 173, 174, 243, 326, 351, 428, 472, 520. It was determined at the Meeting held at Kingston, Jamaica, in January last, not to ask help from the funds of the Society in London after August next.

*B F Bible Soc.*—The Bahama Auxiliary has sent a remittance of 60*l.*: other Auxiliaries in the West Indies have paid to the Parent Society 1634*l.* 6*s.*, partly contributions, and partly for Books sent and ordered—Pp. 243, 244.

*B F School Soc.*—School materials, value 25*l.*, were granted in aid of training Female Teachers—P. 244.

*Christian-Knowledge Soc.*—The Board has granted 100*l.* toward the erection of a Chapel at Clifton Mount; 500*l.* toward a Public School or College in British Guiana; and grants of Books for a Church and a licensed School-room—P. 244.

*Church Miss. Soc.*—The following are the Returns which appear in the 41st Report in reference to the Society's Missions in Guiana, Trinidad, and Jamaica: Stations, 23; Missionaries, 10; European Catechists, 21; Country-born Catechists and Teachers, 17 male and 1 female. Attendants at Public Worship, 8540; Com-

municants, 645; Schools, 68; Scholars, 5638—Pp. 244, 324, 325; see, at pp. 418—425, many details of the Jamaica Mission, and a Notification of the intention of the Society to relinquish it; and, at p. 435, an Obituary Notice of David Malcolm, a Negro Boy; and, at pp. 160—162 of our present Volume, Obituaries of Three Indians in British Guiana.

The Committee acknowledge, with deep thankfulness to the great Head of the Church, that the labours of the Society in the Island of Jamaica have been abundantly blessed. The Bishop of Jamaica, on every occasion when he has had the opportunity, has borne testimony to the excellence of the character of the Missionaries as Catechists, as a body; and to the great amount of good which their labours had, through the mercy of God, effected in his Diocese. The Committee, too, have learned, with the liveliest satisfaction, that the state of Religion generally throughout the Island has greatly improved during the last six years.

It has afforded the Committee much satisfaction, to know that the labours of the Society's Missionaries and Catechists have been highly appreciated by many of the Planters in this Island. Representations to this effect were addressed from the Island to Jamaica Proprietors in this country; and pecuniary aid to the Society, on this ground, strongly recommended. To this appeal some responded. A Meeting of "Planters, Merchants, and others interested in Jamaica," was held, and the names of Subscribers given to the amount of 600*l.* It was hoped that the whole body of the Jamaica Proprietors would have cordially co-operated, and that a sufficient subscription might be annually raised to enable the Society to carry on its labours in that Island without any undue

*Church-Missionary Society—*

depend upon its general funds. These expectations have not been realised: the whole amount raised did not much exceed 1000*l*.

[*Report.*

*Gospel-Propag. Soc.*—The Report says that—

Very favourable accounts have been received of the progress of Religious Instruction in British Guiana. The Legislature have made liberal grants for the enlargement and repair of Churches, and for the maintenance of Clergymen; and the Society has voted 500*l*. toward the cost of a College to be established in Demerara for the education of young persons in the principles of the Church of England. In the Island of Barbadoes, containing 120,500 souls, the number of Clergymen, exclusive of the Bishop and Archdeacon, is 31; Churches in actual use, 35; in which are sittings, 22,502; attendants at Public Worship, 20,055; Communicants, 2787; Schools, 83; Scholars, 6726; beside Catechumens under oral instruction, of whom the number is 1765.

It was mentioned at p. 429 that the Bishop of Barbadoes has returned to this country for the purpose of resigning the See, which he has held since its creation in the year 1824—Pp. 244, 245; and see, at p. 224 of our present Volume, Proposals now before Parliament for subdividing the Diocese; and a Summary of the Episcopate of the West Indies.

*Ladies' Negro-Educ. Soc.*—In Jamaica there are 36 Schools, and 2571 Scholars: in Antigua, 24 Schools, and 1278 Scholars: in Barbadoes an Infant School, containing 95 children: in Tortola, 2 Schools, and 166 Scholars: in St. Kitt's, St. Vincent, Trinidad, Demerara, Berbice, and 6 other Stations, there are 43 Schools and 3111 Scholars; making the total number of Scholars, as gathered from the last Report, educated in whole or in part by the Society, 7221. For salaries, books, and school materials, the sum of 1671*l*. 0*s*. 11*d*. has been paid.

*London Miss. Soc.*—At 15 Stations in Guiana there are 12 Missionaries, and 14 Catechists and Native Assistants; and in Jamaica, at 14 Stations and Out-Stations, there are 10 Missionaries, 11 Catechists and Native Assistants, and 1 School-mistress. The Returns which may be gathered from the Report are 2137 Communicants, 2485 Scholars—Pp. 245, 312, 471, 556; and pp. 64, 120, 174, 175, 224, of our present Volume.

The doctrine of the Cross has been made the wisdom of God, and the power of God, in the salvation of many; and the Churches, walking

in the fear of the Lord and in the comfort of the Holy Ghost, have been multiplied. Had our Brethren been solicitous to augment numbers, the admission to their Churches, though large, would have been greatly increased; but the Directors cannot too highly commend the sound discretion, and Christian fidelity, with which they have exercised this important and difficult part of Ministerial responsibility. Admonished by what they have witnessed and deplored, they are anxious to avoid the evils inevitable in such a state of society, from a premature introduction of members. They have been careful, therefore, not to admit any to the Ordinances of the Church, who have not been for several months as catechumens under their personal instruction and watchful oversight; and by this course they have been preserved generally from the necessity of exerting the painful parts of Christian discipline.

The zeal and liberality of the Christian Negroes supply an illustration of the power of Religion, when cherished in the heart, to supply, even from limited means, ample resources for its own support.

From the Rev. James Scott of Demerara the following statement has been received:—"The number of our church members does not exceed 300; and among these, there is not an individual above the rank of a field-labourer: yet this people raised 785*l*. sterling in the year." The Rev. James Roome, of Berbice, who also preaches to field-labourers, thus writes:—"You are aware that in June I had a severe attack of fever, from which, through the mercy of God, I soon recovered. My people felt truly thankful that my life was spared and my health restored. To shew their gratitude, they resolved to give a thank-offering to God." The sum amounted to 220*l*. sterling; and this from a people who had raised during the year 1500*l*. toward the erection of a new Chapel and other Missionary Objects. [Directors.

*Mico Charity*—In the Normal School there have been entered in Jamaica, from the beginning, 69 male and 47 female pupils: of these, 14 male and 12 female have been dismissed as unsuitable; 42 males and 32 females have been appointed to the charge of schools; and 13 males and 5 females are now in training: in Trinidad and Demerara, from the beginning, entered, 25 male and 7 female pupils; of whom 3 males and 3 females has been dismissed as unsuitable; 15 males and 4 females have been appointed to schools; and 6 males and 1 female are now in training: in Antigua, from the beginning, entered, 54 males and 39 females; of whom 13 males and 4 females have been dismissed as unsuitable; 33

males and 34 females have been appointed to schools; and 8 males and 1 female are now in training.

At 16 Stations in Jamaica and the Caymanas there are 30 schools, 2541 Day and 1897 Sunday Scholars: at 56 Stations in other parts of the West Indies there are 91 schools, 5453 Day and 2206 Sunday Scholars: at 8 Stations in the Bahamas there are 19 Schools, 712 Day and 388 Sunday Scholars—Total 80 Stations; 138 Schools; 8706 Day and 5037 Sunday Scholars—P. 545.

*Religious-Tract Soc.*—A grant of 4600 Tracts has been made to the Missionaries in Demerara and Berbice; and the grants to the West-India Islands amount to 63,000 publications. These have been sent to Missionaries of different Denominations, and to the Agents of the Ladies' Negro Education Society. Several applications for grants have been made to the Committee on behalf of coloured Schoolmasters, and others who are preparing for the work of Education. Libraries and Books have been granted for their use. A grant of 3250 Tracts has been made for distribution in the Bahamas—P. 245.

*Scottish Miss. Soc.*—Five Stations in Jamaica are supplied by 5 Missionaries—Pp. 245, 246.

The last Report supplies the following particulars:—

*Hampden*—George Blyth: 2 Teachers: Communicants, 714: Candidates and Catechumens, 635: young persons under instruction, 780: in 2 Schools there are 460 Scholars. Members

of the Temperance Society, 1392.

*Lucea*—James Watson: 4 Teachers: Communicants, 567: Catechumens, 969: Scholars, 300. There are 3 Out-Stations beside Green Island. Members of the Temperance Society, 320.

*Port Maria*.—John Simpson: 1 Teacher: Mr. and Mrs. Simpson sailed for Jamaica in December 1840, and arrived at Port Maria in safety. Scholars, 80.

*Cornwall*—H. M. Waddell: 1 Teacher: Communicants, 217: Candidates, 63: Scholars, 301: young persons under instruction, 100: members of the Temperance Society, 487; the sum of 353*l*. 11*s*. 11*d*. has been raised for religious and charitable purposes.

*Carron Hall*.—John Cowan: 1 Teacher: Communicants, 204: Catechumens, 539: Scholars, 312. There is an Out-Station at Rosehill.

*Green Island*.—This is well able to be a principal Station, but, for want of a regularly-ordained Minister, is under the care of Mr. Watson, of Lucea—Pp. 245, 246.

*United Brethren*.—At 33 Stations there are 114 Labourers. There are 48,848 Negroes under instruction; and 13,877 Communicants—Pp. 64, 246, 327, 328, 374, 375; see, at pp. 47, 98, 395 Obituary Notices; and p. 175 of our present volume.

*Wesleyan Miss. Soc.*—The Missionaries, 84 in number, are assisted by 1868 Catechists and Readers, and by 45 Salaried and 1543 Gratuitous Teachers: the Members are 51,281, and the Scholars 18,776—Pp. 120, 174, 224, 245, 246, 351, 362, 400, 472, 520; and pp. 64, 120, 174, 224 of our present Volume.

## North-American Indians.

*American Board of Missions*: 25 Stations, 23 Missionaries, 2 Medical Missionaries, 3 Native Preachers, 2 Physicians, 15 Male and 59 Female Assistants, 3 Native Assistants—Pp. 247, 248. The following Notices are supplied by the Board:—

*Cherokees*.—The state of Religion, as for some years past, has been unfavourable; though it is hoped that the obstacles to its advance have been to a great extent removed. The number of churches is 5; and the members, including those who emigrated from their old country but have as yet joined no church, may be estimated at about 300. Since last June, 110 have been baptized.

In 5 schools are embraced about 225 pupils, though the average daily attendance has not  
May, 1842.

much exceeded half that number. The Native Preachers are devoted to their work, and are highly acceptable and useful in it. Party strife among the Cherokees has subsided, harmony of views appears to prevail, and their difficulties with the United-States Government seem likely to be satisfactorily adjusted.

*Choctaws*.—Under the care of the Mission are 6 Churches, one of them recently organized. During the year 85 persons were received to the Mission Churches on profession, and 43 since, making the present number to be about 314. Never, perhaps, have the religious prospects of the Choctaws been more favourable than for the last twelve or fifteen months. The 6 Schools were well attended and prosperous, embracing 157 pupils. Temperance, good order, and education are advancing. Never was more

*American Board of Missions—*

confidence placed in the Missionaries. The Epistles of St. John have been printed.

*Paumotu*—Some advance toward the settlement of the Indians has been made, though it has not been consummated. Till the Indians shall abandon their wandering life, and the Missionaries and their families can bring a steady influence to bear upon them, little fruit can be anticipated.

*Oregon*—The Missionaries in the Oregon Country are labouring for three tribes of Indians: the *Kayuses*, among whom is the *Wailatpu* Station; the *Nex Perces*, among whom are *Clear Water* and *Kamiah* Stations; and the *Flat Heads*, among whom is *Tshimakaln* Station. Among the *Nex Perces* the aspect of the Mission is less favourable than at the other two Stations. In the school at *Wailatpu* the pupils varied from 30 to 50; at *Tshimakaln* the average attendance was about 50. The number attending Public Worship was, at these Stations, gradually increasing; while the interest in religious instruction and divine things was decidedly advancing. From 100 to 300 Indians are generally accessible to the Missionaries at each of these Stations.

On the 11th of January the Mission House at *Tshimakaln* was destroyed by fire, with most of the clothing, books, and furniture of the family.

A second book in the *New Perces* Language, of 56 pages, has been prepared, and 800 copies printed. A saw-mill and grain-mill have been put in successful operation at *Clear Water*, and a grain-mill at *Wailatpu*.

*Sioux*—The unsettled state of the band formerly near *Fort Snelling* has prevented the Missionaries from selecting any permanent location. They have, however, had about 2000 Indians near them; and the opportunities for giving them religious instruction have been frequent and favourable. They are making progress in the language, and translating and preparing books in it. At *Lac qui Parle*, during 6 years, 40 persons have been received to the Mission Church; 9 of them full-blood *Dakotas*. There are 34 connected with that church. The average number of Indians at Public Worship on the Sabbath is nearly 50. The average attendance at the Schools was 30 or 35.

The females, as far as circumstances will permit, are taught spinning, knitting, sewing, and weaving. The Missionaries visited the *Dakota* Bands residing near the *Missouri* River. They found bands of 19,000 souls; making the whole about 25,000. There seems to be no serious obstacle in the way of introducing the Gospel among them all.

*Ojibwas*—The *Ojibwa* Congregation on the the Sabbath scarcely exceeds a dozen. A Service in English is regularly held on the Sabbath,

and well attended. The church and congregation at *Pokeguma* have been in a more prosperous state. The schools at *La Pointe* and *Pokeguma* have been larger and more promising than in any former year, and even opposers of Christianity send their children. On the whole, there is a decided improvement in the Indians who come under the influence of the Mission. The disposition to adopt the agricultural manner of life is extending.

*Stockbridge Indians*—The church at *Stockbridge* has been graciously visited by the Spirit of God. Meetings which had before been well attended became more full and solemn. Evidence of a spiritual reviving was seen in the church; and out of the church some of the more wicked gave evidence of saving conversion. Four have been received to the fellowship of the church: the present number of members is 44. The school has been under the direction of the Indians themselves.

*New-York Indians*—Although the question relative to their removal from the lands which they now occupy cannot be regarded as decided, there has been less of agitation and angry strife the last year among the Indians than during the year or two which preceded.

The 7 schools on the *Tuscarora* and *Cattaraugus* reservations were sustained wholly or in part by the Mission, at which were 175 pupils: the average daily attendance was about 100. At other stations, probably 250 pupils, at least, have received instruction. No additions to any of the churches have been reported, except seven Indians at *Alleghany*. In this church, as in those at *Cattaraugus* and *Tuscarora*, a number who had grievously backslidden have manifested repentance and been restored. The church at *Cattaraugus* contains 51 members, that at *Tuscarora* 45: in the four churches the number of members is about 185.

*Abenakis*—There has been, as in former years, opposition and hostility from the *Romish* Priesthood, who have a controlling influence over a portion of these Indians. Attempts have been made, by petitioning the *Canadian* Government, to have him and the school-teacher removed from the reservation; but as yet without success. The church members, now 29, stand firm, and appear well. In the school are 16 or 18 pupils. The President of *Dartmouth College* bears very gratifying testimony to the character, good judgment, and encouraging success with which the labours of the Missionary are conducted.

*United Brethren*—At *New Fairfield*, in *Upper Canada*, *Brn. Luckenback*, *Bachman*, and *Kampman* have a congregation of 115: at *Westfield*, on the *Missouri*, *Brn. Miksch* and *Jesse Vogler* have 76; and among the *Cherokees*, in *Arkansas*,

Brn. Miles Vogler, Rûde, and Assistants, have 50. Communicants, 73—Pp. 248, 375.

*Church Missionary Society*—At 4 Stations connected with the Red-River Settlement, the Missionaries, Wm. Cockran, John Smithurst, and Abraham Cowley, are assisted by John Roberts, Catechist, and 7 Schoolmasters: attendants on Public Worship, 1350: Communicants, 378: Schools, 12; containing 345 boys, 266 girls, and 119 youths and adults. Mr. and Mrs. Cowley and Mr. Roberts embarked on the 5th of June, and arrived at York Fort on the 21st of August—Pp. 248, 310, 472; see, at pp. 98, 99, an Obituary Notice of Hopeful Children; at pp. 549—554, details of Proceedings of Missionaries; and, at pp. 116—119 of our present Volume, additional particulars.

It would be difficult to point out a spot in the whole Missionary Field on which the Divine Blessing has more manifestly rested, than on Prince Rupert's Land, in the territories of the Hudson's-Bay Company. And never was this Mission, so far as the prospect of permanent good to the people is concerned, more flourishing than at the present time. The Rev. W. Cockran, although exhausted by fatigue and bodily infirmity, has carried on his labours there during the past year, in the same spirit of patient, self-denying, persevering zeal, which has characterized him from the beginning; and the Rev. J. Smithurst has entered on his arduous duties with a kindred spirit. [Report.]

*Wesleyan Missionary Society*—There are 92 Missionaries, assisted by 48 Catechists and Readers, 10 Salaried and at least 700 Gratuitous Teachers, who labour in the extensive territories of British North-America, occupied chiefly in ministrations among Europeans and the descendants of Europeans, and, so far, do not come within the view of our Work. About 1000 Indians, however, are connected with the Mission in Upper Canada; and their labours are likely to be further extended among the Indians, as the Society has established Missions in the Territories of the Hudson's-Bay Company.—Pp. 248, 362.

The *Gospel-Propagation Society* has published the following extract from the Primary Charge of the Bishop of Newfoundland:—

The full information which I possess respect-

ing my diocese—the subdivision of its more extensive Missionary Stations—the encouragement of old, and the organization of new Schools—the consecration of 12 Churches, and the commenced erection of 22 more—the confirmation of 2558 persons—the number of the Clergy more than doubled—the improvement and sustenance of a Diocesan Society to aid us in the propagation of the Gospel—and the institution of a Seminary in which Lay-readers and Students in Theology are to be prepared for Missionary Labour;—these auspicious consequences of the establishment of the Episcopate in Newfoundland are calculated to send me on my way rejoicing, and to inspire me with an humble confidence that I have not run in vain, neither laboured in vain.

P. 248; and, at p. 520, see a Notice of the appointment of the Rev. James Coleman as a Missionary to the Indians in Walpole Island, Lake St. Clair.

*American Presbyt. Board of Missions*—At the Station among the Chippewa and Ottawa Indians there is 1 Missionary, 1 Teacher and 50 Scholars, average attendance 25. The Indians well attend Public Worship—Among the Iowa and Sac Indians there is 1 Missionary and 2 Catechists. Of this Mission it is said:—

It is in the Indian territory, on the great Nemahaw River, west of the State of Missouri. These Tribes continue to suffer most deeply from the introduction of spirituous liquors among them. The hopes of the Missionaries seem to rest on the blessing that may attend their efforts in behalf of the young. The labours of the Brethren have been continued in preaching the Gospel, in teaching the youth and children, and in every practicable manner for promoting their welfare. During the year the health of the Mission Families was preserved, although for a part of the time much sickness was experienced by the Indians. [Report.]

*Amer. Bapt. Missions*—13 Stations, and some Out-Stations: 12 Missionaries and Teachers: 2 Teachers; 1 Female Teacher; 23 Assistants, of whom 11 are Native Indians—Schools 6; Pupils 159.

*Amer. Method. Miss. Soc.*—There are 68 Missionaries and Assistants connected with the Mission to the Oregon Indians, of whom 25 are Aboriginal Missionaries. The Report states that 1000 Natives had renounced Heathenism, and become devout Christians. Many of the Native Missionaries are partly occupied as Carpenters and Farmers.



## Labrador.

### UNITED BRETHREN.

*Nain*: 1771: Brn. Lundberg, C. Fritsche, Albrecht, Seldenschlo: congregation, 334: communicants, 131—*Okkak*: 1776: Brn. Knauss, Hertzberg, Vollprecht, Martin: cong. 360: commun. 152—*Hopedale*: 1782: Brn. Stock, Glitsch, Beck, Barsoe: cong. 193: commun. 71—*Hebron*: 1830: Brn. Morhardt, J. Mentzel, Aug. Freitag: cong. 178: commun. 59—Total: 15 Missionaries, of whom 10 are married; with 1065 Esquimaux under their care, of whom 413 are communicants—Br. Erdman is on a visit in Europe—Pp. 248, 375; see, at p. 311, an account of the Meeting held previous to the sailing of the "Harmony"; and, at p. 555, a Notice of the death of Sr. Johanna Eleonora Henn.

The Society for the Furtherance of the Gospel has once again to announce the safe return of the "Harmony" from her annual voyage to Labrador—a voyage marked by more than ordinary tediousness, difficulty, and peril; but distinguished by peculiarly gracious tokens of the loving-kindness and the protecting care of our Heavenly Father.

The accounts which she has brought from our several Stations in Labrador are of a varied

nature. Trials and mercies have been plentifully intermingled. On the whole, the blessing of health has been enjoyed by the Mission Families: the only serious exceptions occurred at Okkak, where the Sisters Knauss and Hertzberg were confined, at the same time, by alarming illness; at Nain, where Br. Seldenschlo suffered long from rheumatism and a severe affection of the eyes; and at Hebron, where the increasing bodily infirmity of Br. Morhardt caused much anxiety to his fellow-servants.

The season had proved by no means favourable, either for garden produce, or for gathering in the provision which the Esquimaux finds needful for his subsistence. At Okkak and Nain many of the poor people had to suffer hunger, though famine was mercifully averted. Of the Heathen Population, living at a distance, many are reported to have perished for want of food.

Our Brethren express themselves in terms of the warmest gratitude for the Esquimaux Pentateuch, presented, for the use of the Mission, by the British and Foreign Bible Society; and for the new edition of the Esquimaux Hymn Book, for which they are indebted to the Society for the Furtherance of the Gospel.

[Period. Accounts.]

## Greenland.

### UNITED BRETHREN.

*New Herrnhut*: 1733: Brn. Ulbricht, Melnhose, Herbrich, Richter, Christian Lund: cong. 394: commun. 157—*Lichtenfels*: 1758: Brn. Tietzen, Caspar Kögel, Hasting: cong. 370: commun. 134—*Lichtenau*: 1774: Brn. Müller, Baus, Asboe, Kleinschmidt: cong. 687: commun. 297—*Fredericksthal*: 1824: Brn. Ibrer, Joigen, Paulsen Lund, Uellner: cong. 394: commun. 180: Br. J. Kögel is on a visit in Europe—Total: 16 Missionaries, of whom 10 are married; with 1845 Greenlanders under their care, of whom 768 are communicants—Pp. 249, 376; and see, at p. 471, a Notice of the death of Br. John Lehman.

The Missionaries have received from the Religious-Tract Society a grant of 20l. toward a large edition of "Scripture Narratives."

The "Periodical Accounts" supply the

following summary of the Greenland Mission:—

The year under review proved one of abundant temporal mercies. The Greenlanders enjoyed, with few exceptions, the best state of health; and food was more plentiful than it had been known to be within the memory of the oldest inhabitant. Fatal accidents had not, however, been wanting: at New-Herrnhut, five destitute families of widows and orphans, and at Lichtenau four, had to mourn over the loss of their natural guardians and providers, who had perished in the attempt to procure the needful assistance for those dearest to them. Of the spiritual state of the Greenland Congregation, the report is, on the whole, very gratifying. Lichtenau presents the only exception to this cheering statement. In this numerous and dispersed congregation, various trying occurrences have taken place, which have led to the exclusion of several of its members. The poor

people living at the out-places have also shewn a degree of indifference to the Means of Grace, when brought within their reach, which has caused the Missionaries much pain. At New-Herrnhut, Lichtenfels, and Fredericksthal, the

work of the Lord appears to have been prospering in the hands of His servants. At Fredericksthal, the appointment of several well-qualified and devoted national assistants had been productive of much blessing.

FOR AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE GARDEN CAUSETH THE THINGS THAT ARE SOWN IN IT TO SPRING FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS.

*Isaiah lxi. 11.*

## BioGRAPHy.

### MEMOIR OF JOHN HILL,

AN INDIAN CATECHIST WHO LABOURED AT THE BAY OF QUINTE, CANADA,  
UNDER THE GOSPEL-PROPAGATION SOCIETY.

IN the year 1810, the office of Catechist fell vacant, and John Hill—all as Ochechus-kough, signifying, flowers—a man of exemplary character, who had made some advances in piety and knowledge, was appointed to the situation. Mr. Hill was born of Mohawk parents, during their stay at La Chine; and came to this settlement with the rest of his tribe in 1784.

Although his abilities were of an humble order, and his attainments very limited, yet he was sincere and faithful in the discharge of his duties; and, by the blessing of his Divine Master, was enabled, during thirty years, to witness a good confession before his brethren.

As his stipend was inadequate to the support of his family, he was obliged to work on his farm; and the industrious and successful manner in which he conducted it was an example to his brethren, whose besetting faults are, indolence, and its consequence, a want of foresight—faults, perhaps, the heritage of the Indian. Depending on the fortunes of the chase, he is satisfied with provision for to-day, and, like *the fowls of the air*, relies for to-morrow upon the providence of that gracious Being who giveth to all things living *their meat in due season*.

He brought up his children with a pious care which has been amply rewarded. Their knowledge of divine things is by no means inconsiderable; and I have the happiness of looking on them as decidedly children of God.

Mr. Hill's health had been declining for two or three years; and although frequently a severe sufferer, he rarely allowed it to interfere with his duty, when at all able to go out. During this period, a perceptible change took place in his character and views. Previously, his in-

dustrious habits led me to think that his worldly engagements engrossed too large a share of his attention; but latterly I perceived they were daily losing their hold of his mind, and things of eternal consequence were taking their place. This gradual ripening for his change was very perceptible during his last illness. For nearly eighteen months he suffered severely, being a great part of his time confined to the house, and the last six months to his bed. At an early period of his confinement, although of a sanguine disposition, he relinquished all expectation of recovery, and seemed bent on improving his visitation by preparing for the change which awaited him. While his eyesight lasted and he could hold a book, he read for several hours every day; and observed to me, "It is a great blessing to be able to spend my time in reading. When I can see, I read prayers; but when I cannot, I pray in my heart, which is just as good, for our Lord hears me."

Both himself and his wife, who was on her death-bed at the same time, took great delight in hearing their sons read the Scriptures, and explain the substance of what they had read on religious subjects in English Books.

Mrs. Hill was relieved from her sufferings, which she bore with a resignation and patience truly Christian, about five weeks before her husband; and, I am told, requested the little pallet on which she lay to be placed beside his, and told him that she was about to leave him, but he must not grieve, as she felt her Saviour, who had been her support during her sickness, was her friend—that she would be happy after her departure—that they and their sons would soon meet again—and besought him, while he

remained, to warn and exhort all to take care of their souls.

As there were no females in the family, but such as came out of kindness, many of the duties in the sick chamber devolved upon the younger son, a young man of one-and-twenty. It was pleasing to see the tenderness and assiduity with which he performed, for many months, these wearisome and unwonted duties. I admired the gentle and affectionate manner in which he ministered to their wants and infirmity. His father observed to me, respecting him, "My poor Isaac, he is a very good boy, he takes as good care of us as if he was a woman. I am often so full of pain that I cannot rest at night, and am very troublesome, but he never leaves me, nor gets tired of taking care of me: he lies on the floor beside my bed at night, and is always ready when I call. John takes care of things out of doors. Oh, it makes our hearts glad to have such good boys!"

On the morning of Wednesday the 17th of June, I was summoned to attend his death-bed: he was unable to speak to me, and life was fleeting fast. The scene which presented itself on entering the apartment was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation and the change which momentarily awaited him—beside, and at the foot of the bed, sat his two sons, in silent sorrow watching every breath and trifling motion of their beloved parent—around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing, in a subdued tone meet for the ears of the dying, hymns suited to the solemn occasion.

When I thought his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of his faithful Creator and most merciful Saviour.

Ere the prayer was finished, the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections. The Indians then sung a hymn; and before leaving the room, deeply affected as I was, I undertook to offer up the last Collect of the Burial Service. The Indian, whose stern nature has in some measure been softened by Christianity, however deeply he may feel, weeps but seldom—in his savage state, never, as it is deemed a weakness unworthy of a warrior: but on this occasion, no sooner was the tear of Christian Sympathy seen to flow, than every one in the apartment yielded to the impulse. It was an affecting sight: may God bless it to our spiritual improvement, for His Son's sake!

Before leaving the house, I was informed, that, some time before his speech failed, he told them that his time was at hand, and bade them farewell: he requested them to thank all his friends for their kindness during his sickness: he desired them not to be sorry, as it was good for him to be relieved: and, as his parting wish, he requested that they would attend more diligently to the care of their souls, and that whenever they thought of him they should remember the advice which he had given them.

His remains were followed to the grave by a large assemblage of persons: the White Settlers in the neighbourhood uniting with their Indian Brethren in this last mark of respect.

His remains, and those of his wife, were deposited in the Indian burial-ground near the Church; and the nation have it in contemplation, as soon as it can be procured, to erect over their graves a memorial of the esteem in which they were held.

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## Proceedings and Intelligence.

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### United Kingdom.

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#### ANNIVERSARIES OF SOCIETIES.

**BAPTIST MISSIONARY SOCIETY.**

**FIFTIETH ANNIVERSARY.**

*Sermons.*

*Wednesday, April 27, at xi; at the*

*Poultry Chapel; by Rev. Wm. Robinson, of Kettering; from Matt. xvi. 3: The signs of the times: Col. 35l. 1s. 1d.—at vi½ p.m.; at Surrey Chapel; by Rev. H.*

Dowson, of Bradford; from Coloss. i. 18 : Col. 40l. 7s. 10d.

### Meeting.

Thursday, April 28, at x; at Exeter Hall; H. Kelsall, Esq. in the Chair: Col. 195l. 1s. 3d.

### Movers and Seconders.

Rev. W. A. Bowes; and Rev. J. E. Giles—Rev. T. F. Newman, of Shortwood; and J. Philips, Esq., of Melksham—Rev. Andrew Leslie, of Monghyr; and Rev. Wm. Knibb—Rev. E. Steane; and Rev. Dr. Campbell: supported by Rev. A. Lealie—Rev. —Fraser; and Charles Robinson, Esq. of Leicester.

### Resolutions.

—That the hearty thanksgivings of this Meeting are due to the God of all grace, who has preserved it for fifty years, and crowned its labours with such encouraging success.

—That this Meeting rejoices in the establishment of the West-African Mission; and as the obstacles to the conversion of the people, once deemed insuperable, have been removed—the judicial sentence of God against them, by that Gospel which repeals every national malediction and addresses itself to every creature—their mental inferiority, by Missionary Culture—the demoralizing influence of slavery, by the voice of indignant humanity which has gone forth against it—the deadly nature of the climate, by the agency supplied by the Jamaica Churches—nothing now seems wanting, but the urgent prayers and the strenuous exertions of the Christian Church. This Meeting therefore affectionately calls on all the friends of the Redeemer to give him no rest until they find, even in Africa, a place for the Lord, a habitation for the mighty God of Jacob.

—That the past triumphs of Christian Missions in general, and of this Society in particular, as seen in the translation of the Scriptures into languages spoken by 500,000,000 of people, and in the tens of thousands of converts in the Churches of Jamaica which are now about to undertake the entire support of their own Pastors, all combine with the predictions and promises of the Bible to encourage us to continue and increase our exertions, in the certain hope that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

—That this Meeting unites in the expression of lively gratitude to God, for the kind protection afforded to their beloved Missionaries now on the platform, in their return, on this occasion, to their native land, and receives them with the warmest affection: and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian

character and fidelity of their Missionaries in Jamaica, and to cheer them, amid their new trials and continued toils, with their sympathy and unflinching support.

—That the Rule which admits the Country Ministers, Treasurers, and Secretaries, to attend the Meetings of the Committee and vote, apply to London Ministers, Treasurers, and Secretaries, at all Meetings of the General Committee.

### State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions .....	18221	10	6
Special Contributions—			
For Translations .....	2039	4	6
For Africa .....	645	5	11
For Education .....	463	12	10
For Sundries .....	1357	8	5
Total .....	£22,727	2	2

### Payments of the Year.

Missions—			
East-Indies, Ceylon, and Java, .....	9171	0	6
West-Indies, .....	9680	12	8
Western-Africa, .....	691	13	9
Sundries .....	7127	5	6
Total .....	£26,670	12	5

### NEWFOUNDLAND, &c. SCHOOL SOCIETY. NINETEENTH ANNIVERSARY.

#### Sermon.

Wednesday, May 11, at vii P.M.; at St. Bride's, Fleet Street; by Ven. Archdeacon Wilberforce; from Acts viii. 4 : Col. 64l. 4s. 8½d.

#### Meeting.

Friday, April 29, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Col. 16l. 17s.

### Movers and Seconders.

Rev. John Harding; and Rev. John Burt, late Chaplain to the Bp. of Newfoundland—Rev. Daniel Wilson; and Rev. H. Hughes—Rev. Dr. Ting, of the Episcopal Church, United States; and Rev. John Baylee—Col. Philpotts; and Rev. —Pizzey: supported by Percival White, Esq.

### Resolution.

—That this Meeting, rejoicing in what has already been accomplished, desires with all humility to acknowledge the gracious hand of God in the many and evident blessings which have so largely rested on the Society's endeavours; and earnestly trusts that so gratifying a Report of its proceedings may lead to renewed efforts and enlarged success.

### State of the Funds.

Receipts, 3459l. 13s. 4d.—Payments, 3427l. 11s. 7d.

*Summary and Appeal.*

Since the last Anniversary two of the Society's Teachers have been admitted to Holy Orders; thus carrying out the Bishop's plan of locating in destitute Settlements a "Deacon Schoolmaster," whose duty will be to teach the children in the school, and to take the pastoral charge of the district; a measure, in the peculiar circumstances of Newfoundland, in every way best fitted to promote the spiritual good of the people.

At the last Anniversary, 30 Schools were in operation in Canada, at an expense to the Society of not more than 300*l.*, and a promise was held out that 30 more would be opened if a like sum were granted by your Committee. This statement was put forth in an "Appeal to the Public," the result of which, through the blessing of God, has enabled them to make a grant of 200*l.* additional for the present year; and, from a communication just received from Mr. Willoughby, it appears that already several new schools have been opened, and that 42 Daily, besides Sunday Schools, are now in operation.

But your Committee must again, with all the earnestness in their power, commend the strong and urgent claims of the Society to the kind consideration of the friends and advocates of Scriptural Education.

In Canada, no other provision than what your Society furnishes as yet exists, on any general scale, for imparting to the members of the Church an Education based on her principles and conducted by her members: while the Bill, recently sanctioned by the Legislature, for the purpose of promoting Education is of so objectionable a character, as to render it difficult for the Church Population to participate in its benefits.

In Newfoundland, Schools which had been originated at the public expense are now closed; and it is feared, that if any new grant be made it will be fettered with conditions similar to those which existed under the former act—excluding, or grievously damaging, that particular branch of education so essential to man's best interests, both here and hereafter.

In Newfoundland, in addition to their contributions, many of the poor people have offered to build school-houses and contribute toward the maintenance of the Master; and in some places they have erected buildings, in the hope that their forwardness would be argument enough with the British Christians at home to

send them Masters. There are thousands living in scattered and isolated settlements, along a line of coast of 900 miles in extent, among whom, till recently, little or nothing has been done.

*CHURCH-OF-SCOTLAND MISSIONS.**NINTH LONDON ANNIVERSARY.**Meeting.*

*Friday, April 29*, at 1; in the Egyptian Hall, Mansion House; Rt. Hon. the Lord Mayor in the Chair: Col. 60*l.*

*Movers and Seconders.*

Rev. Dr. Buchanan, of Glasgow; and Alex. Campbell, Esq. of Monzie, M.P.—Rev. James Hamilton; and Patrick Maxwell Stewart, Esq. M.P.—Rev. A. S. Thelwall; and Rev. Dr. Alder—Rev. Dr. Brown; and Rev. J. C. Burns.

*Resolutions.*

—That from the peculiar constitution of the India Mission of the Church of Scotland, it presents a special claim to the interest and co-operation of the Christian community at large.

—That the recent success and the enlarging operations of the Mission call for thanksgiving to God, and ought to animate the Friends of Missions to more fervent prayer and more devoted exertion.

*State of the Funds.*

The Receipts of the year are 603*l.* 8*s.* 2*d.*: and the amount remitted by the London Association to the General Assembly's Treasury, in 9 years, is 4210*l.* 5*s.*

*TRINITARIAN BIBLE SOCIETY.**ELEVENTH ANNIVERSARY.**Sermon.*

*Thursday, April 28*, at vii P.M.; at Percy Chapel; by the Rev. W. R. Freemantle: Col. 8*l.* 2*s.*

*Meeting.*

*Friday, April 29*, at vi P.M.; at Freemasons' Hall; Gen. Orde in the Chair: Col. 7*l.* 16*s.* 4*d.*

*Movers and Seconders.*

Capt. Vernon Harcourt; and Rev. John W. Gowring—Rev. James Charles Burns; and Rev. Henry Cole—John James Cummins, Esq.; and Rev. John Cumming—Macleod Wylie, Esq.; and Rev. A. S. Thelwall.

*Resolutions.*

—That, with praises and thanksgivings to the Triune Jehovah for the manifest progress of those principles on which the Trinitarian Bible

Society is founded, and for the encouragement vouchsafed in the circulation of those portions of the Portuguese Version which have been already published, the Report, of which an abstract has now been read, be adopted; and that it be printed and circulated under the direction of the Committee.

—That the present circumstances of the Church and of the World make it peculiarly incumbent, on all those *who love the Lord Jesus Christ in sincerity*, to endeavour, by all means, to keep the Unity of the Spirit in the bond of peace; and to testify to all men, that in the faith and confession of essential saving Truth, and in the recognition and maintenance of vital principles, must be sought and found the only true bonds of real Christian Union, and of cordial co-operation in any religious work.

#### *State of the Funds.*

Receipts, 2201*l.* 14*s.*; of which 985*l.* 13*s.* 1*d.* was for Bibles and Testaments—Payments, 2235*l.* 5*s.* 1*d.*

#### COLONIAL CHURCH SOCIETY. SIXTH ANNIVERSARY.

##### *Sermon.*

*Wednesday, April 27*, at vi½ P.M.; at the Episcopal Chapel, Gray's-Inn Road; by Rev. Thomas Byrth, D.D., of Wallasey, Liverpool; from Acts xix. 20: Col. 20*l.* 7*s.* 4*d.*

##### *Meeting.*

*Friday, April 29*, at vi P.M. in the Lower Room, Exeter Hall; Thomas Lewin, Esq. jun. in the Chair: Col. 13*l.*

##### *Movers and Seconders.*

Montague Bere, Esq.; and Rev. C. J. Yorke—Rev. Thomas Byrth, D.D.; and Rev. Dr. Tyng, of the Episcopal Church, United States—John Dean Paul, Esq.; and Hon. and Rev. B. W. Noel—Rev. F. Owen; and Rev. Thomas Mortimer.

##### *Resolutions.*

—That the spiritual destitution of our countrymen in the Colonies requires increased exertions for its relief: and the success of the Society during the past year demands an expression of thanks to Almighty God, and affords great encouragement to persevere in its labour of love.

—That considering it highly important to promote the order and efficiency of the Church of England among British Residents in Foreign Lands, this Meeting recognises the value of the Society's foreign operations, and rejoices in the evidences of usefulness which have been afforded in this division of its Missionary Efforts.

#### *State of the Funds.*

Receipts, 3007*l.* 8*s.* 5*d.*; of which *May, 1842.*

358*l.* 1*s.* has been raised in the Colonies—Payments, 2894*l.* 5*s.* 4*d.*

##### *Summary.*

The Society maintains a Mission in Western Australia, in Nova Scotia, and at the Cape of Good Hope. It is also partly supporting the Services of the Church, and the faithful preaching of the Gospel among British Residents in several places on the Continent. The investigations made by the Society, both there and in the Colonies, disclose a distressing deficiency of the means of grace. Clergymen, Catechists, and Schoolmasters are wanted for places where there are no religious observances, where there is no instruction in righteousness, and where the Sabbath is unheeded.

#### WESLEYAN MISSIONARY SOCIETY. ANNIVERSARY.

##### *Sermons.*

*Tuesday, April 26*, at vii P.M.; at China-Terrace Chapel, Lambeth; by Rev. Alfred Barrett, of Leeds; from Acts xx. 35—*Wednesday, April 27*, at vii P.M.; at the City-Road Chapel; by Rev. Dr. Buchanan, of the Tron Church, Glasgow; from 1 John iii. 1—*Thursday, April 28*, at xi; at the Centenary Hall; by Rev. Robert Lomas, of Bristol; from Ps. xc. 16, 17—*Friday, April 29*, at xi; at Great-Queen-Street Chapel; by Rev. John Harris, D.D., of Cheshunt; from Matt. vi. 10.

##### *Meeting.*

*Monday, May 2*, at xi; in Exeter Hall; Col. Conolly, M.P., in the Chair.

##### *Movers and Seconders.*

Viscount Bernard, M.P.; and Rev. Dr. Buchanan—Alex. Campbell, Esq.; and Rev. Dr. Tyng—J. P. Plumptre, Esq. M.P.; and Rev. James Dixon, President of the Conference: supported by Rev. Thomas Waugh—Peter Rothwell, Esq., of Bolton; and John Robinson Kaye, Esq., of Bury—Rev. Robert Newton; and Rev. Alfred Barrett: supported by Rev. T. Cryer—Rev. James Dixon; and Rev. Wm. Arthur—Rev. Wm. Atherton; and Rev. Wm. M. Bunting—Richard Croke, Esq., of Liverpool; and John Howard, Esq., of Leeds—Thomas Farmer, Esq. and Jabez Bunting, D.D.

##### *Resolutions.*

—That this Meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which He continues to vouchsafe to the Wesleyan Missionary

Society, in common with other similar Protestant Institutions; and adverts especially with thankfulness to the auspicious re-commencement of Missionary Operations at Tungataba, after the brief interruption which they had experienced; to the favourable reception of Mr. Freeman in the capital of Ashantee; and the opening prospects among the Veddahs in Ceylon.

—That this Meeting, adverting with thankfulness and satisfaction to the well-timed assistance afforded by the Juvenile Friends of the Society in their Christmas Offerings—accompanied, as those Offerings were, in many instances, with expressions of hope that opportunities might be afforded for giving similar annual proofs of love to the Missionary Cause—rejoices to learn that, by means of the various efforts which have been made to increase the amount of Contributions in this country, and the strenuous endeavours at the Foreign Stations to lessen by local exertions, as far as possible, the pressure upon the Home Funds, the Expenditure of the Society has been brought within the income for the past year.

—That this Meeting thankfully acknowledges the practical sympathy with the Society, in its financial difficulties, manifested by the Church Members and Congregations at the Mission Stations in the West Indies and other parts of the world; as well as by the Missionaries themselves in South Africa and elsewhere.

—That this Meeting, while dwelling with satisfaction on the improving state of the Funds of the Society, at the same time solemnly recognises the obligation which rests upon its Members to make increased exertions; not merely for the liquidation of the existing Debt, but also for the purpose of raising its regular annual Income to such an amount as will enable the Committee to meet the imperative claims of India—to fill up such vacancies in other Missions as cannot be neglected without serious detriment to the work—and to meet that spirit of inquiry which has been excited among many Heathen Tribes and Nations by the Society's successful operations.

—That this Meeting has heard with great satisfaction and thankfulness, that although the Committee have not deemed it expedient, as yet, to make a formal and general appeal to the Friends of the Society for reducing the debt arising out of the deficiencies of the years 1838, 1839, and 1840, yet that so considerable a reduction of that debt has been effected by the spontaneous contributions of several friends, the liberal grant of the Committee of the Centenary Fund, and other means, as to encourage the hope that its entire liquidation will be effected at an early period.

—That deeply impressed with the importance and necessity of a Native Agency for extending the Missionary Work in heathen countries in

general, and especially where the climate is unfavourable to the health of Europeans, this Meeting most cordially approves of the resolution of the Committee to set apart a small portion of the Annual Income of the Society for the better training of Native Teachers in Africa, the West India, Polynesia, and other parts of the world.

#### *State of the Funds.*

Receipts, 101,688*l.* 2*s.* 4*d.*—Payments, 98,754*l.* 7*s.* 9*d.*

#### *Collections at the Anniversary.*

After the Three Annual Sermons, £ s. d.		
April 26, 27, 28, and 29.....	183	13 5
Sermons on Sundays May 1 & 17..	639	5 8
General Meeting .....	158	18 1
In connexion with the Anniversary,	647	9 2
At Meeting of London Auxiliary..	38	0 0
Total....	£1667	6 4

It has been officially announced that—

In addition to this, 500*l.* was given, subject to an annuity; and 15,308*l.* 6*s.* 4½*d.*, being half the amount of the Debt of the Society in December 1840, was announced at the General Meeting as realized, or promised; of which 6000*l.* has been, or will be received from the Centenary Fund.

#### CHURCH MISSIONARY SOCIETY.

##### FORTY-SECOND ANNIVERSARY.

#### *Sermon.*

*Monday, May 2*, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Hugh Stowell, of Christ Church, Salford, Manchester; from Matt. xxviii. 20. *Lo, I am with you always, even unto the end of the world. Amen.* Col. 164*l.* 5*s.* 5*d.*

#### *Morning Meeting.*

*Tuesday, May 3*, at x; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 224*l.* 1*s.* 8*d.*

#### *Movers and Seconders.*

Bishop of Ripon; and Rev. John W. Cunningham—Lord Ashley, M.P.; and Rev. Dr. Stephen H. Tyng, of the Episcopal Church, United States—Rev. Thomas Vores, Perpetual Curate of St. Mary's, Hastings; and Rev. Baron Gerlach, from Berlin—Lord Bishop of Chester; and Hon. and Rev. Baptist W. Noel.

#### *Resolutions.*

—That this Meeting acknowledges with deep thankfulness to Almighty God the signal blessing which has rested on the operations of the Society during the past year, especially in Krishnaghur, Tinnevely, and New Zealand; while it is deeply afflicted at the necessity under which the Committee have been laid of contracting the Society's operations, on account of the pecuniary means at their disposal.

—That, acknowledging with unfeigned gratitude to the *God of all grace* the success which has for so many years attended the labours of the Missionaries of this Society, and especially during the last year, the Meeting would record its settled conviction that it is only in proportion as the grand doctrines of the Scriptures, of our Protestant Church, and of the Reformation are preached and upheld by the Society's Missionaries in all their simplicity, fulness, and purity, that the Divine Blessing can be expected to continue to rest on their ministrations.

—That while this Meeting testifies its sense of the liberality and self-denial manifested by different classes in their pecuniary contributions to the Society, it is constrained, in the Society's present circumstances, earnestly to appeal to the Members of our Church for such prompt and effectual aid as may enable the Committee to sustain the Missions of the Society, and to respond to the numerous and urgent calls of the Heathen for Teachers and Missionaries.

—That this Meeting records its grateful sense of the advantage to the Society of the Patronage extended to it by His Grace the Primate and Prelates of our Church during the past year.

#### Evening Meeting.

*Same Day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 36l. 16s. 9d.*

#### Movers and Seconders.

Rev. Richard Davies, the Clerical Secretary; and Rev. John Venn, Prebendary of Hereford, and Rector of St. Owen's, Hereford—Hon. Arthur Kinnaird; and Rev. Samuel Rowe, Vicar of Crediton, Devon—Rev. Thomas Vores; and Rev. John Harding.

#### Resolutions.

—That, deeply afflicted at the contraction of the Society's operations forced on the Committee by the insufficiency of its pecuniary means, this Meeting would earnestly appeal to those Members of our Church who have *freely received* from the Divine liberality, *freely to give*; and thus, by their *bountifulness*, enable the Church Missionary Society to answer the loud and urgent calls on it for Christian Teachers from all parts of the Heathen World.

—That the deeply affecting but interesting results of the Niger Expedition demonstrate the obligation and necessity of employing, with increased vigour, every available means of training up Natives of Africa to carry forward the Missionary Work in that vast and deeply injured Continent.

—That this Meeting is deeply impressed with the urgent necessity of prayer for the outpouring of the Holy Spirit on the advanced Missions of the Society, in order to produce

conviction of sin on the minds of the numerous Inquirers after Christian Instruction, so that they may be enabled to leave all and follow Christ; and in order to *stablish, strengthen, and settle* the feeble graces of the sincere converts to the Faith of Christ.

#### State of the Funds.

##### Receipts of the Year.

	£	s.	d.
Paid direct to the Society:—			
Congregational Collections....	446	2	3
Individual Collections.....	307	7	0
Benefactions.....	3099	8	9
Annual Subscriptions.....	1835	4	0
Legacies.....	2930	7	5
Contributions thro' Associations ..	7198	11	9
Foreign Contributions.....	6888	10	2
West-Indies' Fund (including £2500 Government Grant for Negro Education in the West Indies).....	2578	16	3
India Native Female Schools....	163	3	9
Allepie Schools.....	68	15	6
Interest on Government Securities	47	19	4
Rent of House at the West End of the Institution.....	70	0	0
Sale of Publications (including Missionary Map).....	216	8	9
Exeter-Hall Shares.....	10	0	0
Drawbacks on Books and Paper ..	172	7	7
	£90,821	2	6
Capital Fund.....	1514	19	0
Sick and disabled Missionaries' Fund.....	1256	6	3
	£93,592	7	9

##### Payments of the Year.

Missions:—			
West-Africa.....	7884	0	0
South-Africa.....	319	10	9
East-Africa.....	746	3	6
Malta.....	2768	0	1
Greece.....	1671	9	8
Asia-Minor.....	389	19	5
Egypt.....	1588	18	1
North-India.....	15063	13	9
South-India.....	15319	3	10
Western-India.....	5870	2	5
Ceylon.....	3126	17	3
Australasia: New Zealand.....	17230	18	1
New Holland.....	200	0	0
West-Indies: British Guiana.....	2877	17	5
Trinidad.....	3241	3	0
Jamaica.....	8449	13	6
North-West America.....	1028	4	5
Students:—			
Institution:			
Salaries.....	961	18	0
Maintenance, and all Educational Expenses.....	2226	10	10
General Expenses:			
Travelling, Ordination, &c. &c.....	1017	8	2
Basle Seminary.....	464	18	4
Sick and Disabled Missionaries, including Voyage, Expenses, Widows, and Education of Children.....	7837	7	5



## Publications:—

Forty-first Annual Report, . . .	1082	2	4
Abstract of ditto . . . . .	21	7	6
Missionary Record . . . . .	1011	5	2
Missionary Gleaner . . . . .	401	19	0
Quarterly Paper . . . . .	449	18	7
Missionary Register . . . . .	70	0	9
Miscellaneous . . . . .	621	2	2
Association: Travelling of Deputations, Salaries of Visitors, &c. &c.	3768	17	3
Salaries of Secretaries, Clerks, and Collector's Pouchage . . . . .	1673	8	0
House, Office, and Warehouse Rent; Taxes, Stationery, &c. . . . .	612	11	7
Postage . . . . .	140	4	3
Rev. W. Jowett's Retiring Allowance . . . . .	200	0	0
Incidental Expenses . . . . .	452	1	7

£110,808 16 1

## CHRISTIAN KNOWLEDGE SOCIETY.

## MAY MEETING.

ON Tuesday, May 3, the Auditors' Annual Account was laid before the Society, together with a Comparative Statement, as follows:

TOTAL RECEIPTS.		TOTAL EXPENDITURE.	
1842 . . . . .	£90476 7 10	1842 . . . . .	£94342 3 2
1841 . . . . .	86017 16 3	1841 . . . . .	115533 1 6
Decrease . . . . .	£ 4541 8 3	Decrease . . . . .	£ 21190 18 4
BENEFACTIONS.		GRATUITOUS GRANTS —BOOKS.	
1842 . . . . .	£3441 13 3	1842 . . . . .	£4141 14 11
1841 . . . . .	4068 5 7	1841 . . . . .	5633 15 0
Decrease . . . . .	£ 626 12 4	Decrease . . . . .	£ 1492 0 3
SUBSCRIPTIONS.		MONEY GRANTS VOTED.	
1842 . . . . .	£14960 15 1	1842 . . . . .	£ 7490 0 0
1841 . . . . .	15178 3 8	1841 . . . . .	82596 0 0
Decrease . . . . .	£ 217 8 7	Decrease . . . . .	£15106 0 0
LEGACIES.			
1842 . . . . .	£7442 8 0		
1841 . . . . .	1471 13 5		
Increase . . . . .	£5970 14 7		

RECEIVED FOR BOOKS.	PAID FOR BOOKS.
1842 . . . . .	£57819 6 10
1841 . . . . .	60967 4 2
Decrease . . . . .	£ 3147 17 4

## CIRCULATION OF BOOKS AND TRACTS.

	1842.	1841.
Bibles . . . . .	123,790	144,687
New Testaments . . . . .	114,816	136,024
Prayer-Books . . . . .	339,294	372,328
Psalters . . . . .	11,243	8,896
Other Bound Books . . . . .	359,688	319,209
Tracts . . . . .	3,337,692	2,966,710
Total . . . . .	4,285,922	3,937,944

Total Increase in the present Year, 347,978.

\* This does not include the 10,000 granted to the Colonial Bishops' Fund.

## CHRISTIAN INSTRUCTION SOCIETY.

## SIXTEENTH ANNIVERSARY.

## Meeting.

Tuesday, May 3, at vi. r.m.; at Finsbury Chapel; Sir Culling Eardley Smith, Bart., in the Chair: Col. 701.

## Movers and Secondors.

Rev. John Clayton; and Rev. C. Stovel—Rev. J. Morison, D.D.; and Rev. T. Archer—Rev. T. W. Jenkyn, D.D.; and Henry Dunn, Esq.

## Resolutions.

—That this Meeting cannot adopt the Report now read, and order the printing and circulation of the same, without also recording the grateful satisfaction with which it contemplates the gratuitous and self-denying efforts of nearly 2400 voluntary agents, who are engaged in systematically visiting more than 57,500 families, residing within the boundaries of this metropolis, to manifest, in their neglected homes, the charities of our holy Religion, and to deposit in their minds the incorruptible seed of Scripture Truth. At the same time, remembering that it is the Spirit that quickeneth, this Meeting would earnestly implore those showers of Divine Influence which are needed to vivify and germinate the good seed, by which alone it can become fruitful and yield an harvest, so that he that soweth, and he that reapeth, may rejoice together.

—That the late census shews that the inhabitants of this Metropolis have been increased within ten years, by almost 400,000 persons, and the present population of these clustered cities and boroughs exceeds 1,800,000 souls: and that it also appears, from the average returns of the Registrar-General's Report, that more than 47,000 persons die every year in this great capital: therefore these well-attested facts supply, in the judgment of this Meeting, most powerful motives to induce all the members of this Society to continue their self-denying labours, and also to excite those numerous congregations in the Metropolis, which are not engaged in promoting the Christian Instruction of their neighbours, to unite in these truly benevolent efforts, that the Author of eternal life may be known and obeyed by those myriads who are so near to death around them.

The Receipts of the Year amount to 12431. 6s. 10d.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## THIRTY-EIGHTH ANNIVERSARY.

## Meeting.

Wednesday, May 4, at xi; in Exeter Hall; Lord Bexley, President, in the Chair.

*Movers and Secondors.*

Bishop of Chester; and Lord Glenelg—Viscount Sandon; and Rev. Dr. Vaughan: supported by Rev. S. H. Tyng, D.D.—Rev. —Waugh; and Hon. and Rev. H. M. Villiers: supported by Rev. A. De Mestral, from Geneva—Rev. George Pritchard; and Rev. —Von Gerlach, from Berlin—Bishop of Worcester; and Sir Thomas Dyke Acland, Bart. M.P.

*Resolution.*

—That, in many of the facts related in the Report just received, this Meeting thankfully recognise great encouragements to perseverance in the Society's labours, as also many striking evidences of the necessity and importance of those labours; and that while they desire to ascribe all praise to Him alone by whom their work has been prospered, they would at the same time call upon one another, in a cheerful dependence on His continued favour, to proceed in their task of spreading the Scriptures to the utmost limits of the world.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	1888	2	6
Donations .....	2459	9	9
Legacies .....	8674	1	7
Collections .....	127	3	9
Dividends .....	532	16	3
Auxiliary Societies .....	30363	17	7
	44045	11	5

Bibles, Tests, Reports, Abstracts, and Monthly Extracts .....	50204	14	10
Drawback on Paper and Books ..	844	18	5

Total....£95,095 4 8

*Payments in the Year.*

Printing the Scriptures in the Languages of Great Britain and Ireland .....	46068	7	4
Other European Languages ..	22137	12	11
Languages of Asia, Africa, and America .....	1427	19	3
Grants of Money and Printing Paper .....	6572	3	6
Stipends and Expenses of Nine Agents in Foreign Parts .....	2684	10	2
Printing Reports, Abstracts, Monthly Extracts, &c. ....	2750	0	11
Travelling Expenses .....	1152	13	11
Sundries—including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals ...	8175	1	5
Total....£90,968 9 5			

*LONDON CITY MISSION.**Meeting.*

Thursday, May 5, at xi; in Exeter Hall; Edward North Buxton, Esq. in the Chair: Col. 248*l.* 10*s.* 6*d.*

*Movers and Secondors.*

Rev. Thomas Mortimer; and Rev. Dr. Jenkyn: supported by Rev. Jabez Bunting, D.D.—Hon. and Rev. B. W. Noel; and Rev. Thomas Archer—Rev. Carr Glyn; and Sir Walter Waller, Bart.—Rev. Thomas Byrth, D.D.; and Rev. W. E. L. Faulkner—Rev. Ridley Herschell; and Rev. Robert Ainalie.

*Resolution.*

—That this Meeting cannot contemplate the spiritual destitution of the Metropolis with its neglected and rapidly increasing population, without the deepest anxiety and commiseration; and would strongly commend the plan adopted by several individual gentlemen, and in other cases, by a few gentlemen united together in supporting Missionaries on localities in which they are interested: it also most respectfully invites the Ministers of Religion and Christians generally, but especially those resident in the Metropolis, to make themselves more minutely acquainted with the wretched and neglected state of the poor; that they may be moved to further and greater efforts in connection with this or kindred Institutions in behalf of thousands perishing through lack of knowledge.

*State of the Funds.*

Receipts of the Year, 5533*l.* 17*s.* 11½*d.*

*Summary.*

In the past year 6577 Meetings have been held for prayer and expounding the Scriptures; 303,616 Religious Tracts and 1066 copies of the Scriptures have been distributed, and 1536 persons had been induced to attend Public Worship. The total number of visits made to the poor by the Missionaries in the various districts amounted to 289,924: and 2516 children have been sent to Schools.

PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTIETH ANNIVERSARY.

*Sermon.*

Thursday, May 5, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. E. Bickersteth; from Matt. xiii. 52: Col. 20*l.* 8*s.* 3*d.*

*Meeting.*

Thursday, May 5, at xii; in the Lower Room, Exeter Hall; Rt. Hon. Lord Bexley, President, in the Chair: Col. 10*l.* 4*s.* 8*d.*

*Movers and Secondors.*

Marquis of Cholmondeley; and Rev. Edwin Sidney—Rev. Wm. Marsh, D.D.; and Rev. Hdgh Stowell—Rev. Wm. Curling; and Rev. Edward Tottenham—Rev. Dr. Tyng; and Rev. Armand De Mestral,

of the Canton de Vaud—Rev. R. Thomas ;  
and Rev. F. Gourrier.

#### Resolutions.

—That this Meeting, viewing with concern the attempts made in the present day to repudiate the principles of Protestantism, considers that the Prayer-Book and Homily Society, which brings so prominently forward—in the circulation of the Formularies of the Church of England and other Publications set forth by Authority—the principles of our Reformers, has a strong claim on the affectionate and cordial support of all who truly love our Established Church.

—That the assistance afforded by this Society to Missionaries and others, by means of the Translation of the Formularies of the Church of England into Foreign Languages, claims for the Prayer-Book and Homily Society the countenance of all who love our Established Church, and who desire that her Scriptural Doctrines should be made known throughout the world.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	448	3	6
Donations: General Fund .....	70	14	5
To liquidate Society's Debt .....	204	7	6
Association Contributions .....	585	12	3
Collections .....	19	10	6
For Seamen and Foreign Objects, .....	58	5	0
For Irish .....	6	5	0
For Printing Homilies in Hebrew, .....	14	2	0
For Works set forth by Authority, .....	43	17	6
	1450	17	8
Loan at 4 per cent Interest .....	200	0	0
Sale of Books: In London .....	509	6	10
By Associations .....	336	3	7
Total....	£2496	8	1

#### Payments of the Year.

Prayer-Books, Homilies, Services, .....	1276	19	8
Reports, Circulars, Stationery ....	120	4	3
Travelling and Association Expenses, .....	238	19	1
Salaries and Pounage .....	456	0	7
On Account of Seamen and Foreign Objects .....	59	14	6
Advertisements, Meetings, Rent, Shipping, and Sundries .....	376	1	2
Balance paid to Treasurer, due 1841, .....	104	10	9
Total....	£2632	10	0

#### UNITED BRETHREN.

##### LONDON ASSOCIATION.

#### Sermon.

Thursday, May 5, at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. H. W. Macgrath; from Romans i. 14, 15: Col. 15l. 9s.

#### State of the Association's Funds.

The Receipts of the Year 1841 were

4754l. 8s. 6d.—Expenses, 947l. 1s. 10d.; leaving 3807l. 6s. 8d., which has been paid over to the United Brethren's "Society for the furtherance of the Gospel among the Heathen."

#### Circular.

On the 19th of November last was celebrated, in this Metropolis, the Centenary Anniversary of the "Brethren's Society in London for the Furtherance of the Gospel among the Heathen." At that Meeting it was announced that the funds administered by the Missionary Department of the Elders' Conference were expected to be 6000l. less than the amount for which they were liable. The arrear was—

In the General Mission Fund, for 1840, £1647  
In the West-India Funds ..... 4692

Total....£6339

The announcement of this heavy embarrassment was felt by the Brethren as a call on them to make, at once, a strenuous effort to remove it. Their Committee accordingly resolved to enter into a subscription for this special purpose, and to address an Appeal to the several Congregations of the Brethren in Great Britain and Ireland, urging them to concur in a similar measure. The result of this Appeal has been, a contribution from the few and comparatively poor Congregations to whom it was addressed, which is reported to exceed 1000l.; and a considerable sum is expected from the Negro Congregations in the West Indies.

The Committee of the London Association desire, with heartfelt earnestness, to hold up this bright example of liberality and zeal to the Christian Public at large.

#### BRITISH REFORMATION SOCIETY. FIFTEENTH ANNIVERSARY.

#### Sermons.

Wednesday, May 4, at vi½ P.M.; at St. Clement Danes; by the Hon. and Rev. B. W. Noel; from Jude 3: Col. 10l. 7s. 1½d. Friday, May 6, at vi½; at the Scotch Church, Swallow Street; by Rev J. Cumming.

#### Meeting.

Thursday, May 5, at xii; at Hanover-Square Rooms; George Finch, Esq. in the Chair: Col. 22l. 18s. 3½d.

#### Movers and Seconders.

Rev. — Moriarty; and Rev. C. J. Goodhart—Rev. J. Cumming; and Hon.

and Rev. B. W. Noel—Rev. A. S. Thelwall; and Capt. F. V. Harcourt, R.N.

#### *Resolution.*

—That the spread of Papal Doctrines, which, in the language of the Bishop of Chester, "make the Church first an abstraction, then a person, and then a Saviour," among Ministers and members of the Protestant Church, as well as the successful proselytism and progress of the Romish Apostasy, are strong and sufficient grounds, not only for the existence of the British Reformation Society, but for the increased pecuniary support and encouragement of its labours throughout England, Scotland, and Ireland.

#### *State of the Funds.*

Receipts, 1508*l.* 14*s.* 10½*d.*—Payments, 1198*l.* 7*s.* 6*d.*

#### *SUNDAY-SCHOOL UNION.*

##### *THIRTY-NINTH ANNIVERSARY.*

#### *Meeting.*

*Thursday, May 5*, at vi P.M.; in Exeter Hall; Capt. Moorson, R.N., in the Chair: Col. 101*l.* 4*s.*

#### *Movers and Secondors.*

Rev. R. Young; and Rev. Dr. Morison—Rev. Dr. Tyng; and Rev. Wm. Knibb—Rev. J. Burnet; and Rev. C. Stovel—W. B. Gurney, Esq., and Wm. Jones, Esq.

#### *Resolutions.*

—That this Meeting feels it necessary, under the circumstances of the present times, to declare their continued attachment to the Holy Scriptures, as the only and sufficient rule of faith and practice, and to urge on all Sunday-School Teachers the importance of carefully instructing their scholars in the great doctrines of the Gospel: that it rejoices in the success which has attended the endeavours of the Committee to assist Teachers in this important work, and trusts that a Divine Blessing will attend the labours of the Teachers, that their scholars may be made wise unto Salvation.

—That this Meeting desires to acknowledge, with gratitude to Almighty God, the progress of Sunday Schools, not only in this country, but also in the British Colonies and foreign lands; believing that they are well adapted, under the Divine Blessing, to extend the kingdom of our Lord and Saviour Jesus Christ: that, whilst their efficiency greatly depends on the gratuitous labours of duly-qualified Teachers, they still require the aid which the Sunday-School Union affords by its publications and pecuniary assistance: and this Meeting therefore trusts that the friends of the Religious Education of the Young will supply those means which are requisite to enable the Committee to extend and improve these invaluable Institutions.

#### *Summary of the Year.*

Donations, 344*l.*—Sale of Publications,

9554*l.* 1*s.* 5½*d.*—Grants in aid of erecting 22 Sunday-School Rooms amounting to 403*l.*; making the total number of Grants 211, amounting to 4819*l.*—Libraries have been granted to 126 Schools, at a loss to the Society of 310*l.* 5*s.*; making the total number 859—Book and Money Grants, 371*l.* 16*s.* 6*d.*—The Schools assisted during the year contain 13,806 children; of whom 6856 read the Scriptures—In the Schools, within a circle of five miles from the General Post Office, there are 9507 Teachers, and 89,139 Scholars.

#### *JEWS' SOCIETY.*

##### *THIRTY-FOURTH ANNIVERSARY.*

#### *Sermon.*

*Thursday, May 5*, at vi½ P.M.; at the Episcopal Jews' Chapel; by Rev. Henry Raikes, M.A.; from Rom. xi. 29: Col. 20*l.* 2*s.* 6*d.*

#### *Meeting.*

*Friday, May 6*, at xi; in Exeter Hall; Sir Thomas Baring, Bart., President, in the Chair: Col. 156*l.* 11*s.*

#### *Movers and Secondors.*

Bishop of Ripon; and Lord Ashley, M.P.—Rev. Edward Bickersteth, and Rev. Hugh Stowell—Rev. Dr. M'Caul; and Rev. Wm. Marsh: acknowledged by the Chevalier Bunsen, Envoy of the King of Prussia—Rev. E. Tottenham; and Rev. S. H. Tyng, D.D.—Rev. J. D'Arcy Sieur, Rector of Kilcoleman, Diocese of Tuam; and Hon. and Rev. H. Montague Villiers, Rector of St. George's, Bloomsbury.

#### *Resolutions.*

—That this Meeting gratefully acknowledges the goodness of the God of Israel, in the continued increase of Contributions for promoting the great objects of the Society.

—That this Meeting has learned, with thankfulness to the Great Head of the Church, that his Grace the Archbishop of Canterbury has accepted the Office of Sole Patron of the Society, and that his Grace the Archbishop of York, the Lord Bishop of London, and nearly all the other Bishops, have consented to become Vice-Patrons: and they rejoice in this, as calculated to prove a great blessing, not to the Society alone, but also to the Church.

—That this Meeting has heard, with great satisfaction and heartfelt gratitude to God, that the great and important object which the Committee have had in view—of the establishment of an Anglican Church at Jerusalem—has been promoted by the munificence of His Majesty the King of Prussia, and the facilities afforded

by the Government of Her Majesty the Queen of these Realms; and desires to acknowledge with increased gratitude the Society's having been made the honoured instrument in promoting the appointment of a descendant of the House of Judah to the high office of Bishop of the Church at Jerusalem, and head of the Mission at that important Station.

—That this Meeting regards the present state of the Jews—as shewn by the rejection of the Oral Law on the part of so many in this country, whilst they still adhere to the Word of God; and by the general spirit of inquiry awakened among them—as most encouraging, in that it opens the door still wider for Missionary Labour and for the circulation of the Scriptures: at the same time, in the increased number of Converts they recognise fresh motives to the tenderest care of their temporal welfare, both by alleviating the pressure of poverty, and providing them with medical aid in the season of sickness.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	1024	4	0
Donations and Life Subscriptions, .....	1827	15	8
Legacies .....	579	4	2
Associations .....	19076	11	6
Hebrew O. & N. Testament Fund, .....	245	13	11
Jerusalem Mission .....	88	4	5
Rent of Houses .....	68	1	7
Interest .....	108	9	8
<b>Total....</b>	<b>£23,018</b>	<b>4</b>	<b>11</b>

#### Payments of the Year.

Jewish Children .....	2165	14	8
Adult Jews .....	91	0	0
Home Mission .....	1024	12	1
Books for Library .....	17	7	1
Hebrew College .....	1283	16	2
Foreign Missions and Schools ..	7612	11	0
Hebrew O. and N. Testaments, ..	1247	13	7
Reports, and other Publications, ..	1201	18	8
Episcopal Chapel .....	1603	17	11
Salaries, Travelling, Rent, and Sundries .....	2973	19	4
<b>Total....</b>	<b>£19,222</b>	<b>10</b>	<b>6</b>

#### Hebrew-Church Fund.

Receipts, 1313l. 10s. 2d. — Payments, 2619l. 17s. 10d.

#### Temporal-Relief Fund.

Receipts, 197l. 15s. 3d.: Institutions at Jerusalem, 346l. 9s. 8d. — Payments 1582l. 0s. 8d.

### RELIGIOUS-TRACT SOCIETY. FORTY-THIRD ANNIVERSARY.

#### Meeting.

Friday, May 6, at vi P.M.; in Exeter Hall; Earl Chichester in the Chair: Col. 40l. 10s. 9d.

#### Movers and Secondors.

Rev. Francis Cunningham; and Rev. Dr. Russell, of Dundee — Rev. Dr. Morison; and Rev. Dr. Byrth: supported by Rev. George Pritchard, Missionary in Tahiti—Hon. and Rev. B. W. Noel; and Rev. Robert Moffatt, Missionary in South Africa—Henry Pownall, Esq.; and Sir John Bickerton Williams, Knt.: supported by John P. Plumptre, Esq. M.P.

#### Resolutions.

—That the Meeting has heard with much satisfaction, that during the past year the Society's grants for the circulation of Divine Truth among the inhabitants of India and China have amounted to nearly 3000l.; and rejoices that the Holy Spirit has blessed its publications, in turning many from their idols to serve the living and true God.

—That the zealous and persevering efforts now made in Great Britain and Ireland, in our Colonies, and in many Foreign Nations, to spread Popish and Anti-Christian Principles, are loud and imperative calls on all Protestants to promote, through the Press, the widest circulation of the truth as it is in Jesus.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at the Anniversary....	54	19	2
Annual Subscriptions .....	2220	6	9
Donations and Life Subscriptions, ..	1342	2	2
Legacies .....	380	2	0
Auxiliary Societies .....	1959	1	3
Christmas Collecting Cards .....	188	11	1
Drawback on Paper and Books... ..	629	10	4
Ground Rents .....	61	17	3
	6836	10	0
Sale of Publications, including Gratuitous Issues.....	47996	6	6
<b>Total....</b>	<b>£54,832</b>	<b>16</b>	<b>6</b>

#### Payments of the Year.

Payments of the Year.	£	s.	d.
Cost of Publications .....	39398	14	4
Grants in Money .....	1081	15	8
Grants in Paper and Publications, ..	6575	2	11
Grants for School Libraries .....	290	10	0
Miscellaneous Grants .....	381	13	1
Salaries, Wages, and Poundage... ..	2620	19	6
Rent, Taxes, and Repairs .....	1176	0	8
Fire and Marine Insurance .....	279	5	1
Travelling Expenses .....	237	8	1
Postage, and Receipt-Stamp .....	135	14	10
Shipping Charges, Freight and Wharfrage .....	496	3	4
Packing-Cases .....	201	16	6
Advertising Publications .....	329	2	8
Annual Meeting, House Expenses, Stationery, and Sundries .....	792	17	1
Books for Library .....	66	17	3
Purchase of Lease of 54 Paternoster Row .....	483	13	6
<b>Total....</b>	<b>£54,547</b>	<b>14</b>	<b>6</b>

**BRITISH AND FOREIGN SCHOOL SOCIETY.  
THIRTY-SEVENTH ANNIVERSARY.**

*Meeting.*

*Monday, May 9, at xii; in Exeter Hall; Right Hon. Lord John Russell, M.P., President, in the Chair.*

*Movers and Secondors.*

Right Hon. Henry Labouchere, M.P.; and Lord Worsley, M.P.—Bishop of Norwich; and John Abel Smith, Esq. M.P.—Rev. C. Stovel; and Rev. George Pritchard: supported by the Rev.—Carlson, Chaplain to the Swedish Embassy—Rev. Wm. Knibb; and Rev. George Gogerly, Missionary from Calcutta—Rev. John Burnet; and Wm. Tooke, Esq.

*Resolutions.*

—That this Meeting, impressed with the importance of the Teacher's Office, and aware of the heavy responsibilities which attach to the conscientious performance of its duties, is desirous of expressing its sympathy with those who are engaged in this laborious pursuit among the children of the poor, and its anxiety to promote in every possible way their personal comfort and professional improvement.

—That this Meeting, deeply sensible of the aid rendered to the Society by its Auxiliaries, and attaching a high value to the Local Schools sustained throughout the country, is desirous of respectfully but earnestly urging on their friends and supporters the importance of firmly adhering, at the present juncture, to the principles on which they have been established—of improving in every possible way their discipline and management—and, in dependence on the Divine Blessing, of seeking still more extensively to benefit Society, and to glorify God by renewed efforts to promote the Scriptural Education of the Children of the Poor.

*State of the Funds.*

Receipts, 7080*l.* 13*s.* 4*d.*—Balance due to the Treasurer, 808*l.* 15*s.* 9*d.*

*Summary of the Thirty-seventh Year.*

During the year, 55 new Schools have been established, 24 new Auxiliaries formed and 109 Grants have been made to Country Schools. A very general reduction has been made in the price of school materials. The subscriptions to the Normal School, including the Government grant, amount to 15,620*l.* and 5000*l.* is still needed to complete the works.

Into the Model Schools 682 boys and 450 girls have been received; making the total number on the books 52,828. In the Normal Schools 221 Teachers have been under training. Of these, 72 have been appointed to Boys' Schools, and 62 to Girls' Schools: eighteen have sailed to May, 1842.]

Foreign parts. An increase has taken place in every branch of income.

**BRITISH AND FOREIGN SAILORS' SOCIETY.  
NINTH ANNIVERSARY.**

*Meeting.*

*Monday, May 9, at vi P.M.; at Finsbury Chapel; W. F. Cowper, Esq. M.P. in the Chair: Col. 14*l.* 5*s.**

*Movers and Secondors.*

Rev. Dr. Bennett; and Rev. George Clayton: supported by Rev. Geo. Pritchard, of Tahiti—Rev. Dr. Vaughan; and Rev. Dr. Campbell—Rev. John Burnet; and Rev. John Sibree: supported by Mr. Barrett—Rev. J. P. Haswell; and Rev. J. Hill.

*Resolutions.*

—That as Britain is chiefly dependent, under God, on her commercial interests and moral influence for her national prosperity and pre-eminence; and, that as these may be materially affected by the Sailors' character, this Meeting claims the sympathy and co-operation of the British Churches, with the friends of the Seamen's cause.

*State of the Funds.*

Receipts, 2724*l.* 1*s.* 10*d.*—Payments, 2696*l.* 3*s.* 1*d.*

*Summary.*

The Society employs 13 Agents, who hold 18 Meetings every week on ship-board—read and expound the Scriptures to Seamen in the Port of London—visit the shipping in the River Thames, and in the East and West India, the London, and St. Katherine's Docks—furnish Bibles, Religious Books, and Tracts, in various languages; and, under the direction of the Committee, supply the vessels bound to distant parts with Loan Libraries.

There is a Chapel on shore, in which Divine Worship is conducted three times every Lord's Day, and twice during the week. There are also, in connexion with the Chapel, Day and Sabbath Schools, for Sailors' Children, many of whom are orphans. In 6 Provincial Ports the Directors employ Ministers to preach the Gospel to Seamen; and, to the extent of their resources, grant Libraries to assist Local Auxiliaries. By the Society's Foreign Operations, 50 Bethel Flags are flying in distant parts of the World.

**LORD'S-DAY OBSERVANCE SOCIETY.  
ELEVENTH ANNIVERSARY.**

*Meeting.*

*Monday, May 9, at xii; in Freemasons' 2 M*

Hall; Bishop of Chester in the Chair: Col. 18*l.* 7*s.* 5*d.*

*Movers and Secondors.*

Rev. Hugh Stowell; and J. P. Plumptre, Esq. M.P.—Bishop of Peterborough; and Rev. Edward Hoare—Rev. T. Byrth, D.D.; and Rev. Henry Raikes—Rev. John Harding; and Mr. Peck—Joseph Wilson, Esq.; and Rev. John Baylee.

*Resolutions.*

—That this Meeting, firmly believing in the Divine Authority and perpetual Obligation of the Sabbath, and that blessings, temporal, spiritual and eternal, are connected with its religious observance, desires to express its unfeigned gratitude to Almighty God for the measure of success with which He has been pleased to bless the efforts of this Society in promoting its due observance; and trusts that the success already vouchsafed may prove an encouragement to increased and persevering exertions in this Holy Cause.

—That this Meeting deeply laments the profanation of the Lord's Day, which still so widely prevails; and more especially record their grief at the extended and extending use of Railways on that Holy Day; and further expresses its unfeigned sorrow at the recent decision of the Shareholders of the Edinburgh and Glasgow Railway Company to run trains on the Sabbath: at the same time, it rejoices at the general feeling of respect for the Lord's Day exhibited by the people of Scotland on that occasion; and also considering the successful opposition given to the opening of all other Railways on the Lord's Day in that country, cannot but entertain a hope that, by the blessing of God, the decision of the proprietors of the Edinburgh and Glasgow Railway will be ultimately reversed.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	214	11	0
Donations .....	152	9	4
Collection at Annual Meeting ...	22	10	1
Auxiliaries .....	83	8	8
Loan .....	100	0	0
<b>Total .....</b>	<b>£602</b>	<b>19</b>	<b>1</b>

*Payments of the Year.*

Payments of the Year.	£	s.	d.
Travelling Expenses .....	76	9	0
Stationery, Advertisements, Postage, Carriage .....	111	13	1½
Expenses of Annual Meeting ...	16	10	0
Rent and Sundries .....	33	0	3
Salaries .....	337	10	0
Collector's Poundage for two years, ..	14	10	0
<b>Total .....</b>	<b>£589</b>	<b>12</b>	<b>4½</b>

**CHURCH PASTORAL-AID SOCIETY.  
SEVENTH ANNIVERSARY.**

*Sermon.*

Monday, May 9, at vi½ P.M.; at St.

Dunstan's, Fleet Street; by Rev. Henry Raikes, Chancellor of the Diocese of Chester; from Matt. ix. 38: Col. 15*l.* 14*s.* 8*d.*

*Meeting.*

Tuesday, May 10, at xi; in Exeter Hall; Lord Ashley, M.P., President, in the Chair: Coll. 134*l.* 13*s.* 5*d.*

*Movers and Secondors.*

Bishop of Norwich; and Rev. Henry Raikes: supported by Earl Harrowby—the Bishop of Llandaff; and Hon. and Rev. Montague Villiers: supported by Rev. Hugh Stowell—Rev. John Harding; and Rev. E. Tottenham—Rev. C. E. Kennaway, Rector of Chipping Camden; and Rev. E. Auriol, Rector of St. Dunstan's, Fleet Street.

*Resolutions.*

—That this Meeting desires thankfully to acknowledge the measure of success with which it has pleased God to bless the labours of the Society during the present year; and trusts, that through the continuance of the Divine Blessing on its operations, it may be made instrumental to relieve still further the spiritual destitution, which yet so lamentably prevails both in the metropolis and in other populous districts of the country.

—That this Meeting, impressed with the conviction that the Church of England is the main instrument ordained by God for the promotion of the spiritual interests of the people of this land, rejoices in the existence of a Society, which regarding the wants of the Church on the one hand, and the Order of the Church on the other, would carry the Gospel, by means of the Church, to every man's door, and thus aid in promoting the Church's spiritual efficiency.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Subscriptions and Donations ....	5440	11	10
Collections .....	878	6	6
Legacies .....	97	8	6
Bequest for the Principality of Wales .....	1000	0	0
Auxiliaries .....	11076	5	0
Interest on East-India Bonds &c. ....	388	3	4
<b>Total .....</b>	<b>£18,880</b>	<b>15</b>	<b>2</b>

*Payments of the Year.*

Payments of the Year.	£	s.	d.
Grants for Curates .....	16919	1	11
Grants for Lay-Assistants .....	1910	0	2
Purchase of Chapels, Fittings, &c. ....	131	9	6
Publications, Printing, &c. ....	652	18	4
Salaries, Wages, and Poundage ..	1017	5	8
Travelling Expenses .....	326	13	8
Rev. W. Pullen .....	300	0	0
Premium and Brokerage on Exchange Bills .....	213	10	10
Postage and Carriage of Parcels, Advertisements, Rent, Furniture, Stationery, and Sundries .....	135	6	0
<b>Total .....</b>	<b>£21,980</b>	<b>11</b>	<b>2</b>

*Summary.*

The Society's Grants are now in aid of 243 Incumbents, having an aggregate population of 1,813,427 souls, or each on an average 7460 souls; while the average amount of their incomes is only 166*l*. Of these Incumbents, 128 are without Parsonage-houses. The total number of Grants for which the Society is at present responsible is 280; being 246 for Clergymen and 34 for Lay-Assistants. The annual charge to the Society for the maintenance of the above Grants, when all in operation, is 21,800*l*., and its total liabilities, 24,300*l*.

**NAVAL AND MILITARY BIBLE SOCIETY.  
SIXTY-SECOND ANNIVERSARY.**

*Meeting.*

*Tuesday, May 10, at xii; at the Hannover-Square Rooms; Marquis of Cholmondeley in the Chair.*

*Movers and Secondors.*

General Orde; and Rev. Denis Kelly—Admiral Hawker; and Rev. Frank Hewson—Major Anderson; and Rev. J. Cumming—Admiral Young; and Rev. A. W. H. Rose—Capt. George Hope, R.N.; and Capt. Vernon Harcourt, R.N.

*Resolution.*

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, regards with devout thanksgiving the continued demand for the Holy Scriptures among the Seamen of Her Majesty's Navy, and Sailors generally; and also the effective distribution to the entire British Army; and whilst they lament the inadequacy of the Society's funds to meet the enlarged claims upon its resources, they would earnestly invite to renewed exertions in this interesting field of Christian Benevolence.

*State of the Funds.*

Receipts, 2809*l*. 15*s*. — Payments, 2318*l*. 11*s*.

*Issues of the Scriptures.*

There have been distributed to Her Majesty's Navy 2741, Troops 2408, and to the East-India Company's Troops 900 Bibles and Testaments; to Military-Guard Rooms, 581; to Sailors and Sailors' Schools, 5990: making a Total of 12,620 copies.

**LONDON MISSIONARY SOCIETY.  
FORTY-EIGHTH ANNIVERSARY.**

*Sermons.*

*Monday, May 9, at vi½ P.M.; at St.*

John's Chapel, Bedford Row; by Rev. Thomas Byrth, D.D., Rector of Wallasey; from John xx. 23.—*Wednesday, May 11, at x½, P.M.; at Surrey Chapel; by Rev. Joseph Sertain; from 1 John iv. 7—11. —Same day, at vi P.M.; at the Tabernacle; by Rev. Wm. Buyers, of Benares; from Joshua xiii. 1.*

*Morning Meeting.*

*Thursday, May 12, at x; in Exeter Hall; Wm. Francis Cowper, Esq. M.P. in the Chair.*

*Movers and Secondors.*

Sir George Grey, Bart.; and Rev. T. Byrth, D.D.: supported by Rev. A. F. Lacroix, Missionary from Calcutta—Wm. Evans, Esq. M.P.; and Rev. Joseph Fletcher, D.D.—Rev. W. G. Barrett, Missionary from Jamaica; and Rev. G. Pritchard, Missionary from Tahiti—Rev. Rob. Moffatt; and Frederick Smith, Esq.

*Resolutions.*

—That this Meeting reviews with hallowed joy the progress of the Mission Cause through the agency of the London Missionary Society during the past year, in the advancement of civilization and social happiness among the tribes and nations once the victims of gross ignorance and hateful passions—in the extended education of the Young in useful and sacred knowledge—in the translation and circulation of the Holy Scriptures in the dialects of Polynesia, India, and Africa—in the numerous striking conversions of the Heathen to the faith of Christ—and in the general purity, order, and activity of the Mission Churches. But this Meeting, deeply sensible that such glorious results of an agency feeble and imperfect must be attributed exclusively to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribes to Him the honour and the praise.

—That this Meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the Society's Income with unusual satisfaction. It marks with pleasure and with hope the liberal offerings of the Young, especially of those in Sabbath Schools; and above all, it is gratified and encouraged by the zeal and liberality of the Mission Churches, from which nearly a fourth of the Society's Income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of uninstructed Heathen; regarding, also, the wonderful facilities afforded by Divine Providence for enlarged Christian effort; and solemnly recognising the unalterable command of the Lord Jesus, that His Gospel should be preached to every creature;



this Meeting urges on all the friends of the Society, at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality; while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion.

#### *Evening Meeting.*

*Same Day*, at vi P.M.; at Finsbury Chapel; Wm. Alers Hankey, Esq. in the Chair.

#### *Movers and Secondors.*

Rev. George Gogerly, Missionary from Calcutta; and Rev. Wm. Buyers, Missionary from Benares—Rev. W. G. Barrett, Missionary from Jamaica; and Rev. Robert Halley, D.D., of Manchester—Rev. George Pritchard, Missionary from the South Seas; and Rev. John Campbell, D.D.—Rev. John Morison, D.D.; and Rev. Rob. Moffatt, Missionary from South Africa—Rev. A. F. Lacroix, Missionary from Calcutta; and Rev. John Alexander, of Norwich.

#### *Resolutions.*

—That this Meeting solemnly recognises the imperative claims for enlarged Missionary Efforts presented in the absurd and abominable Idolatry of the Millions of the East; and more particularly by the various tribes and nations of British India, where multitudes of our fellow-subjects have long been suffered to remain in the lowest depths of intellectual and moral degradation.

—That this Meeting is truly gratified by the success of Missionary labours in the West Indies: it renders thanks to God who has favoured the devoted Agents of this Society with a share in these triumphs; and it is greatly cheered and encouraged by the zeal and liberality of the Negro Churches, as affording strong ground of hope that they will speedily not only be able to discharge their own expenses, but will also become effective auxiliaries in efforts to extend the Gospel throughout the world.

—That this Meeting cherishes devout thankfulness to the God of all grace for the eminent success with which he has blessed the labours of our Missionaries in many of the islands of the South Pacific Ocean; and they earnestly entreat the friends of the London Missionary Society to adopt every practicable effort to increase its resources, so as to enable the Directors to avail themselves of the new and widely-extended fields, which Divine Providence is opening in Polynesia for the introduction of the Gospel.

—That this Meeting contemplates with hal- lowed pleasure the triumphs of the Gospel in Southern Africa; in the advancement among savage tribes and nations of the blessings of civilization and social happiness; and especially in the harmony, order, and piety evinced by

those who have been converted by the Gospel, and who are united in the fellowship of Christ.

#### *State of the Funds.*

Receipts of the Year, 86,874*l.* 0*s.* 2*d.*—  
Payments, 87,551*l.* 9*s.* 11*d.*

#### *Collections at the Anniversary.*

	£	s.	d.
Morning Annual Meeting .....	336	6	0
Evening Meeting .....	72	10	0
Sermons:			
St. John's Chapel, Bedford Row, .....	27	7	1
Surrey Chapel .....	188	15	4
Tabernacle .....	54	12	7
Communion:			
Bermondsey, Jamaica Row ....	12	17	9
Chelsea, Trevor Chapel .....	31	0	0
Claremont Chapel .....	30	0	0
Hackney, St. Thomas's Square..	23	13	0
Kingsland, Maberly Chapel....	10	2	1
Orange-Street Chapel .....	14	4	0
Peckham, Hanover Chapel....	30	3	6
Poultry Chapel .....	36	13	2
Sion Chapel .....	25	9	0
Stockwell Chapel .....	22	6	9
Tottenham-Court-Road Chapel..	15	15	0
Walworth, York-Street Chapel..	30	0	0
Total....	£1010	16	0

#### *IRISH SOCIETY OF LONDON.*

(A Branch of the Irish Society of Dublin.)

#### *TWENTIETH ANNIVERSARY.*

#### *Meeting.*

*Thursday, May 12*, at xii; at the Hanover-Square Rooms; the Earl of Galloway, President, in the Chair: Col. 71*l.*

#### *Movers and Secondors.*

Viscount Bernard; and Rev. Denis Browne, Rector of Santry, Ireland—J. P. Plumptre, Esq. M.P.; and Rev. H. H. Beamish—J. Wilson, Esq.; and Rev. Thomas Moriarty.

#### *Resolutions.*

—That this Meeting rejoices at the enlargement of the principles, and the extension of the operations of this Society in Ireland.

—That this Meeting would impress on the friends of Scriptural Instruction in Ireland the necessity of increased exertions, to enable the Society to meet the wants arising from the success which it has pleased God to give to its operations.

#### *State of the Funds.*

The Receipts of the Year are 4135*l.* 18*s.* 9*d.*

#### *HIBERNIAN SOCIETY.*

#### *THIRTY-SIXTH ANNIVERSARY.*

#### *Sermon.*

*Wednesday, May 11*, at vii P.M.; at St. John's Chapel, Bedford Row; by Hon. and Rev. H. M. Villiers; from St. John,

v. 39. *Search the Scriptures*: Col. 201. 7s. 5d.

*Meeting.*

*Friday, May 13, at xi*; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 331. 5s. 7d.

*Movers and Secondors.*

Lord Teignmouth; and Rev. John Burke, Vicar of Kilcolgan—Rev. Edwin Sidney; and J. J. Cummins, Esq.—Rev. John Cumming; and Rev. H. Hughes—Nadir Baxter, Esq.; and Rev. E. J. Speck.

*Resolution.*

—That taking into consideration the actual state of Ireland, and bearing in mind that the evils which afflict that country are ascribed to the spiritual degradation of the people, it is desirable that efforts be made to multiply the number of schools, so that the children may be educated in the Word of God.

*State of the Funds.*

Receipts in England 4394*l.* 16*s.*; in Ireland 2154*l.* 16*s.*: Total 7049*l.* 12*s.*—Payments, 6831*l.* 2*s.* 7d.

*Memorial.*

Rev. Francis Saunderson, of Kildallon, and Rev. Edward Tottenham were deputed by friends of the Society in Ireland to present at the General Meeting a Memorial, accompanied by a donation of more than 300*l.*, expressive of gratitude to God for the efforts of the Society.

BRIT. AND FOR. ANTI-SLAVERY SOCIETY.  
THIRD ANNIVERSARY.

*Meeting.*

*Friday, May 13*; in Exeter Hall; Marquis of Clanricarde, in the Chair: Col. 511. 3s. 3d.

*Movers and Secondors.*

Dr. Lushington; and Nathan Dunn, Esq.—Lord Clifford; and Sir George Strickland: supported by John Scoble, Esq.—Rev. John Burnet; and M. L'Instant, from Hayti: supported by Rev. W. G. Barrett—John Sturge, Esq.; and Rev. Dr. Miller, of Rotterdam: supported by J. S. Buckingham—Rev. Wm. Knibb; and Bishop of Norwich—Wm. Allen, Esq.; and Rev. Wm. Knibb.

*Resolutions.*

—That this Meeting deeply deplores, as a gross violation of the principles of justice, the claims of humanity, and the spirit and precepts of the Gospel, the prolonged existence of Slavery in British India and the dependencies of this country in the East, whatever be its character or sanction.

—That this Meeting views the continuance

of the African Slave Trade, especially as carried on by professedly Christian and civilized countries, with the utmost abhorrence; and cannot but regard any encouragement of this guilty traffic as reflecting the greatest dishonour on the Governments which permit, and the people who sanction it—would hold up to the just condemnation of the world, those of their countrymen who are voluntarily the holders of mines or estates worked by slaves—views the appalling facts laid before Parliament, and regards with alarm the contemplated removal of the restrictions laid on the export of Indian labourers to Mauritius; as well as the insidious project, now the subject of a Parliamentary inquiry, of peopling the West-India Colonies with Native Africans; and expresses its firm conviction, that neither the Legislature nor the people of this country will ever permit so unrighteous a plan to be realized.

—That this Meeting regards with deep interest the enlightened efforts and noble sacrifices of the Abolitionists of the United States of America—rejoices in the restoration of the Amistad Captives to their native land—in the escape of the slaves of the Creole, by seeking refuge in a British Colony; and would record its high approbation of the noble sentiments of the great Legal Authorities of this country on the subject, and the prompt decision of the Government in ordering the release of those in custody. That this Meeting further rejoices at the progress of the Anti-slavery Cause on the continent of Europe; and cordially invites the correspondence and co-operation of the friends of freedom throughout the world with this Society.

—That this Meeting feels it has cause for devout gratitude to the Most High for the abolition of slavery in the British Colonies, and for warm congratulation that it has been followed by a rapid and vast improvement in their physical and moral condition.

—That this Meeting will continue to oppose all schemes at variance with justice and humanity, all laws oppressive in their character, and all practices designed to coerce labour.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Collected at General Meeting, 1841,	22	15	7
Donations.....	2200	9	1
Subscriptions.....	218	14	0
Sale of Publications.....	378	15	2
Total.....	£ 2820	13	10

*Payments of the Year.*

Balance due to the Treasurer....	575	16	10
Printing and Editing, and Paper, 1180	12	8	
Books and Parliamentary Papers,	141	11	0
Short-Hand Writer.....	144	0	0
Engrossing.....	82	11	0
Advertising, Postage, and Carriage			
of Parcels.....	346	11	0

Salaries .....	524	3	11
Travelling Expenses .....	138	10	9
Rent, Taxes, Expenses at Exeter			
Hall, &c.....	220	17	6
Total....	£ 3354	14	8

#### ABORIGINES PROTECTION SOCIETY.

##### FIFTH ANNIVERSARY.

###### Meeting.

*Monday, May 16, at 1; in Exeter Hall; Thomas Hodgkin, Esq. M.D. in the Chair.*

###### Movers and Secondors.

*Dr. J. Garnier; and A. B. Wright, Esq.—Rev. John Burnet; and Wm. Gore Ouseley, Esq.: supported by H. Tindal Atkinson, Esq.—Sir Culling Eardley Smith, Bart.; and Daniel Lister, Esq.—W. Tooke, Esq. and M. L'Instant, of Hayti.*

###### Resolutions.

—That this Society, whilst gratefully acknowledging the adoption of various measures for the protection of the Aborigines, on the part of the Government, cannot be insensible to the fact, that their claims, and the necessity of strenuous interposition for their preservation and improvement, remain unabated; and feels most anxious that there may be no remission of efforts in their behalf, until, as respects this country at least, an improved system shall have been adopted, by which, in the British Colonies and their vicinity, the Aborigines may fully participate in the protection and privileges of British Law, and the fostering care of the mother country.

—That this Society recognises the great importance of investigating and recording facts connected with the present moral and physical condition of the uncivilized races of man, with a view to the elucidation of their origin, and the adaptation of suitable measures for the introduction of the arts of civilised life and intellectual culture, as offering the most availing means of arresting the progress of evil, and aiding in the introduction of the blessings of Christianity.

#### BRIT. AND FOR. TEMPERANCE SOCIETY.

##### ELEVENTH ANNIVERSARY.

###### Sermons.

*Thursday, May 5, at vii P.M.; at the Poultry Chapel; by Rev. R. Alliot, L.L.D.; from 1 Cor. vi. 10: Col. 11. 17s. 8d.—Tuesday, May 17, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Henry Hughes; from Neh. x. 28, 29: Col. 11. 18s. 7½d.*

###### Meeting.

*Tuesday, May 17, at xli; at Aldine Chambers, Paternoster Row; Lord Teignmouth in the Chair: Col. 21. 3s. 10d.*

###### Movers and Secondors.

*Bishop of Norwich; and Rev. David Ruell—Rev. R. W. Dibdin; and Rev. Charles Gilbert—Rev. George Scott, of Stockholm; and Rev. W. P. Wait, Rector of Chew Stoke, Bristol—Capt. W. J. Cole, R.N. of Lechlade; and James Oliver, Esq., Wellington, Salop.*

###### Resolutions.

—That deeply affected with the extent of the sin of intemperance, and of the evils arising therefrom both to the cause of Religion and the present and future welfare of mankind; and convinced that more enlarged efforts are necessary to promote the cause of temperance, both in this empire, in its colonies, and in other parts of the world; this Meeting, with the view of increasing the agency of the Society and more widely diffusing its publications, will use its utmost endeavours to increase the funds of the Society.

—That this Meeting acknowledges with cordial gratitude the high patronage of Her Most Gracious Majesty the Queen; the special support of His Majesty the King of Prussia and other most distinguished Potentates of Europe. It also rejoices in the progress of temperance on the continent and in various parts of the world—in Her Majesty's army and navy—in India, New South-Wales, and other colonies; and, as the Gospel is the basis of the Society's labours, so this Meeting earnestly commends the duty of earnest dependence on the Divine Blessing for enlarged success.

###### State of the Funds.

*Receipts, 623l. 16s. 1½d.—Payments, 632l. 7s. 6d. The Society owes 235l. 3s. 8½d.*

#### PEACE SOCIETY.

##### TWENTY-SIXTH ANNIVERSARY.

###### Meeting.

*Tuesday, May 17, at vi P.M.; at the Friends' Meeting-House, Houndsditch; Joseph Brotherton, Esq., in the Chair: Col. 26l. 19s. 4d.*

###### Movers and Secondors.

*Rev. James Hargreaves; and George Pilkington, Esq.—Rev. John Burnet; and Isaac Collins, Esq., of Philadelphia—Rev. Charles Stovel; and George Thompson, Esq.—Joseph T. Price, Esq.; and Joseph J. Gurney, Esq.—Henry Macnamara, Esq.; and Rev. John Campbell, D.D.*

###### Resolution.

—Believing the principle of the Society to be Scriptural, that all war is opposed to the spirit and precepts of Christianity, and that the time will come when this principle shall universally prevail, this Meeting rejoices in the

prospect of usefulness which now opens before the Friends of Peace in the European Continent, and especially in France, through the very gratifying success which attended the missions of your respected Agent, Mr. Stephen Rigaud, into that country; and also in the continued and increasing labours of the American Peace Society, and its fraternal co-operation with the London Peace Society.

A Resolution was also passed, condemnatory of the hostile proceedings in the East, and a Petition grounded thereon to both Houses of Parliament.

#### *State of the Funds.*

Receipts, 865*l.* 1*s.* 3*d.*—Payments, 885*l.* 1*s.* 3*d.*

#### FOREIGN-AID SOCIETY.

##### *Meeting.*

*Wednesday, May 18*, at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Col. 53*l.* 7*s.* 4*d.*

##### *Mover and Second.*

Rev. James Currie, from Geneva; and Rev. M. Brock, of Bath: supported by several Pastors of the French Protestant Church.

#### *State of the Funds.*

The Payments amount to nearly 2000*l.*; and there is balance in hand of 137*l.*

##### *Object of the Society.*

The Foreign-Aid Society engages to promote the objects of the Sociétés Evangéliques, which have been formed within the last ten years at Geneva and Paris. These Societies undertake to propagate throughout France the religious principles of the Reformation, as contained in the ancient Confessions of Faith consonant with the Thirty-nine Articles of Religion of the Church of England. The Foreign-Aid Society enters into relation with the Sociétés Evangéliques already established, and proposes to extend its connexion with others that may be formed within the limits of the French Protestant Churches on similar principles: it also acts, as opportunities may offer, in other countries of the Continent by means of Agents immediately depending on its Committee's directions.

#### SAILORS' HOME, SAILORS' ASYLUM, AND EPISCOPAL FLOATING-CHURCH SOCIETY. CONJOINT ANNIVERSARY.

##### *Meeting.*

*Thursday, May 19*, at xii; at the Hannover-Square Rooms; Admiral Sir Rob. Stopford, G.C.B. in the Chair: Col. 45*l.*

##### *Movers and Seconders.*

Admiral Lord Radstock; and Rev. Edwin Sidney—Capt. Alfred Chapman; and Viscount Mandeville—General Orde; and Rev. Daniel Moore—Capt. J. W. Bazalgette, R.N.; and Capt. Geo. Hope, R.N.

##### *Resolution.*

—That the Members, Supporters, and Friends of the Sailors' Home, Destitute Sailors' Asylum, and Floating Church rejoice to hear that the Institutions go on and prosper. They desire to offer their sincere and humble thanks to God, that His blessing has been given to these works during the year which is past; and they earnestly commend the Sailors' Cause to the same Divine Favour and Protection which have hitherto, they believe, so constantly attended it.

##### *Summary.*

**SAILORS' HOME**—Two more dormitories, containing 81 cabins, have been fitted up, making the whole number of sleeping berths in the House 303. The Receipts amount to 6032*l.*; of which 1639*l.* arose from Donations and Subscriptions, and 4393*l.* was received from sailors for board: balance in hand 644*l.*

**SAILORS' ASYLUM**—The number relieved is 1956; making a total of 13,269 men who have been relieved since December 1827. The sum of 915*l.* has been received, and 884*l.* expended.

**FLOATING CHURCH**—The sum of 147*l.* is due to the Treasurer. It is in contemplation to remove the Services from the River, and to build a Church on shore, adjoining the Sailors' Home.

#### GOSPEL-PROPAGATION SOCIETY.

##### ONE-HUNDRED AND FORTY-FIRST ANNIVERSARY.

*Friday, May 27*, at iii P.M. The Bishop of Salisbury preached the Anniversary Sermon, at St. Paul's Cathedral, from John xvii. 20, 21: Col. 57*l.* 15*s.* 7*d.*

## India within the Ganges.

#### CHURCH MISSIONARY SOCIETY. BENARES.

##### *Christian Orphan-Boys' Institution.*

MR. SCHNEIDER took charge of this Institution when Mr. Leupolt was compelled to go to Gorruckpore. Mr. Baumann, on his arrival, relieved Mr. Schneider, who then devoted himself more particularly to the instruction of six of the boys who are ultimately intended for the Ministry. Since Mr. Baumann's departure, Mr. Schneider has resumed the whole charge, and gives the following Report:—

I have now commenced a course of studies with 16 boys, the most promising of our orphans, who may hereafter become Readers, Schoolmasters, or even Missionaries. They are divided into three classes;

and catechetical instruction in Bible Lessons, Divinity, Introduction to the Bible, Universal and Church History, Geography, Grammar, Composition, and Exercises, is given by myself, occupying me daily for five or six hours. I am sure that God blesses us.

The different trades of the boys are in a flourishing state: all who are engaged in the carpet and sutringy works will be able very soon to support themselves entirely. I spend a great part of my time in superintending their trades, as this is entirely left to me.

Four of our orphan boys have lately been married to orphan girls, and are now in service with us. I am happy to say that they behave well. From March to November only one boy died. I could

give you some very pleasing instances of the influence of the Holy Spirit on our boys; but I am afraid of writing about such matters. Without exaggeration, I must say, that my 108 boys have given me, upon the whole, very little trouble: they are obedient, and show much attachment to me. For some months past I have commenced a Sunday School with those boys who work during the whole week at their trades. My duties at home engage me so much, that I cannot do any thing in the Free School. The chapels in the city I am in the habit of visiting twice or thrice in the week, and always find hearers; but, alas! none who have inclination or courage to embrace Christianity.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—At the Evening Meeting, on the 3d of May, the following Note was handed to the platform:—

X.Y.Z. begs to inform the Chairman of the Church Missionary Society Meeting, that he has paid 500*l.* to Messrs. Hoare and Co., to the Society's account; and hopes that many will be induced to make exertions for paying off the debt which now cripples its labours.

Rev. C. W. Isenberg, having completed the Works in Amharic and other African Languages, in the printing of which he has been engaged since he came to England, took leave of the Committee, on the 13th of May, to visit his friends on the Continent preparatory to his return to the East-Africa Mission.—Rev. Septimus Hobbs, Rev. Edward Sargent, Rev. John T. Tucker (p. 310 of our last Volume), were admitted to Priests' Orders; and Mr. Edward Johnson and Mr. Henry Mellon to Deacons' Orders, on the 22d of May, by the Bishop of London.—Mr. John Telford, engaged as a Printer for the New-Zealand Mission, embarked at Gravesend, on the 23d instant, for that Mission.

*London Miss. Soc.*—Rev. A. F. Lacroix and Rev. George Gogerly, with their families, arrived in England, from Calcutta, on the 4th of April; but their arrival was not announced till after the publication of our last Number (p. 199).

*National Society*—Grants to the amount of 132*l.* have been made during the month.

#### CONTINENT.

*London Miss. Soc.*—Rev. H. C. Werth, with his family, returned from Malacca to Europe on the 2d of April.

#### INLAND SEAS.

*Church Miss. Soc.*—We have received the afflicting intelligence of the decease of Mrs. Krušé, Wife of the Rev. W. Krušé. She died suddenly at Cairo, on the 19th of February, of nervous apoplexy.

*Amer. Episc. Board*—Mr. Hill reached Marseilles on the 11th of December, on his way to Athens.

#### INDIA BEYOND THE GANGES.

*American Board*—Mr. and Mrs. Jones arrived at Bangkok about the beginning of July.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. J. J. Müller was admitted to Priests' Orders, and Mr. John Johnson to Deacons' Orders, by the Bishop of Madras, on the 27th of February last.

#### CEYLON.

*Church Miss. Soc.*—Letters dated March, 1842, announce the arrival of Mr. and Mrs. Trimmell at Galle on the 22d of February, and of Miss S. Bailey at Colombo on the 24th of that month (p. 520 of our last Volume). We have heard with regret that the Rev. J. F. Haslam ruptured a blood-vessel on the 20th of January last; and that though he had recovered in some measure from his severe indisposition, he was in a very enfeebled state.

#### INDIAN ARCHipelago.

*American Board*—Mr. Pohlman arrived at Pontianak on the 5th of August.

#### AUSTRALASIA.

*American Board*—The ship which carried Messrs. Dole and Bond as a reinforcement to the Sandwich Islands' Mission, and also Messrs. Paris and Rice, arrived at Honolulu on the 31st of May, 1841.

#### UNITED STATES.

*American Board*—Rev. Justin Perkins, and Mrs. Perkins, accompanied by the Nestorian Bishop, Mar Yohanna, arrived at New York on the 11th of January. The Bishop visits America at his own expense.

*American Episcopal Board*—Rev. J. Payne, accompanied by Mrs. Payne and two Female Teachers, left Philadelphia on the 28th of January, to embark for Cape Palmas.—We noticed, at p. 175, that Mar Yohanna, Bishop of Galavan, in Persia, had been at Constantinople on his way to America: we have since heard of his arrival. On Sunday Morning, the 27th of February, the Bishop attended Divine Service at Grace Church, Boston; and received the Holy Communion at the hands of Bishop Griswold.

*American Bapt. Board*—Mr. and Mrs. Constantine (p. 25) have been constrained by ill health to return from West Africa to America.

# Missionary Register.

JUNE, 1842.

## Biography.

### MEMOIR OF BR. JOSEPH NEWBY,

LATE OF THE UNITED BRETHREN'S WEST-INDIA MISSION, WHO DIED AUGUST 29, 1840,  
IN THE 78TH YEAR OF HIS AGE.

THE following particulars were compiled from the papers left by Br. Joseph Newby, concerning his life and Missionary Service, and which were inscribed—"Some memorials of the Lord's dealing with me, and of my course through time."

I was born Dec. 16, 1762, at Tong, near Leeds, in Yorkshire. My parents were members of the Brethren's Society at Pudsey. My mother, who was concerned for the spiritual welfare of her children, frequently took me, the eldest, to the Public Services and other meetings at Fulneck; but sorely against my inclination, which sometimes made me hide myself from her. Nevertheless, to this tender concern of my dear mother I have since learned to trace my calling to the Brethren's Church; for afterward, when I became concerned for my soul's salvation, it was at once impressed upon my mind that I should go to Fulneck.

In my eighth year, I was frequently alarmed with the thought of death and judgment; and the more so, from an idea which I had imbibed that the world was soon to be at an end. It distressed me even in my sleep; and particularly one night, when I dreamt that the world was destroyed by a deluge of fire, and all men summoned to judgment. I saw the righteous taken up into heaven, and myself left among those who were rejected. In the greatest torture of mind, I awoke, crying out, "I am lost! I am lost!" which awaking my grandmother, with whom I then lived, she pacified me as well as she could.

But, however alarming, the impressions of these awful dreams generally wore away in a week or two. An abiding effect, however, was, that now I never durst close my eyes in sleep without commending myself in prayer to God, whereby I obtained some relief; and in this situation I remained till I reached the age of fourteen years. With a guilty

June, 1842.

conscience, I laboured, by resolutions and vows, to amend my life, but all in vain; and at length, not daring any longer to pray to God while I continued in my course of wickedness, I concluded that I might as well give up the reins to sin. But while I thought to harden myself therein, in the stillness of night my conscience would judge me concerning the offences of the day.

Oh! how shall I ever sufficiently thank my merciful Lord and Saviour, that He did not leave me to myself and suffer me to become a hardened sinner, but mercifully kept His hand over me, so that I had no rest in my sins day or night!

When, at times, the distress of my mind got the better of my youthful frivolity, it was always as if some one said to me, "Go to the preaching at Fulneck:" but this impression I repeatedly stifled. Thus I went on a while longer in my old course, and smothered the distress of my mind; which, nevertheless, continued to harass me with such effect upon my health, already impaired by dissolute habits, that I got a nervous complaint, with a pain in the side, palpitation of the heart, and a sense of suffocation perfectly distressing. Death now stared me fully in the face; and the distress of my soul rose to the highest pitch, which so aggravated the disease of the body, that I was reduced to the greatest extremity. Now I would have given the whole world as a ransom for my soul, and to have the assurance that my sins were forgiven. Nothing, I thought, could be more dreadful than my situation—lying upon a death-bed, under a painful disorder, with a prospect of being launched into eternity in all my

sins to meet an unreconciled God — a situation so dreadful, that none who have not experienced it can conceive it.

During my sickness I prayed most fervently that God would spare me a little longer; and when, at length, the disorder was arrested, I prayed almost continually, night and day, that He would pardon my sins.

While thus praying one night, under a dreadful load of guilt and condemnation, with a mind dark as the night and ready to fall into utter despair, all on a sudden it was as though a light shone around and within me—my intolerable burden was taken away, and I could exclaim with Job, "I know that my Redeemer liveth." I leaped for joy, thanking and praising the Lord for His great mercy toward me. I felt as one created over again, and translated from total darkness into an amazing light, filling my mind with such ecstatic joy that I hardly knew what I did. But although this extreme of joy did not last long, yet blackness of darkness no more returned; and a degree of comfort and light remained in my heart, so that I could approach my Redeemer with confidence and hope.

I now attended the meetings at Fulneck, with an eager desire to hear the Gospel; and I do not recollect that it ever occurred to my mind, as it had done before, whether my clothes were suitable or not; nor was it now of any concern to me what my old comrades would think or say about me. A solemn sense of my former condition, with a desire to know Jesus as my Saviour, and to feel that He had forgiven me all my sins, outweighed every consideration of that kind.

It was my chief delight, at this time, either in a retired walk to pour out my heart in prayer to God, or to enjoy the company and conversation of such as loved the Lord Jesus in sincerity.

Nov. 4, 1782—To my great joy, I obtained leave to go to the Brethren's House in Mirfield; my father consenting to the step, though fearful of the poverty which seemed to await me there. But our Saviour blessed the labour of my hands, inasmuch that I found myself in comfortable circumstances; and could even assist my father, who, through sickness and adversity, was in a distressing situation.

At Mirfield, I was soon introduced into a new school. The Brethren there not leading that austere life to which I had been accustomed, I began to cool in my

religious zeal, and at length to doubt of all which I had ever experienced.

March 30, 1783 — I had this day the favour to be received into the congregation; and August 29, in the same year, to partake of the Holy Communion for the first time. From a thorough feeling of my unworthiness, I was bowed down with gratitude and abasement at the feet of my gracious Saviour on obtaining these privileges.

The business which I had to learn being entirely new to me, I found it difficult; and frequently committed blunders, on account of which I met with very severe treatment from my master. Besides this treatment from my master, I was frequently hurt by the conduct of another brother in the house, who seemed to do all in his power to vex me. I conceived such a prejudice against him, that I could scarcely bear the sound of his voice: this brought me into darkness and great perplexity of mind. My Saviour knows what pain and anguish this dreadful state cost me, before I could get deliverance from it. It ate into my bones like a canker; and frequently I went out into the fields and besought our Saviour's pardon, entreating Him to take this evil feeling out of my heart. He heard my prayers, and delivered me.

My visits to Fulneck on festival-days were generally refreshing to me. The celebration of our choir-festival about this time proved a particular blessing to me; and greatly encouraged me in my desire to surrender body, soul, and spirit to our Saviour; while, for the first time, I felt a sincere desire to do something in His service, who loved me and gave Himself for me. On my way home that evening, I covenanted with Him that I would be His property; and He graciously owned and comforted me in my resolution.

The Lord blessed my endeavours, and the business increased and prospered in my hands. But how narrow is the path, and how thin the partition, between doing one's duty aright in such matters, and yielding to the love of gain and worldly esteem! My success in business brought on a love for business, and a desire after gain; and as the profits were not for myself, but for the benefit of the congregation, I did not doubt the consistency of my views and conduct. Integrity and punctuality gained me much respect out of our own circle, and I grew in favour with my Brethren. But leanness came into my soul, and I gradually lost my child-like confidence in

our Saviour, so that I could no more turn in simplicity to Him as before. At this critical period, a very advantageous offer was made to me by a religious friend, not of our Church, living in a neighbouring market-town. A remarkably favourable opening for business in a large town, and for marriage with a young woman of considerable property, presenting a way to worldly prosperity paved with all which my heart desired, was no ordinary temptation to my wavering mind. But it was as if the voice of God now spoke within me, "If thou yield to this temptation, thou art lost!" I paused, as on the brink of a precipice; and I was enabled to return such an answer to these attractive offers as became a member of the congregation.

Directly after this temptation, I was led to a painful but salutary sense of my lifeless state of soul. In this situation, I turned again to the reading of the Scriptures, especially the New Testament: and as they were at first the means by which I groped my way out of sin's dark night, and had my steps directed to Jesus Christ for life and light; so now, when I had lost sight of Him, they became a lamp to my feet and a light to my path. At first, indeed, I found but a glimmering light, shining from the Word into my heart; but this light of life gradually increased.

I now hoped cheerfully and contentedly to apply myself to the course of life in which the Lord had evidently blessed me, and not to extend my thoughts beyond it; but still I was harassed with the thought, "Shall I do right to continue in this business for the sake of the congregation, with my wages of half-a-guinea per week, till the decline of life?" With such doubts I sought the Lord; and He heard me, and delivered me from all my fears; and since that time I have never had half-an-hour's uneasiness about my temporal concerns.

In 1797, I was appointed to assist in holding meetings, and in preaching occasionally in the country. In 1798, I was called to be Warden of the Single Brethren in Fulneck. I now enjoyed a time of special blessing for my own heart, and our Saviour's gracious help in my official concerns; having also twice, in the course of ten years, to take the spiritual oversight of the choir in addition. March 9, 1801, I was ordained a Deacon of the Brethren's Church at Fulneck, by Br. George Traneker.

At this time I felt myself much concerned about my dear father, and could get

no relief of mind concerning his spiritual state, but in earnest prayer: and my father afterward told me, with tears in his eyes, that he had, for some time past, been under such distress of mind about his soul, that he was hardly able to follow his employment.

March 21, 1801 — On making up my accounts, a pretty large balance in favour made me feel elated; whereon I presently found pride and self-complacency growing up like mushrooms on a hot bed, until something within me seemed to say, "Poor, weak, proud creature! thou wouldest take the honour to thyself." And so my soaring thoughts came down.

In the beginning of 1808, a call was given me to engage in Missionary Service in Antigua. I received it with a clear conviction that it was of the Lord; so that, like Abraham, I could obey, though I lacked his strong faith. In pursuance of this call I was married to the Single Sister, Hannah Rhodes, with whom I arrived in Antigua Jan. 26, 1809.

In the latter part of 1811, the yellow fever made its appearance in the island. I was seized by it; and after me our first-born child, who was taken from us by this means, and departed to its Creator and Redeemer. This was a sharp affliction to us; but nothing in comparison to what I had to experience a little more than a year afterward, when, on the 51st anniversary of my birth-day, I suffered the loss of my dear partner. Her departure was so sudden and unexpected, that we had scarcely time to take a last farewell of each other: none but God my Saviour could support and comfort me under it. Before her departure, she said to a Sister, "I am going to our Saviour. 'Tis well for me now that I have been on the watch, looking out and expecting His coming; and that I know He has redeemed my soul, and that a place is prepared for me in His heavenly kingdom." These were almost her last words. My distress of mind occasioned by her loss may in time wear off a little, but I can never forget it in this world. I was painfully conscious of deviations and unfaithfulness, by which I deserved such a chastisement, and which made my burden the heavier to me. I therefore cast myself at His feet, and begged Him not to deal with me according to my deserts, but according to the multitude of His mercies.

As it did not appear to me that my work was done here, and I could not pro-



perly continue in it without again entering the married state, the Single Sister, Mary Blackburn, accepted a proposal to become my future partner. She came out in company with several Brethren and Sisters appointed to the service of our Mission in the Danish Islands. The vessel in which they sailed had a wonderful deliverance from the hands of the enemy, when fiercely attacked by an American privateer between the islands of Antigua and St. Thomas.

In July 1805, we were appointed to the charge of Gracehill Congregation, to which I had already become much attached. We remained at this post nearly nine years.

Aug. 26, 1816—The more I become acquainted with myself, the more sensibly I perceive, to my deep abasement, that my heart is deceitful and desperately wicked. What secret insincerity, what workings of self-love, flattery, and carnal imaginations are there! It seems to me, at times, as if the Spirit of God would discover to me one dark corner of my heart after the other; saying to me as He did to Ezekiel, *Hast thou seen this, O Son of Man? Turn thee yet again, and thou shalt see greater abominations than these.*

In this year, the fear of death, from which I had been relieved for so many years, returned on me, to my great distress; and I was filled with dread at the thought of being taken off by that shocking disorder, the yellow fever. In this state of mind, as I sighed to the Lord to manifest Himself to me as my Redeemer from death and the grave, the thought came with divine power to my mind, that He had also endured it for my sake, which endurance was meritorious for me. This consideration filled my heart with joy and peace in believing.

1823—Oh, how thankful am I, that the Spirit of God has caused it to be recorded, that Peter and the other disciples were not aware of the latent evils which lay in their hearts; and that Jesus still bore them with patience when these evils manifested themselves; reproving them, but not casting them off!

In this same year, during a long season of hot dry weather, when water began to fail and hardly any thing would grow, I was tempted to murmur at the ways of the Lord—a disposition which I had not hitherto perceived within me. I was alarmed, and endeavoured to shake it off; but could not, for it was in the heart, until the word of faith came and

I remembered, *Your Father knoweth what things ye have need of*: then all my anxious concern was dispelled, and I adored and worshipped.

In the month of March 1824, we succeeded to the charge of the newly-formed congregation at Cedarhall. We felt much at leaving our dear people at Gracehill, and no less at the prospect of undertaking a new charge at our advanced age.

In 1825, I was commissioned to take a part in official duties, by becoming President of the Mission Conference, with the charge of the outward concerns of the Mission. This, together with my increasing age and infirmities, rendering me unequal to the duties of a country situation, caused us again to remove to St. John's. Here we found the charge so heavy, that we could not but often desire to be relieved from it; and at length, in Dec. 1829, we had the joy to welcome Br. and Sr. Johansen, to take on them the superintendence of the Mission. But, alas! their services among us were but of short duration; for in a few weeks Sr. Johansen was taken with an incurable sickness, and in a few months Br. Johansen himself departed, unexpectedly, to the Lord, to the great grief of us all. Thus we became again involved in the temporal cares of the Mission.

In this situation I found myself subject to many heavy trials of love and patience: in which, however, I was enabled to turn to my Lord and Saviour, and was comforted.

In January 1831, Br. and Sr. Newby returned to Cedarhall, and Br. Newby officiated occasionally in the church. We add a few more extracts:—

June 27, 1832—The redeemed soul of my dear aged partner was released from a weak and sickly tabernacle. The separation was painful to me, although both of us had often prayed that she might be released first. My compassionate Saviour, both before and after her departure, was pleased to manifest His love so powerfully to my soul, as, at times, almost to overwhelm me with gratitude and adoration. I can now await the time when He will be pleased to take my poor but redeemed soul to Himself. I know of no good thing to bring before Him; but thousands of undeserved mercies, long-suffering, and forbearance on His part toward me for more than fifty years.

May 17, 1833—Until this day I never understood rightly the proper application of our Lord's admonition, *Take heed that ye do not your aims before men, to be seen of them*; namely, that He means thereby to preserve me from being puffed up with my own supposed goodness, and to keep me back from that hurtful disposition of loving the praise of men more than the praise of God; not merely warning me against a Pharisaical parade of doing good, but also preserving my soul from the thought of how highly others will think of me.

The compiler of the Memoir adds—

On January 3, 1838, he removed to St. John's, to spend the remainder of his days in that retirement from active service which his advanced age and infirmities now rendered needful for him. Here he still continued to render us occasional assistance in Ministerial Duties, as well as in short visits to our country places: but his chief occupation now consisted in searching the Scriptures, and comparing spiritual things with spiritual.

He had a special delight in relieving the wants of the poor, and that in the most unostentatious manner. He generally had in hand a supply of materials for clothing; which he would give out with the utmost secrecy, as though he was stealing the goods instead of giving them away. And truly the blessing pronounced upon him that considereth the poor, that he should be strengthened upon the bed of languishing, and his bed be made in all his sickness, came upon our late venerable Brother.

Very gradually was his earthly house of this tabernacle taken down. The last few days of his life he slept away, nothing disturbing him, and even in body tolerably free from pain, until it pleased the Lord to release him from the burden of the flesh, in the most peaceful manner, on the 29th of August 1840, being in the 78th year of his age, and the 32d of his service in this Mission.

A large company of about a thousand persons attended the funeral, on the following day.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *Objectors to B F Bible Society refuted by Facts.*

If any thing could add to the interest of the Report, I think it might have been derived from what certainly would have given somewhat of a new idea to us, who have been so long accustomed to hear of the blessings which have rested on our Society; I mean, if it could have been accompanied by the Report which was read here thirty-eight years ago. Then, by way of contrast and comparison, I think you would have judged best what success has been granted to the Society.

If we could go back to the beginning of this century, and consider how the whole face, not only of this country, but of the world at large, has been changed and altered, as regards the Word of God, through the instrumentality of this Society, then indeed should we have a just view of what this country, and the world at large, owes to its exertions and its endeavours. For another reason I should be glad if we could thus review the Society's

operations. I think it would go far to rekindle that ardour in the cause of this Society, which, I grieve to say, has been sadly chilled in many: it would not only encourage us to further exertion, but it would mollify the feelings of those who are severe to mark what they think amiss in either the constitution or the measures of the Society. I would go back to the time when the demand of this country for the printing of the Holy Scriptures was satisfied by 20,000 or 30,000 in a year; and when men would have started at the thought of 800,000 copies being required by this one Society alone. I would go back to the time, when, throughout the Roman-Catholic Population of Ireland, the Scriptures were an unknown book—I would go back to the time, when, with regard to the Principality of Wales, it was hopeless to think of procuring a single copy—I would go back to the time, when you might traverse the greater part of the Continent of Europe, and scarcely find a copy of the Scriptures, to be obtained even at the largest price—I would go

back to the time when there were but Thirty-seven Translations of the Scriptures into Foreign Languages, and many of those, perhaps, confined chiefly to the knowledge of the curious: and in this way I would meet those objections, which we sometimes hear of, against the constitution and plans of the Society. I would, in this respect, take an example from Ancient History—when one of the great Athenian Commanders met with the fate with which most of the great men of that age and country did meet; and when all which he had achieved was forgotten, and he was assailed by calumny and accusation. If I am not wrong in my recollection, the answer to the accusations was contained in a single word, which brought before the assembly the recollection of his victory: that word was, “Marathon!” His enemies calumniated him—his friends disdained to say more than “Marathon!” So, when it is imputed to the friends of this Society, that we allow ourselves to unite in indiscriminate association; or when they think that some of our measures are indiscreet; or when they complain of our imperfect Versions; I would answer by a few short words—I would remind them of the 137 Translations of the Scriptures; of the fourteen millions of copies of the Word of God; and of the more than 7000 kindred or affiliated Societies. [Bp. of Chester—at B F Bible Soc. An.

*Evidence that God blesses the B F Bible Society.*

It is a great comfort, with regard to all the proceedings of this Society, that we cannot proceed one step in it, except as God, if I may so say, leads us by the hand. He, whose Word we are circulating, must co-operate in every transaction which we attempt. It is well worth consideration, that there is one thing only which the Society could do without the co-operation and assistance of Almighty God in their measures: this they could do—they might purchase Bibles, and stow them in a chest, and freight a vessel with them, and land them on a foreign shore: and this is all the Society could do of itself; and this, I believe, is what some people imagine to be the character of the Society's operations: for it was only last week that I read in a Tract intended for general circulation, that ship-loads of Bibles had been sent to foreign countries, tramped under foot there, and no thought

taken whether the persons were ready to receive them, or whether they could be of any benefit to those who had them. This is the idea which some have entertained with regard to the Society's operations. But how different is the fact! We can send Bibles: can we incline the people, to whose country those Bibles are sent, to become distributors of them through their land? We can send, and we do send our Bibles to France; but can we insure that there shall be eighty-seven colporteurs, of whom the Report speaks, who shall carry those Bibles through the provinces of France, and persuade the people to give what is valuable in return for that book? I think it is only HE, with whom are the preparations of the heart, that can do this. Again, we can send Bibles to the Bechuanas; but can we persuade them to give up their sheep and their goats for them? We can send Bibles to the South-Sea Islanders; but can we persuade them to accept them? Could we have persuaded the people of Australia to send 175*l.* to this country, out of their little store, for these Bibles, and for the sake of giving them to others? The acts of the Society depend on its Agents; but HE alone whose Spirit moves the heart can induce people to do what to us, beforehand, might seem impossible—that there shall be, for instance, colporteurs in France ready to carry these books; or that foreign nations shall be anxious to receive the Bible, waiting on their shores till it comes, and ready to bestow what is most precious to them, in order that they may obtain it. HE alone can make the people of Madagascar to value their Bibles, which they cannot even read without the greatest personal danger, and which they are forced to conceal, for fear that their discovery should cause them to be put to death; and they complain, we are told, that these Bibles are worn out. Is there not the agency of God in this? Therefore we may, without danger, proceed in the operations which we have begun, and of which we have heard such interesting accounts—accounts which, in the Thirty-eighth Year of the Society, compel us to say, that although it has reached its manhood, it certainly shews no signs of approaching old age. I wish, that as it is a Bible Society for the World, so it may be the Bible Society of the World.

[The Same—at the Same.

## CHURCH MISSIONARY SOCIETY.

FROM the Forty-second Report of the Society, we extract the following particulars relating to the Patronage and the State of the Finances.

*Increase of Patronage.*

The Church Missionary Society was formed in 1799, and its object was declared to be "for sending Missionaries to the Continent of Africa, or the other parts of the Heathen World." It was at the same time directed, that the formation of the Society should be communicated "to the Archbishop of Canterbury, as Metropolitan." From the reply of His Grace, the Committee received encouragement to "go forward," and were assured "that he would look on their proceedings with candour." Several of the Prelates of our Church from time to time extended their patronage to the Society, and the number of those who have thus favoured it has steadily increased with the advancing years of the Institution. During the year on which the Committee have now to report, a large and important addition of Episcopal Patronage has been happily extended to it. The Bishop of London having publicly expressed his opinion of the desirableness of connecting the Church Missionary Society more closely with the Heads of the United Church, and of the practicability of making an arrangement for that end which should leave the Society at liberty to prosecute its work unimpeded and uninterrupted, communications on the subject took place soon after the last Anniversary between the Right Hon. the President of the Society and the Bishop of London, with the concurrence of His Grace the Archbishop of Canterbury. These communications issued in the adoption of two additional Regulations at a Special Meeting of the Society on the 16th of July last. On being apprised of the adoption of those Regulations, His Grace accepted the office of Vice-Patron of the Society. The following Prelates have also since joined the Society, as Vice-Presidents:—

HIS GRACE THE ARCHBISHOP OF YORK.  
THE LORD BISHOP OF LONDON.  
THE LORD BISHOP OF BATH AND WELLS.  
THE LORD BISHOP OF CHICHESTER.  
THE LORD BISHOP OF LINCOLN.  
THE LORD BISHOP OF PETERBOROUGH.  
THE LORD BISHOP OF SODOR AND MAN.  
THE LORD BISHOP OF HEREFORD.  
THE LORD BISHOP OF GLO'STER & BRISTOL.

## THE LORD BISHOP OF NEW ZEALAND.

THE LORD BP. OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

*State of the Finances.*

At the last Anniversary of the Society the state of its Finances was such as to occasion the Committee much solicitude. That solicitude was increased as the year advanced. The necessity of reducing the expenditure of the Society became apparent. At a Meeting of the Committee of Correspondence at the beginning of July, a Resolution was adopted, "That means should be immediately taken to reduce the expenditure of the Society in the Malta, New-Zealand, Trinidad, and Jamaica Missions." This Resolution was acted upon without delay; and instructions were transmitted to those Missions, pointing out the mode in which the contemplated reduction of expenditure might, in the opinion of the Committee, be most speedily and effectually accomplished. With regard to New Zealand, however, it was rather an adjustment of expenditure than a reduction in its total amount; the rapid diffusion of the Gospel throughout almost the whole extent of the Northern Island, in a great measure by the agency of Native Teachers, and the strenuous efforts of the Papacy to establish itself in the Island, having induced the Committee to send out four additional Missionaries, and a Candidate for Holy Orders, to sustain and consolidate the operations of the Society in New Zealand.

The measures which the Committee had adopted for the relinquishment of the Jamaica and Trinidad Missions involved the necessity of communication and arrangement with the Bishops of Jamaica and Barbados, which unavoidably caused delay in their execution. The vacancy in the See of Barbados has precluded the Committee, up to the present time, from carrying out their intentions with regard to Trinidad.

The Committee having found that further measures were required to meet the financial difficulties of the Society, the subject was again taken up in the autumn by the Committee of Correspondence, to whom it was specially referred by the General Committee. From this body two Reports were addressed to the General Committee, and adopted by them on the 5th of November and 10th of December respectively. These Reports recommended the adoption of means for increasing the Society's income; and,

with that view, the appointment of additional Association Secretaries. They also recommended measures for regulating, systematizing, and controlling expenditure in the Missions, and for drawing forth in them local resources to a larger extent; more especially, 1. Contributions on the spot to local objects connected with the Missions; and, 2. Contributions from Native Converts for the support of a Native Ministry, and the expenses incident to its ministrations.

The formation of a Fund to meet the inequality between income and expenditure which occurs at certain periods of the year was recommended by the same Committee. An Address on the subject was subsequently published by the Committee, fully explaining the grounds on which the formation of such a fund was rendered indispensable, in order to carry on the operations of the Society without embarrassment and the necessity of incurring debt.

That Committee also recorded their conviction of the necessity of adopting "stringent measures for bringing the total expenditure of the Society for the year within the income of the same year."

As the year passed on, the financial situation of the Society became more and more serious and critical, and the necessity of still further reducing expenditure and contracting operations was unequivocal. At their Monthly Meeting on the 14th of March the following Resolutions were in consequence adopted:—

"1. That a Sub-Committee be appointed to inquire into the financial position of the Society, and to report thereupon to this Committee; and more especially to suggest some plan, whereby in future the expenditure of the Society may be kept within its income, and the necessity of borrowing money to meet its current expenses may be obviated: and also to suggest by what means the Society may best provide for such bills as may be drawn from abroad before the plan which the Sub-Committee may recommend for regulating the expenditure of the Society shall have been brought into operation.

"2. That the Treasurer of the Society, Sir Walter R. Farquhar, Bart., the Hon. Arthur Kinnaid, and Henry Sykes Thornton, Esq., be requested to form the Sub-Committee.

"3. That for the present no new Mission be undertaken, nor any existing Mission enlarged; nor any Missionary,

Catechist, or Schoolmaster sent out, except to supply the place of a deceased or disabled Missionary, Catechist, or Schoolmaster; nor any Student received into the Institution, except to supply the place of one who may have left: and that this Resolution shall be in force until the Sub-Committee appointed by the preceding Resolution, or some Finance Committee to be hereafter appointed, shall have reported that the finances of the Society are in a state to admit of an extension of its Missionary Labours."

Recourse was had to the Gentlemen mentioned in the 2d Resolution, under the impression that, while they brought with them habits of business and cordial attachment to the Society and its great object, their not having immediately participated in the administration of the Society's affairs might give them some advantage for taking a calm and accurate view of its financial position, and for suggesting such measures as the exigency of the case might require. They kindly undertook the office assigned them by the Committee, though with much personal inconvenience to themselves. Having fully informed themselves of the state of the Society's affairs, and maturely considered what the circumstances called for, they presented a Report to the Committee. This Report recommended, among other things, the immediate reduction of the scale of the Society's annual expenditure to a sum not exceeding 85,000*l.*; the laying aside certain parts of the income of each year for the extinguishment of debt and for the accumulating a Capital Fund equal to one-third of the Society's annual income; and the appointment of a Finance Committee, without whose sanction no increase of expenditure beyond the sum above specified should take place.

The Report of the Finance Sub-Committee was taken into consideration at a Special Meeting of the General Committee on the 20th of April, and the following Resolutions were unanimously adopted:—

"1. That this Committee desire to express their thanks to the Finance Committee for their able Report on the subject of the finances of the Society, and their concurrence in the general principles laid down in that Report.

"2. That, in the opinion of this Committee, the scale of expenditure for the current year should be limited to 85,000*l.*, in accordance with the recommendation of the Finance Sub-Committee; and that,

with this view, the Committee should take immediate steps to carry into effect the Resolutions already adopted for discontinuing the Society's operations in Jamaica, Trinidad, and Malta; and should also take such steps, with regard to its other Missions, as may be necessary to accomplish the reduction proposed.

"3. That the Committee are further of opinion, that, during the current year, all legacies and all donations above 5*l.*, unless otherwise directed by the donor, should be at once paid to a fund applicable to the following objects; viz.

"(1) To the paying off the Society's present debt.

"(2) In aid of the Capital Fund; which fund should for the future be kept up to a sum not less than one-third of the estimated annual expenditure for the time being.

"(3) To the general purposes of the Society, in such way as the General Committee for the time being may think expedient.

"4. That a Finance Committee, with the functions and powers recommended by the Finance Sub-Committee, be appointed at the first Meeting of the Committee after the Anniversary Meeting in each year.

"5. That the further consideration of the other suggestions contained in the Report of the Finance Committee be postponed to the first Meeting of the ensuing year's Committee, on Monday, May 9."

It was with extreme pain and regret that the Committee came to a decision narrowing the Society's operations to so serious an extent. In the actual situation of the Society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

Receipts on account of	£	s.	d.
General Fund . . .	90,821	2	6
Expenditure . . .	110,808	16	1

Shewing an excess of  
Expenditure within  
the year, of . . . 19,987 13 7

In explaining this excess of Expenditure over Income, the Committee have to observe, that the amount on account of Sick and Disabled Missionaries, their widows and children, exceeded the amount of the preceding year by upward of 1600*l.* In the Northern India, Western June, 1842.

India, Ceylon, New Zealand, British Guiana, and Trinidad Missions, the amount becoming payable on account of them within the year considerably exceeds the ratio of expenditure in them respectively. The details given in the preceding part of this Report sufficiently attest the fact, that the Divine Blessing has abundantly rested on the operations of the Society throughout its Missions. This circumstance, though greatly to be rejoiced in, has been a main cause of the large amount of the foreign expenditure. It is this fact which renders a contraction of operations peculiarly painful. To meet the excess of expenditure over income above stated, the Committee were compelled to resort to loans from the Society's Bankers, and from members of the Society who kindly came forward to aid the Committee in this emergency. Of these loans, 11,500*l.* remain unpaid; and different tradesmen's bills, amounting together to about 2000*l.*, which properly belong to the expenditure of the past year, the Committee were obliged to bring over to the present year. The total amount of debt, therefore, on closing the year's accounts, was about 13,500*l.*

It is also to be borne in mind, as already noticed, that the arrangements made in July and December last for reducing expenditure, as well as those now made at the recommendation of the Finance Sub-Committee, must inevitably come into operation gradually, from the nature of the Society's operations, and the distance from this country at which they are carried on; so as to leave it doubtful whether it will be possible for the Committee to get through the present year without contracting additional debt.

Under these circumstances, distressing as it has been to the Committee to adopt the restrictive measures above mentioned, they were unanimously of opinion that they had no other alternative, in order to extricate the Society from its financial difficulties, and place its future operations on a sound and creditable footing.

The Committee are, at the same time, deeply impressed with the obligation imposed on them, in the present situation of the Society's affairs, to use all suitable means for enlarging the income of the Society. They confidently appeal to the state of the Society's different Missions, as their proceedings are detailed in the different publications of the Society,

as affording the most satisfactory ground on which claims for additional pecuniary aid can be placed. They appeal also to the sympathies of their Christian friends on behalf of those myriads of the Heathen in all quarters calling for the entrance among them of *the messengers of the Churches*; but to whose earnest calls the Committee have been compelled to turn a deaf ear. Surely if the members of our Church at large adequately felt their obligations and prized their privileges, *the silver and the gold* would not be wanting, to extricate the Church Missionary Society from its pecuniary difficulties, and enable it freely to impart *the bread of life* to the hungering Heathen.

The Committee have, they conceive, done their duty in thus unreservedly explaining the situation of the Society and the claims of the Heathen: and having done so, they commend the matter to the deep meditation of the members of the Society and to the blessing of God.

There has been received, in the course of the year, 866*l.* 9*s.* 1*d.* on account of the Disabled Missionaries' Fund, and 1514*l.* 19*s.* on account of the Capital Fund; making a Total of Receipts within the year, from all sources, of 93,202*l.* 10*s.* 7*d.*

#### Conclusion.

With this painful Report of the financial position of the Society, the Committee would now, in conclusion, contrast the bright prospects which are opening in almost every part of the Missionary Field, and earnestly calling for our aid. If any one be disposed to blame the Committee for having been too lavish of the resources placed at its disposal—for having pushed its Missionary Operations too far—let such an one pause, and consider some of the instances in which the Committee have stopped short in the work and withheld their aid. It is right that the Society should know, that during the last year many earnest and touching calls for assistance have been made to them, and made in vain; that prospects have opened before them in which the good hand of the Lord seemed manifestly to be beckoning them forward; but they have felt compelled to draw back.

In North India, for instance, Simla, on the Himalayah Mountains, presents one of the most promising fields of Missionary Labour. The people are represented as being free from the shackles of caste, and of an independent and vigorous intellect. The English residents at that Station

formed an Auxiliary Society, and agreed to contribute largely toward the support of a Missionary. They applied for a Missionary, and their application was supported by special offers of assistance at home; but the Committee reluctantly declined.

In Sierra Leone, again, the need of a suitable Building for a Seminary for the training of Native Youths for the Ministry has been long felt, while the events of the last year made the Committee more sensible than ever of the incalculable importance of such an establishment; but they dared not attempt it.

From Krishnaghur, again, the Committee have received the most earnest and repeated applications to establish Schools for the children of the Native Converts. "I appeal," says the Bishop of Calcutta, "to the Society for further supplies, on the new emergency created by our success itself, for the education of those who are to be the Christians, and parents, and examples of the next age. I appeal to the Christianity of Great Britain. It is in the true spirit of the liberality of British Christians to follow the hand of Providence. That hand is now beckoning us forward. A nation is, as it were, born at once. The crowding children of the faithful, incapable of education by their parents, cry out for help. Females, for the first time, are offering their baptized little-ones to be trained up in the faith to which they are dedicated. The Church Missionary Society are their sponsors to the Church. I entreat England to rise to her new and noble duty. Glorious will be the moment when, under the Divine Blessing, the attention of our Church shall be thoroughly awakened to the immense importance of the occasion. I leave Krishnaghur, and its Christian youthful population, in your hands."—Again, the Committee reluctantly withheld the aid so feelingly solicited.

In South India, the need of an increased number of Missionaries in Tinnevely has been already explained. The Bishop of Madras thus earnestly pleads the cause:—"It is constant excitement, and overwork, which break us down, sending many of us home, and some to an early grave. We want, therefore, more Clergymen, to share with us *the burden and heat of the day*. We have already far more Native Christians than it is possible for our present limited number of Missionaries to instruct and superintend, and their rapidly

increasing families will soon want instruction and superintendence also. India wants many more English Clergymen; and will want a large body of them for many years to come. British Charity must send them out, and British Liberality must maintain them, or the progress of Christianity in India will be greatly hindered—stopped it cannot be."

It is right that the Society should know these things, which prove that the Committee have, during the last year, stayed their hand in some most urgent cases, even if they have gone beyond the bounds of strict prudence in others. But there is a further object in laying them before this large Christian Assembly;—such earnest, such inviting appeals must not be suffered to drop into oblivion. They must not, they cannot, be set aside by the reply, that we have no funds. They must be brought before those who have the means, and may be willing to make us the almoners of their bounty. These cases, therefore—a few only out of many—the Committee earnestly and solemnly commend to the consciences of their Christian friends, entreating them to consider whether they might not either contribute more liberally themselves, or stir up others to a more liberal contribution; and they thus speak, not reproachfully or in despair, but in grateful recollection of the success of former appeals, and in the blessed assurance that *God is able to make all grace abound toward His people, that they, having all sufficiency in all things, may abound to every good work.*

But let not this appeal of the Committee be mistaken. Let it not be supposed that it is on gold, or silver, or patronage, that they found their hopes of success. God forbid! It is the faithful, plain, and full maintenance of those great principles of the truth as it is in Jesus, by all the Agents and Missionaries of this Society, without compromise and without reserve; it is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations; it is the upholding of the Bible, and the Bible alone, as the foundation and rule of faith; upon which the blessing of God has rested, does rest, and ever will rest.

If there be one living witness entitled to speak on this subject with more weight than another, it is he who was one of the early Fathers of the Church Missionary Society, who laboured from its infancy to establish its great principles; who, by

the signal providence of God, has been raised to the chief post, both of observation and authority, in the Missions of the Church; and whose life, by a no less signal providence, has been preserved, while thousands have fallen at his side, that he might speak with the additional authority of long experience, and at the very crisis when his voice was most needed. That voice has given no uncertain sound. "If," says the Bishop of Calcutta in his last Ordination Sermon, "the spirituality of our Missions be gone; if a scheme which substitutes self, and form, and authority of office, for weight of doctrine and activity of love, be imbibed, *Ishabod—the glory is departed*—may be inscribed upon our Church in India; all real advances in the conversion of the Heathen will stop; our scattered Christian flocks will miss the sound and wholesome nourishment for their souls; our converts will quickly dwindle away to a nominal profession; our Native Catechists and Missionaries will be bewildered; and nothing in the whole world is so graceless, as the eminent Gerické once observed, as a Mission without the Spirit of Christ."

Nor less are all hopes of success dependent upon the constant fervent prayers of Christian Friends at home, that the Lord may be pleased to pour out His Spirit upon our works, which alone can arouse the Christian Church to a sense of the greatness of the occasion—which alone can prosper the labours of our Missionaries abroad—which alone can embolden the persecuted and timid inquirers after Christian Truth to profess the Faith of Christ—which alone can support the feeble graces of those infant Churches, which need to be cherished *as a nurse cherisheth her children.* May He who hath the residue of the Spirit inspire the hearts of His people with these prayers, and speedily accomplish the number of His elect, and hasten His kingdom!

*Desires and Exhortations to Relieve the Society from its Difficulties.*

In the midst of the depression and difficulties occasioned by the Society's present financial position, the Committee have been cheered by receiving communications manifesting a desire on the part of several Members and Friends of the Society to make some sacrifice in order to meet the emergency. Two



or three of these communications are here given, in the hope that others, according to the means placed by God at their disposal, may be stirred up by the example.

A few days before the Anniversary, the following Letter was received from the Incumbent of a small parish in Suffolk:—

I am extremely grieved and humbled at the melancholy deficiency in the Church Missionary Funds which I hear is to be announced. Though I can but ill afford it at present, I send you 5*l*.; which I trust the Lord will accept, and stir up the hearts of His people to greater efforts. I TRUST NONE OF THE PRESENT MISSIONS MAY HAVE TO BE RELINQUISHED. I cannot but hope, that, after a season of depression, God will yet pour out upon the Church a large spirit of liberality and devotedness to this great work.

The Rev. J. W. Cunningham, in his Address at the Annual Meeting, alluded to the fact, that a voluntary tax of a halfpenny in the pound on English Income would more than double the funds of the Society: and he put the same question to the friends then assembled that the Bishop of Calcutta put to the converts at Krishnaghur—"Are you tired of Christ?" "Are you tired of the service of your Lord and Master?" "Are you tired of labouring for the Saviour of the world?" In reference to this, the following Letter was received, inclosing a small sum, forming a halfpenny in the pound on the writer's limited income:—

*What thou doest, do quickly*—A Voluntary Income-Tax.

Let the words of the Bishop of Calcutta, "Are you tired of Christ?" be repeated, as a TEST, not TEXT, from every pulpit: and may the response be found in the replenished coffers of the Church Missionary Society!

From one who has never ceased to pray for his Lordship's health and preservation; and who has not forgotten the pledge given at their Anniversary, to aid him, if in their power, in all he might call upon them for.

## Mediterranean.

### CHURCH MISSIONARY SOCIETY. MALTA.

#### *Failure of Rev. C. F. Schlienz's Health.*

WE deeply regret that the health of the Rev. C. F. Schlienz has again been so seriously affected by his indefatigable labours in this Mission, that he has been compelled to return to England; and although, through the mercy of God, he derived great benefit from his voyage home (p. 174), his strength is far from being fully re-established. The revision of the Arabic Version of the Scriptures has been necessarily suspended.

#### *Relinquishment of the proposed Seminary.*

Owing to the financial position of the Society, the Committee have been compelled to abandon their intention of establishing a Seminary at Malta.

#### *Labours of the Rev. S. Gobat.*

Mr. Gobat's health is considerably improved. During the months of July, August, and September, he was absent from Malta on an excursion to Mount Lebanon, with a view to ascertain the condition of the Druses. Since his return, he has completed an "Account of the Druses and their Religion," grounded on De Sacy's elaborate work on the same subject, together with the result of his own observation and inquiries during his recent sojourn among them. Mr. Gobat has also been employed in superintending the preparation of Maps in the Amharic language for the Abyssinian Mission; and in communicating instruction to Djalee, a young Abyssinian, who formed one of the numerous embassy sent from that country to the Patriarch of Alexandria, for the purpose of obtaining a new Abuna. Having accomplished the object of their Mission, about twenty-five of the number were anxious to proceed on a pilgrimage to Jerusalem; but were induced to go to Rome. Here every effort was made to prevail upon them to embrace Popery; and four of

them were placed in the College of the Propaganda. Djalee, remaining steadfast, in opposition to these efforts, was sent to a convent at Alexandria: but when the steamer in which he was conveyed touched at Malta, he left it, and came to Mr. Gobat's house.

*The Press.*

The Press has been actively employed, under the able and assiduous superintendence of Mr. M. Weiss. In October, Mr. Schlienz announced that he and his Assistants had completed a Translation of the Homilies into Arabic; and in a Letter dated Jan. 11, 1842, he wrote—

We have printed for Bishop Alexander the Circular of the Archbishop of Canterbury, addressed to the Ancient Churches, in three different languages—Greek, both Modern and Ancient, Arabic, and English. We have also furnished his Lordship with Publications from our Press.

A considerable number of the Arabic Prayer-Books, and other Publications issued from this Press, have been sold or distributed in Syria, through the kind agency of several friends, as well as by Mr. Gobat during his visit to that country.

In Greece, a great demand exists for those printed in Modern Greek, as our Readers will perceive by Mr. Wolters' Journal.

A still greater demand for School Books exists in Egypt, among the Copts, Jews, and Armenians; and it is a remarkable fact, that several of the Publications of the Malta Press have been admitted into the Pasha's palace, and are to be found on the tables of his harem.

In a Letter dated the 11th of January last, Mr. Schlienz gives the following

*Account of a Mahomedan Convert.*

A kind Providence has led to us a Mahomedan Convert, named Eleasar. He became acquainted with Christianity at Bombay; and was baptized a few months ago at Beyrout, by the Rev. Mr. Smith, of H M S Cambridge. He

then came hither in a man-of-war, Mr. Smith intending to send or to take him to England; but as he became seriously ill, Mr. Smith left him here, and I have taken care of him. He is at present living with a Christian friend in the country, in order to recruit his health. He reads Persian and Turkish, and knows also a little English and Arabic. His desire is, to return to Syria, to be useful. I believe he would be glad to accompany a Missionary to Turkey, to make himself useful in distributing books, and reading the Bible to the Mahomedans. He appears to be pious, and his disposition very meek and gentle.

GREECE.

The Rev. F. A. Hildner and his family visited England in the course of last summer, for the benefit of their health. They returned in January. During his visit, Mr. Hildner was admitted to Holy Orders in the Church of England, by the Lord Bishop of London (pp. 63, 224).

In March 1841, the Rev. J. T. Wolters made an interesting tour in the Island of Tenos, for the purpose of distributing books. A short account of this visit was given in our Number for July last. In addition to his own duties, Mr. Wolters has been supplying Mr. Hildner's place during his absence.

The Committee have received from all quarters the most satisfactory testimony as to the efficiency of the Syra Schools, and the beneficial influence which they are exerting on the kingdom of Greece, in training intelligent, well-principled Schoolmasters and Schoolmistresses.

No regular Report of the Mission for the last year has been received; but in the communications of Mr. Wolters at different periods, a very encouraging view of its condition is presented.

In a Letter dated June 30 last, he wrote—

I ought to mention the steady and quiet progress of our school establishment; in the superintendence of which Mr. Sanderski is constantly engaged with undiminished

zeal and success. The number of pupils has lately considerably increased; owing to the arrival, from the Isle of Crete, of many Greek Families, who have come hither as to a place of refuge. During the month of May we had in our schools, Boys 351, Girls 300: Total, 651.

On the 20th of October, he wrote—

We are still permitted to carry on the important work of education. Our establishment increasingly gains the favour and confidence both of the parents who send us their children, and the local authorities. The suspicion, that we secretly endeavour to make proselytes and to draw the children away from their Church to ours, seems gradually to be leaving the minds of the people—a circumstance which is of the highest importance. It is on this account that we avoid, not only in our school, but also in private conversations, all controversy on points of Religion, simply and faithfully declaring the truth as it is in Jesus. They generally acknowledge that they do not walk as the Gospel requires; and this conviction, it is hoped, may, by the blessing of God, lead them to a closer examination of their condition, and finally to the source of all truth, the unerring Word of God. I heard yesterday, from a Greek who has acquaintance with many families, that the Scriptures are beginning to be read. This is a loud call to the Christians of the West, to pray more earnestly that the Great Head of the Church would be pleased to pour down His Holy Spirit upon the Eastern Churches, that their members may repent and return to the Lord, from whom they are yet so far removed by superstition and ignorance. Oh, what a blessing would it be for the Mahomedans of the Turkish Empire if the Greek and Armenian Churches were to become enlightened!

And in a Letter dated February 10, 1842, he added—

Our work in this island is going on as usual. Mr. Hildner will be pleased to see our schools full of children—to hear them sing and pray, and read God's Holy Word. Teachers and children will be likewise rejoiced to see him again.

We now give some Extracts from Mr. Wolters' Journal.

*Examinations of the Schools.*

Aug. 9 to 11, 1841—During these three days the public examination of our High Schools took place. On the first day, the

Boys were examined in the presence of the Governor, and some other Gentlemen of the School Commission. The Burgomaster was prevented from attending; but one of the pupils being his son, he sent his Lady to be present. The Scholars, 17 in number, were examined separately in Ancient Greek, History of Greece, Arithmetic, Geography, Natural History, and History of the Gospel. The examination gave satisfaction to all present. It was evident that the diligence of the teacher had not been bestowed on his pupils in vain; most of them having made considerable progress during the last six months.

On the two following days, the Girls of the High School were examined in Ancient Greek, French, Arithmetic, Geography, History of Greece, and Bible History. They also shewed specimens of needle-work. The progress which they had made was not less satisfactory than that of the Boys. The examinations, on both days, were begun and ended with prayer, and the singing of a hymn.

Sept. 3—To-day we held the public examination of the Middle School of the Girls. The Governor, and some of the School Commission, with a considerable number of parents and friends of the children, were present. The examination began with a prayer read by one of the Monitors, which was followed by singing *The Grace of our Lord Jesus Christ &c.* After this, the pupils were examined in Bible History; which was followed by Reading, Writing, Arithmetic, Grammar, and the History of Greece. Those little girls of the Infant School who were to be promoted to the Middle School were also examined, to the satisfaction of all present. Specimens of needle-work were presented, particularly to the ladies of the assembly. At the close, the Governor expressed his great satisfaction with the progress of the children, and his thankfulness to the Society for supporting so good and useful an Institution.

Sept. 4—Examination of the Middle School of Boys. It being a Greek Holiday, a great number of people had come to attend, so that the large school-room was crowded with spectators. We were again honoured with the presence of the Governor, who in high terms spoke in favour of our Institution; adding, that he intended to commend it publicly, in one of the newspapers. It afforded him, he said, great pleasure, to observe how willingly we submitted our establishment to

the general rules in accordance with which the Schools of the Government were conducted; and that therefore our Schools, like their own, were open to the inspection of the Superintendants of Public Schools. The Governor remained from the beginning to the end of the examination, and seemed to be pleased with the progress of the Boys in the different branches of instruction. He opened a monthly subscription for one of the pupils, who is poor, but very diligent and of good conduct, in order to assist him in his future studies.

*Facilities for the Distribution, and Instances of the Thankful Reception, of the Scriptures and other Books.*

Jan. 23, 1841—This week I sold a copy of the Old Testament in Modern Greek—a case which very seldom occurs. The Greeks, generally speaking, are willing to receive the Holy Scriptures gratuitously; and thus a wide door is, in this country, open for Missionaries to spread the Word of God; but they are at present very backward to pay the smallest price for a copy of the Bible. There is no hunger for the Word of the Lord in the land.

March 10—With regard to the distribution of Books, I have no reason to fear that this door of usefulness will be shut. There are individuals, as well as schools, who are always glad to accept our publications. Just now I have had two applications for books; one from the Island of Andros, and another from the small Island of Ios. At both places the books will be thankfully accepted by teachers and children.

March 25—One of the teachers of our school asked to-day for Jenks's Prayers in Modern Greek. The Greeks, generally speaking, have so little taste for spiritual things, that to me it is indeed a matter of joy when I am asked for a Prayer-book.

July 3—I had another application for books from the Island of Thera, commonly called Santorin. Thus these silent messengers of peace find their way to many parts of this country.

July 13—A school has been established among the Greeks of the Island of Lemnos, in Turkey; and an application for books was made to me some days ago. A parcel of our books was made up, and to-day delivered into the hands of a Greek who is going to the place. I feel it to be my solemn duty to accompany the books

which I distribute with my humble and fervent prayers.

Sept. 11—This week, the teacher of one of the public schools called on me, with one of his pupils, a young man, who is going as teacher to Attalia, a borough on the coast of Syria, over against Cyprus. Knowing that religious books are precious in that land, I gladly gave him a considerable number for his school; as also a copy of the Holy Scriptures in Modern Greek, Scripture Help, Commentary on the first three Gospels, &c. for his own use. I have also sent a number of our Commentary on Matthew, Mark, and Luke to the Rev. Mr. Leyburn, American Missionary, stationed at Areopolis in Maina. Mr. Leyburn informs me that this book is highly esteemed by the teachers and pupils of his school.

Sept. 22—In July last [see July 13] I gave some books for a school on the Island of Lemnos. To-day I received the following Letter:—

*Lemnos, July 16, 1841.*

REV. SIR—Our compatriot, Mr. N. S., lately delivered unto us, the undersigned Commissioners of the Public School of this Island, the books with which, at his request, you were pleased to supply a want of our new-established School for Mutual Instruction; which at present contains 160 pupils, the number of girls not taken into account. This your noble contribution, as a sign of the warm zeal which you manifest for the education of the Christian Youth, has raised in our hearts, and in those of our fellow-citizens, an indelible feeling of gratitude. Trusting that you will kindly accept, by this our present Letter, the assurance of our respect, we have the honour to be, the Commissioners of the Public School of the Island Lemnos.

(Signed) TRIANTAPHYLLOS DIMITRIU.  
DOUKAS PALAIOLOGU.  
ATHANASIOS GEORGIU.

This Letter may, among others, serve to shew how our books are received by many of the Greeks, not only in liberated Greece, but even in Turkey.

Sept. 30—I have of late received several applications for books; and have freely given the Word of God, and other religious books of our Depository; as, Chrysostom on Reading the Scriptures, Scripture Help, and other smaller publications. It was particularly interesting to me to see how thankfully our books were received by two Greek Monks. One of them has such a desire for knowledge, that he intends to go through a course of studies at

the Gymnasium of this place. He asked for and received a copy of *Baxter's Saints' Everlasting Rest*, which he had seen elsewhere, and which he was desirous of reading.

*Nov. 3, 1841*—A Greek peasant from *Romelia* came to the school, and said: "I have a son who can read, and I have heard that you have very good books. Now, I beg you to give me an excellent book for my son." I gave him a *New Testament*, and the *Psalms*, with some other books. The old man seemed to be very happy in being able to take such a treasure home to his son.

*Nov. 4*—A young Greek, who has been educated in America, has been appointed, by the *Demarchy* of this town, *Teacher of the English Language*, and a few days ago he began his *Lectures* in the *Museum*. His pupils are mostly scholars of the *Gymnasium*, and seem to shew great zeal and readiness to study the language. The teacher has introduced the *Bible* as a class-book, and the young men apply daily to me and our bookseller for *English Bibles* and *New Testaments*. I have written to the *Rev. H. D. Leeves* to send me a larger supply. My few *English* pupils in our school seem to be much encouraged by this circumstance; and I take every opportunity to tell them how useful the *English Language* may be to them. They now read and translate, with considerable ease, the historical parts of the *New Testament*.

*Nov. 13*—A pupil of the *Gymnasium* asked for *Baxter's "Saints' Everlasting Rest."* Having only two copies, I offered to lend him one. "How much should I like to have this book in my possession!" was his answer. "Well," I said, "you may have it, and I hope you will read it with profit." "Yes," he answered, "I have appointed two hours every *Lord's Day* for reading religious books." The *Lord's Day* is generally spent, by young and old, in idleness, dissipation, and sinful pleasure.

*Nov. 20*—A Greek Monk, to whom I gave several of our books some time ago, applied for a copy of the *Psalms*, the *Proverbs*, and the *Prophet Isaiah*, in *Modern Greek*. "As they are very small volumes," he said, "I wish to have them always in my bosom."

#### *Prevalence of Lying—Infidelity.*

*Nov. 9*—A girl came to me and asked for an *Alphabetarian*, that she might

read it at home. "I will give you one," I said; "but I fear the other girls will see it, and come also to ask for *Alphabetaria*; and I cannot give to every one." She was not for a moment at a loss for an answer. "I shall tell them that I bought it from the bookseller."—"But shall you have bought it?" "I shall say that I bought it," she repeated, apparently without feeling in the slightest degree that she would be wrong in telling a lie.—"Will you tell a lie?" I then asked her. She was now at a loss for an answer; and I continued to speak a few serious words to her on the great sin of lying. It is, indeed, painful to see how this sin prevails among children and adults of all ranks and classes.

*Nov. 12*—A boy of our school asked for a book. Knowing that if I were to give a book to one child, many, who could easily afford to buy from the bookseller, would come to beg also, I told him that on this account I did not wish to give him the book just now. "Oh!" said he, "I shall not shew it, or I shall say that I bought it." I spoke to him on the great sin of not speaking the truth. "Yes," he said, "God loves the truth, and lying is a bad thing."

*Nov. 14—Lord's Day*: The excommunication of the famous *Teacher of Andros, Theophilus Kairis*,\* was read in the *Greek Church*. He is deprived of his clerical character, and banished out of the *Greek territory*. This is a public testimony of the *Greek Church* and *Government* against infidelity: But as no other means are used to stop the pernicious stream, I fear it will spread in this country, till it shall have extinguished in many a soul every spark of *Christian faith* and *piety*.

#### EGYPT.

##### *Report for the Year 1841.*

The following is *Mr. Kruse's Report of the Mission for the Year 1841*; from which it will be seen, that, in the midst of the sore judgments of war and pestilence with which *Egypt* has been afflicted during the last two or three years, the work of the *Lord* has been quietly and steadily advancing:—

We have been visited during the past year with many severe chastisements from

our Heavenly Father; but we desire to begin this new year with thankfulness to God. *It is of the Lord's mercies that we are not consumed, because His compassions fail not.*

After our reports of former years, in which we stated the progress of the Mission, and pointed to the large field open in all parts of Egypt, we confidently expected to receive efficient help from home; but, on the contrary, I find myself alone, scarcely able to maintain the various establishments. The Lord, however, has given strength according to the day.

Divine Service in English has been better attended this year than ever, owing to so many Travellers passing through Egypt. On their account we have had two Services; one in the morning, and another in the evening.

The Services in Arabic have been continued every Lord's-Day Morning, conducted, for the most part, by the Teachers Metery and Yousef Hanna; one in the Seminary, and the other in the Boys' Day School. Both these Teachers having been trained in the Day School, are now efficient helpers: they do their utmost to conduct these Services according to our directions. After the Service, they distribute among the children Religious Tracts, which are always received with great joy and thankfulness.

Our several School Establishments have proceeded steadily; with the exception of April and May, when Cairo was visited with the plague. When the schools were re-opened, they appeared to be better attended than before. The various branches of instruction were stated last year: and having continued much the same this year, I need not repeat them. The Word of God is read daily in all our School Establishments; and we can impart Christian instruction without the least obstacle from without.

The Seminary numbers this year 24 pupils, of whom 10 are boarders and 14 day-scholars: 8 of these pupils are Copts, 3 Roman Catholics, 4 Orthodox Greeks, 2 Armenians, and 7 Mahomedans. Fourteen have been admitted during the year, and fifteen have left the Establishment. Of these, one was sent to Malta, and is engaged in the translating department with Mr. Schlienz; one has become Teacher in the Armenian School; two have found employment as Interpreters to English Travellers; and others are engaged as Clerks in the service of the Government. The June, 1842.

European Teacher is now employed only in the forenoon, an Egyptian Youth acting as English Reading-Master in the afternoon. The Arabic Grammar is taught by a Teacher trained in the Seminary.

Day School. The number of Boys on the books is 62, and the average attendance about 50. Forty-four are Copts, 3 Greeks, 4 Armenians, and 11 Mahomedans. In the course of this year, 30 have been admitted, and 57 have left. Of these, four have been received into the Seminary: most of the rest have been put to some employment by their parents. We trust, however, that they have so learned to read the Word of God, that it may be their guide in after-life.

The number of Girls on the books is 131, and the average attendance 85.\* During the year, 37 have left, and 31 have been admitted. Of those on the books, 89 are Copts, 4 Greeks, 20 Greek Catholics, 7 Roman Catholics, and 11 Mahomedans. The higher class, formed last year, continues to receive instruction in the forenoon from Mr. Ayoub, in Arabic reading, writing, and arithmetic; and the same class is daily instructed by Miss Lewis in English reading, and in European needle-work, which the Natives highly appreciate: the progress which they make is very pleasing. Another class has been formed this year, under Mrs. Um Soliman, of those girls who read in the New Testament. While Mr. Ayoub and Mrs. Um Soliman are teaching the higher classes, Miss Lewis superintends the monitors, who teach in the common school in the morning.

The various departments of our Mission are in a progressive and flourishing state: and many pleasing evidences of the instruction given to our scholars are manifest in their deportment generally. Our religious school-books have been introduced into several Coptic Schools; the Armenian School has been amply supplied; and the Jews' School has been partially provided with Hebrew and French Bibles. Thus the Lord continues to open many doors of increasing usefulness.

#### *Distribution of the Scriptures and Religious Books.*

In the Letter previously quoted Mr. Lieder writes—

The demand for the Holy Scriptures and other useful works has, during the

\* Since this Return was made up, the average attendance has increased to 160.

past nine months, been greater than at any other period of our stay in Egypt. I myself have distributed, and partly sold, nearly six thousand copies; viz. 1109 of the Holy Scriptures, 2597 Books, and 2145 Tracts, from the Society's Press at Malta.

#### ABYSSINIA.

##### *Proceedings of the Rev. J. L. Krapf at Ankobar.*

The Rev. J. L. Krapf has been diligently engaged in carrying on his solitary labours among the Christians of Shoa, and in preparatory measures for extending the knowledge of the Gospel among the heathen tribes who inhabit the borders of that country. He continues to enjoy the protection and favour of the King. Many of the priests and people resort to him for religious conversation, and he has several youths under regular instruction. In a Letter dated February 1, 1841, Mr. Krapf remarked—

My boys are making progress in knowledge, and several afford me much reason for joy and thankfulness toward the *Father of all mercies*. I am now comfortably established; having, with the King's permission, bought a large piece of ground, in Ankobar, with two houses, for the sum of forty-five dollars. All is exceedingly convenient for my school. The King seems to like my acquisition, as he considers it a sign that I will not leave him soon. He has ordered the Governor of the town to enclose my ground with a strong hedge.

##### *Dissemination of the Scriptures.*

Viewing the dearth of the Word of God which prevails in Shoa, in connexion with the regard paid to its supreme authority, it is a hopeful circumstance that there exists a great desire to possess it. Abundant opportunities are found for circulating copies of the Scriptures, both in the Amharic and Æthiopic Languages.

On this subject, Mr. Krapf writes, Feb. 20, 1841:—

I repeat my earnest wish, that you may be able to furnish me with a large quantity of Amharic, and, still more, of Æthiopic Scriptures. I received about 200 copies from Cairo; but, after a day

and a half, they were all given away. The people, having heard of their arrival, came from all quarters, begging for books. From morning till evening they besieged my house, and only the sticks of my servants were able to prevent them from breaking the doors open. Even the heaviest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia. I cannot but think that a great number of the applicants are led by a real want of the Word of God. I can tell you, in a word, that the whole scholarship of the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people.

Three days ago, a son of the King came to me, accompanied by another boy, the son of the Prime-minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the King's son could read well: I therefore gave him what he asked for. But I refused to give the other boy, as he could not read very well; but he fell down at my feet, and cried aloud, "O father! give me a book." I said to him, "You must first learn reading, and then I will give you a book." He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys and gave it to him. He then arose, exceedingly glad at having got the treasure for which he came. He ran away, saying, "I shall learn the whole by heart."

If the transport from Tadjurra to Shoa were not so expensive, I would beg you to send several thousands of copies: at least, I might ask for 500 Æthiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every church in his kingdom. He will not refuse this petition, if the Amharic Scriptures are accompanied by Æthiopic. This circumstance will certainly contribute to the increase of our influence upon this Church, and present a good antidote against the Roman Catholics, supposing they should come to Shoa.

##### *Translations.*

Mr. Krapf has translated the Four Gospels, and St. Paul's Epistle to the Romans, into the Galla Language. He has also made some progress in

the language spoken at Gurague, a country to the south-west of Shoa.

*Arrival and Stay of Messrs. Mühleisen and Müller at Tadjurra, and Departure from thence to Aden—Murder of their Servants and two others at Tadjurra.*

When this Mission was last brought under the notice of our readers, it was stated that Messrs. Mühleisen and Müller had arrived at Aden, on their way to assist Mr. Krapf in Shoa. An account was also given of their ineffectual attempt to land at Tadjurra; and of a favourable opportunity, which subsequently presented itself, for proceeding to their destination in company with an Embassy from the British Government in India, to Shoa, which was passing through Aden. Of their proceedings since their repulsion from Tadjurra, Mr. Mühleisen gives the following account, in a Letter dated Aden, Oct. 8, 1841 :—

It is now six months since we arrived at the threshold of our appointed destination, with heartfelt desire to proceed to a most promising and encouraging field of labour. Allow me now to lay before you the outlines of our history, from that time until now. You are aware that we went over to Tadjurra with letters of recommendation from Aden, to the Chief of Tadjurra, and the guide Mahomed Ali; but that we were not allowed to disembark, and forced to return to Aden. Here we had the advantage of joining the Embassy proceeding to Shoa, on the kind recommendation of Captain Haines. Availing ourselves of this fair opportunity, as we thought, we proceeded a second time to Tadjurra. After having arrived at that place, the Embassy was divided into two parties, on account of there not being a sufficient number of camels; and we were left with the second party, which remained at Tadjurra, with instructions to follow as soon as camels should be procurable.

After His Excellency Captain Harris had proceeded a few days' journey from Tadjurra, he determined that the second party should remain altogether at that place, till further orders. Of the advanced party, who were exposed to dreadful sufferings—resulting in the death of one Englishman, and the loss of many of their animals, on account of the heat and want of

water—three men, two European soldiers and a servant, were murdered on the road, while asleep, notwithstanding the European sentry, and the native escort and guides hired for 800 dollars, to protect the members of the Embassy.

The second party being recalled to Aden, we preferred to remain in Tadjurra, in order that we might take advantage of the first opportunity to proceed, in case the second party should not return from Aden. The ill feeling shewn by the people of Tadjurra against the English being too palpable, we were compelled, for the protection of our lives and property, to keep watch by turns throughout the whole night. But *except the Lord keep the city, the watchman waketh but in vain*. In the night of the 23d of September, during my watch, a dreadful occurrence took place. About half-past two o'clock my attention was arrested by a piercing cry from the place where the servants were lying. Two or three minutes before I had looked over them, and they were all fast asleep. When I heard the cry, I was perhaps not ten yards distant from them. I ran to the spot, but the deed had been perpetrated. I went only to see our own servant, and two of the Agent's, weltering in their blood: two died immediately; the third suffered, in the agonies of death, until noon; and a fourth was saved by my interference. We are all of opinion that their intention was not to kill our servants only, all Mahomedans; but to kill them first, they being in their way, and then us. *If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us.*

Two boats were engaged, before day-break, to take our goods and ourselves on board; but they were stopped by the Sul-tân. After the occurrence, from five to seven men used to sleep with us; but we had reason to trust even them as little as possible. Three nights passed dreadfully over our heads—*killed all the day long; and counted as sheep for the slaughter.*

In the night of the 26th of September I recollect not to have closed my eyes for one minute till three o'clock, at which time I mounted guard. There were many boats; but we could not hire any of them to send to Aden, till the people saw a boat from another tribe, the hiring of which they could not prevent: before it



was settled, they consented that we should engage one of their own. The people were determined, however, at all events not to allow all of us to embark. On the proposition of the Agent, and with Mr. Müller's consent, I agreed to accompany the Letter, as a living epistle; otherwise, I never should have been able to leave them in so miserable a condition. From the number of people who were collected on the shore when I left, I should say they were resolved to use compulsion, in case we had all attempted to leave. On the 27th of September I left; and, after a voyage of eight days, arrived at Aden, weak in health, and distressed in mind, on account of my friends. On the first day I could not do much in their behalf; for an expedition against the Arabs was proposed the following night. On the second day after my arrival, a vessel was ordered to leave for Tadjurra.

In a Letter dated Nov. 5, 1841, Mr. Müller gives the following particulars of his merciful preservation, after Mr. Mühleisen's departure, and of his arrival at Aden:—

Two weeks after Mr. Mühleisen's departure, I had permission to live with the British Agent at Tadjurra. You may conceive with what longing I looked for the Lord's assistance, in this time of great tribulation. Keeping watch day and night had much tried my constitution. But the Lord of grace and tender mercy, who from ancient days has comforted His people with His Word, strengthened me.

On the 11th of October, early in the morning, we were told by the people that a ship was coming from Aden: she anchored at ten o'clock that morning. On her arrival, I could observe great anxiety in the looks of the people at Tadjurra;—a proof that they were punished in their consciences. A further proof that the cruel act was done by the Danakil, may be the words of a little boy eight years of age, who told the British Agent two days before, "Take care, for they are about to cut your throat."

The captain of the brig immediately sent a man on shore, to inquire whether we were still alive: for he had orders to burn the village, in case he should find us dead. Meanwhile the Chiefs from Tadjurra, one after the other, paid a visit to me, asking, "Has the brig arrived with good intentions?" To this I answered, "I do not know." Soon after-

ward, the order was given to me immediately to pack up my things, in order to start for Aden with the brig. I was very thankful, and praised the Lord for His wonderful and gracious deliverance out of so many dangers. If He had not watched over us, if He had not destroyed the plans of so many wicked men, certainly we should have found our death at Tadjurra. On the 14th of October I met my friend Mr. Mühleisen at Aden.

*Visit of Messrs. Mühleisen and Müller to Jerusalem, for the purpose of receiving Ordination.*

As the door appeared for the present to be thus providentially closed against their proceeding to Shoa, they were directed to go to Jerusalem, to be presented to Bishop Alexander for Holy Orders. They arrived at Jerusalem on the 21st of February. In a Letter dated Feb. 26, the Bishop thus refers to their Ordination:—

I look forward with interest to the holding of my first Ordination in Jerusalem; which seems, indeed, like the beginning of the glorious period, when, as the Word of God leads us to expect, *the Law shall again go forth of Zion, and the word of the Lord from Jerusalem.*

*Employments of the Rev. C.W. Isenberg.*

The Rev. C. W. Isenberg (p. 272) has been diligently employed in England in literary labours for the use of the Shoa Mission. Besides other extended works, he has completed a Translation of the Liturgy into Amharic, which has been carried through the Press, under his superintendence, at the expense of the Society for Promoting Christian Knowledge.

## India within the Ganges.

*Government Plan of Native Education.*  
THE following is an Extract taken from the "Calcutta Christian Intelligencer."

Among other rumours respecting the intentions of Lord Ellenborough, it is reported that he has made up his mind to introduce the Christian Religion, gradually and prudently, into the Government Schools. He will not do any thing to offend the prejudices of the Natives, but

he will give them an opportunity of knowing what Christianity is.

Most earnestly do we hope that the rumour is true. India will bless his name, if he has thus resolved. The very respect for the Religion of his country will be regarded by the Natives with veneration, and God most surely will bless the determination. The advocates of truth ask for nothing more than this. They only desire that nothing contrary to Christianity may be introduced into the schools—that it may not be systematically excluded—that in the Colleges and large Schools, all who are of age, and of their own free will desire to know what our Religion is, may have an opportunity—that a Teacher may be appointed to the class, who may thus voluntarily attend, to instruct them as to what Christianity is, and what the evidences are on which it rests.

The Governor-General may rest assured that there will be one general feeling of approbation in judiciously carrying out this measure. The Natives will universally admit the reasonableness and propriety of it. There will be but a few, very few, who will object; and, thank God! they are becoming fewer and fewer every day. They are that class of nominal Christians who have themselves neglected Christianity. We earnestly hope that Lord Ellenborough will not listen to them; that he will remember, that, as a nation, we owe all our distinction to Christianity; that he will bear in mind the obligation under which we are laid to convey its blessings to those who are yet sunk in idolatry; and that he will adopt the generous and noble principle of his Religion—*freely ye have received, freely give.*

May God thus influence his mind, and may unborn multitudes have cause for thankfulness in his having been raised up to be a means of blessing to them!

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#### CHURCH MISSIONARY SOCIETY.

##### Calcutta.

##### HINDOOSTANEE DEPARTMENT.

THE Rev. J. C. Thompson reports:—

The congregation continues steadfast. I have baptized, in the Chapel, a Jew, who had received instruction for some time previous, and was living in the Mission Premises at Mirzapore. Though this man did not shew that anxious desire to embrace Christianity which could have been

wished, nor that knowledge which he should have possessed, yet on account of his age and the state of his health, added to his open and simple profession that he believed from his heart that Jesus of Nazareth was the true Messiah foretold by the Prophets, and that there was salvation in no other under heaven, he was received into the visible Church on earth, with humble hope and prayer that he might be received also into the Messiah's everlasting kingdom. There are a few Catechumens who are still receiving instruction.

The School attached to the Chapel continues in the same state as when I last wrote.

*Allipore School*—After two lads, one of whom is now residing at Mirzapore with another young convert from the Hindoo College, had been, by the blessing of God, brought to a knowledge of Christ, the parents and friends of the scholars began to withdraw their children; and after the holidays, the School opened with about 30 boys instead of 130. The panic, however, has in a great measure subsided, and I have every reason to believe there are some more lads who will not hesitate openly to declare themselves on the Lord's side, as soon as they shall pass the term of their minority, and be thus in a measure freed from the power of their relatives.

On the 14th of May 1841, the Lord Bishop, assisted by Archdeacon Dealtry, laid the foundation-stone of St. Saviour's Church; which is now being built.

##### *Baptism of Two Educated Natives.*

Allusion is made in the foregoing Report to the fact of two young Natives having determined to embrace Christianity. They are of good family, and had to encounter violent opposition. They have been admitted into the Christian Church by baptism, by the names of Emmanuel and Samuel, and they are now under the care and instruction of the Rev. J. Innes, at Mirzapore. The following particulars respecting them are extracted from the Calcutta Christian Intelligencer:—

They were friends before their conversion; and seem to have been led on, by a similar process, to embrace the Truth. One of them was educated at the Hindoo College; the other, at the English Christian School established at Allipore. It was

about a year before their baptism that they turned their attention to the Christian Religion. They had both been accustomed to read the Bible at home privately, and were impressed with the plan of Salvation revealed in it, and with secret convictions of its truth. They were also accustomed to pray in private to God Almighty. By reading the Rev. Mr. Mundy's book, "Hindooism contrasted with Christianity," they were further convinced of the great superiority of the Christian Religion over that of the Hindoos; and both determined to renounce the religion of their fathers at the same time, and to become Christians, whatever might be the consequence. We are happy to add, that, after fruitless opposition and persecution by their friends, they have been admitted into the Christian fold, and have given every evidence that the work is of God. We most earnestly pray that they may be kept humble, docile, and persevering; and that they may be eminently useful in life, happy in death, and at length crowned with eternal life in heaven.

BURDWAN.

*Visit of the Bishop of Calcutta.*

In addition to the particulars given at pp. 216, 217, we subjoin an account, supplied by Rev. J. H. Pratt, of the Bishop's

*Examination of the English School.*

On Saturday, October 9, the Bishop examined the English School in the city. This School continues to flourish, although another has been recently opened, under the patronage of the Rajah. The number of scholars, if I remember right, is about 100. My account of this outwork of the Mission must necessarily be very imperfect. The first three classes were examined in the Holy Scriptures, the Histories of England, Greece, and Bengal, the Poetical Instructor, Murray's Grammar, the Reader, Geography, two Books of Euclid, and Arithmetic; and they answered questions in a way which shewed that they understood what they had learnt. Their knowledge of Scripture History and Elements of Christian Doctrine was very respectable; and added one more to the numerous examples, which shew, that bigotry, among the Hindoos at least, presents but a feeble barrier against the strong temptation that a good English Education, based though it be upon Christian principles and embracing a course of Christian teaching, holds out to the youths of

the rising generation, eagerly aspiring after knowledge. This School also shews that the thirst after English Knowledge is not now confined to Calcutta, but may be found also in the Mofussil. You will be happy to hear that this School has been blessed by the conversion of several of its scholars to Christianity from time to time. The Native Master, at present under Mr. Linké's superintendence, was converted while one of its scholars; and I believe two of the Catechists of the Mission also. The Bishop and most of the company present retired after spending two hours in the School: some of us remained longer, and put questions to the other three classes. We then had the head boys of the School up again, and examined them in a variety of subjects: among others, General History and Geography. This led to a conversation about Christianity: they answered questions regarding the history of our Lord's birth, life, sufferings, death, and present state of exaltation: they knew why He came into the world: they professed their belief that He is the Son of God and the Saviour of sinners, and that without His salvation they have no hope of escaping everlasting misery: that Hindooism is all folly, they declared with the greatest readiness. When they were asked why they had not become Christians; why they did not ask for baptism; why they had not cast off the shackles of idolatry and embraced the blessed Gospel; there was a long pause. The question was then put distinctly to each, "Do you believe Christianity to be true?" One and another said, "Yes." One said, "I believe it all in my mind; but is there any necessity for my revealing the secret to others?" There was only one boy who demurred, when they were asked whether they really believed Christianity to be the true religion. He said, that he thought it was all prejudice to suppose one religion better than another; and that Hindooism was misrepresented. I must say, I was rather pleased with his frank manner. We referred him to the Evidences of Christianity, and gave an outline of the more general and comprehensive lines of argument. The objector, of whom I have spoken above, came the next day to the Missionaries, and asked for a book upon the Evidences.

*Examination of Bengalee Schools.*

On the following Monday, the Bishop visited the Mission Premises, and was much pleased with the whole establishment.

This day was set apart for examining the Bengalee Schools which are opened in the villages around: about 200 boys were brought in, and as many remained behind from various causes. There are five of these Schools, at distances from the Mission varying from two to five miles: they are taught under the superintendence of Catechists.

The 200 boys were assembled under a large tree in the compound; and were called up, class after class, into the verandah of Mr. Weitbrecht's house, where the Bishop heard them read, and examined them. Boys of all heights and ages were grouped together; some well dressed, others shabbily; but all arranged according to ability. I will give a specimen of the answers given by the first class, after reading Gen. xii., and shutting their books. Mr. Weitbrecht acted as interpreter. "Who was Abraham?" "A pious man." "What promise did God give him?" "*I will bless them that bless thee, and curse him that curseth thee;*" and another boy added, "*And in thee shall all families of the earth be blessed.*" "How was this last part of the promise fulfilled?" One boy said, "In David;" another, "In Jesus Christ." "When did Jesus Christ come into the world?" "About 1840 years ago." "Where was He born?" "In Bethlehem, a town of Judea." "What did He come to do?" "To work salvation." "What did He do to work salvation?" "He shed His blood." "Did Jesus declare that He was of Abraham's seed?" "Yes." "And did the Jews receive Him as the promised Saviour?" "No." "Did Abraham see Christ's day?" "Yes." "When?" "When he offered up Isaac." "How?" "He was a type of Christ." "Abraham made an altar: what were the sacrifices which he offered upon it?" "Sheep, lambs, and goats." "Could they take away sin?" One said, "Yes;" another said, "No;" a third said, "*Without shedding of blood is no remission.*" "What was set forth by these sacrifices?" "Jesus Christ." "Yes, but what was set forth?" "The blood of Jesus Christ," one said; another, "The sacrifice of Christ." "Have the Hindoos any sacrifices?" "Yes." "How is that? where did they learn this practice?" "From tradition." "Are their sacrifices of any use?" "No." "Why?" "Because the blood of bulls and goats cannot take away sin." "If the Hindoos turn to Christ, then, they will understand the value of His sa-

crifice?" "Yes; because His blood cleanseth from all sin." "Are the Hindoos happy in their religion?" "How can they be? they belong to the caste of Satan."

The same boys were then examined in Ellerton's Scripture History, on the fall of man. "What was man's first estate?" "He was very happy." "Was he content with this?" "No." "How did he lose this happiness?" "By transgressing the command of God." "What command?" "That he should not eat the fruit of a certain tree." "Was not this an easy command to keep?" "Yes; a little boy could have kept it." "Who tempted Adam?" "Satan." "Yes; but by whom did he tempt Adam?" "Eve." "What was there in the fruit that made it so desirable?" "It was pleasant to the eye." "Had they any expectation of becoming wise by eating it?" "Yes; they said, we shall get excellent knowledge." "What did Satan tell Eve?" "If you eat of this fruit, you shall never die." "What had God said?" "*In the day that thou eatest thereof thou shalt surely die.*" "Did they die?" "Yes." "Why did Eve believe Satan's lie, rather than God's word?" "Because she was wicked." "Does Satan tell lies and tempt in this manner now?" "Yes; he deceives men in the same way now." "What must we do then?" "We must not listen to him." "What was the effect of Adam's fall?" "God told him, that in the sweat of his brow he should get bread." "Are we all the children of Adam?" "Yes." "All fallen?" "Yes." "All sinners?" "Yes:" one boy said, "No;" another, intending to explain, said, "Those who receive Christ are no more sinners." "What is sin?" "The transgression of God's law." "Are the Hindoos sinners?" "Yes." "The Brahmins?" "Oh! yes: they tell lies as much as others."

They were then examined in the Histories of Joseph, Cain and Abel, and our Lord. They were asked, "Must all Hindoos believe in Christ, if they wish to go to heaven?" "Yes; if they do not, they must go to hell-fire." "Do you believe?" "We should." "Will Jesus Christ come again?" "Yes, to judge the world." "Will He judge you?" "Yes." "Do you know when you shall die?" "No." "Then you should be always ready?" "Yes." "Why?" "Because if we die without salvation,

there is no hope."—Then some of the boys were examined upon the Sermon on the Mount, and other parts of the Gospels; and the Bishop urged upon them the infinite importance of their obeying the dictates of conscience, and not violating their convictions.

*Confirmation, and Petition to the Christian Villagers.*

On Wednesday, the Bishop went over to the Mission again. This day was set apart for visiting the Mission itself: the flourishing English School in the city for Heathen and Mahomedan Boys, and the Bengalee Schools of the villages—the two outworks of the Mission—had been examined. We assembled in the Church; and the Services began by the Bishop's baptizing an infant of Mr. Linké's. All the Christian Orphans living on the premises were present, as well as some of the villagers. After this, the Native Teacher in the English School, Kollash, was married to Pearee, a young woman who had been brought up in the Female Orphan School, and has lately been one of the Teachers. Kollash and Pearee now live in a house in the native village. The Services closed with a Confirmation; when about twenty young persons, including the newly-married couple, took upon themselves the vows made for them in baptism. The Bishop examined them upon the Catechism; and also made an affectionate address, through the interpretation of Mr. Weitbrecht. The Church is a very neat building, just adapted to the Mission Congregation. We went through the village, and were highly gratified with the neatness and cleanliness of the native houses. There are twenty-one families now residing on the compound. Each has a little garden before the house, to cultivate. There are also on the premises six widows with children; 30 Orphan Girls and 30 Orphan Boys, all in school. This little Christian Colony has sprung up under the careful superintendence and the active exertions of the Missionaries and their predecessors.

The villagers are, as may be expected, in various stages of Christian knowledge and grace. They are as orderly and attentive as the same number of Christians taken out of any English Village.

*Christian Orphans.*

The rising generation, however, are the hope of the Mission. On Thursday we went to examine the Christian Orphans. First, the girls came up, and read the Bengalee Testament: four of them read

also in English very well. They were examined in the Sermon on the Mount, and also on the Parable of the Prodigal Son. I was very much struck with the pleasing contrast between the meekness and subdued feeling of the Christians, both boys and girls, and the boisterous manner and eager rivalry of the Bengalee Classes that were examined on Monday. After the Orphan Boys, who read Bengalee only, had been brought up, four, who read and speak English, underwent a close examination. Although only about twelve years old, they had made considerable progress; and were decidedly superior to the others, who were older. This is partly to be accounted for by their having been brought up, from their earliest years, in the Infant School. Their pronunciation of English was admirable. The Missionaries speak most encouragingly of the symptoms of piety in these lads, and look forward to their becoming useful Catechists. The other boys are learning different trades and occupations, as tailors and carpenters. Several of the elder girls have been married lately; but the school is supplied by others, from among the children of the villagers. There is also an Infant School\*, near Mr. Weitbrecht's house, where about 40 children went through their various exercises: these are the youngest orphans, and the infants of the village.

We see here, then, a complete Establishment—the Infant School for the children in their earliest years; the Girls' and Boys' Schools, for those who are come to riper years; and the village in which they settle, unless they find employment in other Missions, as Catechists or Teachers. The conversion of the heart is at all times a superhuman work: we use the means, and we pray for God's blessing; but we leave the rest in His hands.

*Bazaar Preaching.*

There is one part of the Mission Work, and that a very important one, which I have yet to mention; that is, the public preaching of the Gospel in the city bazaar. I had the pleasure of going with Mr. Weitbrecht one evening. We found a Catechist reading a part of the Gospel of St. Matthew: we stood with him on the steps of the Chapel, while a crowd was

\* This, I am sorry to learn, has been closed, in consequence of the necessary departure of Mr. and Mrs. Weitbrecht to England. I earnestly hope it will be re-opened at some future time, for it is a most important part of the Mission.

gathering around. Mr. Weitbrecht then began, in a distinct and emphatic manner, to preach to the people upon the attributes of God. Their attention was arrested: only one man attempted to say any thing in reply; but, as Mr. Weitbrecht tells me (for I am myself ignorant of Bengalee), they were old cavils, and of no weight: indeed, it was not difficult to perceive THAT; for the bystanders seemed not to care for what he said, and fixed their attention only on the preacher. When the audience had become interested, they were invited into the Chapel itself, and Mr. Weitbrecht continued his discourse. You will be glad to hear that this regular preaching has produced a great effect upon the native mind. All objections have been answered; and all are persuaded, in some way or other, of the truth and excellence of the Christian Religion. Mr. Weitbrecht tells me, that he has known several converts who have received their first impressions at these bazaar preachings. Two of his present Catechists are among that number.

### Trishnaghur.

#### CHUPRA.

#### *Report of the Rev. W. J. Deerr.*

The number of converts attending Divine Service is nearly the same as stated in former Reports. I have reason to believe that, however slowly, they do *grow in grace*. Seven Readers are employed to go into the villages, to assemble the people for Prayers. These Teachers are not far advanced in Christian Knowledge, and are therefore, as recommended by our excellent Bishop, themselves trained and instructed at home.

The pupils in my School, 28 in number, rejoice my heart. Their firm and unshaken belief in the Bible; their profound reverence toward God their Saviour, which they shew, by never pronouncing the blessed name of Jesus slightly; their lively feeling and interest in the Word of God; together with the spiritual conceptions which they evince; are a source of daily consolation to me. I do believe that the Natives of this country, after they have been brought up in the *nurture and admonition of the Lord*, will conspicuously adorn the Christian character.

During the last year, we have had to be grateful that we could keep together what converts we had, instead of expecting additions. Many have been driven

from their homes, and are now seeking shelter where they can find it. The Heathen say: "What a good fate we have, that we did not become Christians." Those who embraced Christianity before the storm, remained firm: none went back to Heathenism; but the shock, though I hope it is now over, will be felt here for a long time to come. The Heathen value instruction, but they do not venture to send any of their children to school. Lately, I invited an old Kurta Bhojah to come to Divine Service: he said he should be called by the Talookdar to give an account for it. Last week, the Manjee of the Ghaut would not come to me for his wages—I had to send to him—because he feared being called to account for having been at the Mission House.

#### SOLO.

#### *Report of the Rev. A. Alexander.*

The several branches of labour have been continued by myself, the Catechists, and Readers, as heretofore. The attendance on Divine Worship at the different Village Chapels, 10 in number, has been pleasing; and the growth in divine knowledge of many of the poor people is gratifying.

The number of Communicants is about 40; and of their growth in grace, I am disposed to think favourably.

We have had 155 adult and 96 infant baptisms during the year. The people bringing forward their little-ones for early baptism is a pleasing feature. I constantly endeavour to impress on the minds of all a sense of their duties toward these helpless ones, of whom the Saviour has said, *Of such is the kingdom of heaven*. The number of marriages solemnized is 22.

There are in attendance at the School, 45 boys, whose progress is encouraging. Some of them, we hope, will prove a blessing to the Lord's work, in His good time: marks of piety are visible in some of the elder boys, who, in addition to their daily instruction in the Bible, are reading in Bengalee a concise History of Christianity, and Keith's Grammar. The Girls' School is attended by 60 girls, and is more than answering my expectations. Their progress is very encouraging.

We had a very pleasing congregation on Christmas Day. After Prayers, and a Sermon from John iii. 17, we had the pleasure of seeing 600, young and old, partake of a meal prepared for the occa-

sion. Peace and good-will were conspicuous throughout.

With regard to persecution, a number of cases have been brought to my notice, of a trying nature. Remedy there is none; nor can there be, in the present state of things: our only help is from on High. The hatred of the Landholders to the name of Christian is beyond conception: the following instance will suffice to shew how they are disposed toward us. Having received from friends the means, to a great extent, of building a new Mission House &c. at Joginda, some miles to the north-east of this, I proceeded to take on lease, from a Mussulman Fakeer, four biggahs of land for that purpose. A ditch was cut round the premises, one kiln of bricks prepared, and another was in a state of forwardness. The work was at once stopped, and the Natives prohibited from working for the Padre Sahib. The poor man who gave the lease to me lodged a complaint at Court, and the land was proved to be his; but the Talookdar denies it, and is bringing false evidence to prove his assertion: he will do all he can to drive us from the place, and will most likely deprive us of the bricks &c. The cry of these enemies is, "We will have no Christians: these people are false Christians." Thus it has been from age to age: *We will not have this man to rule over us.* Our inquirers, in those parts, are numerous; and had not these hindrances fallen in the way, the Mission House in Joginda would have been nearly ready, and I might have been giving a good portion of my time to looking into the nature of the work there. But let us not despair: we know who has promised—yea, even sworn—*Unto me every knee shall bow.*

[December 27, 1841.

#### KABASTANGA.

*Report of the Rev. C. T. Krauss.*

The conduct of the Native Congregations in the different villages of this division is, upon the whole, more satisfactory than it ever has been. Some few are exhibiting in their lives and conversation the influence of the Spirit of God upon their minds.

Divine Service is regularly performed twice on the Lord's Day, in the principal villages. I go myself to one in the morning; and in the afternoon, Service is performed the second time at home, with about twenty Christians, men and women, who live in my compound, and attend

Prayers regularly every day in my house.

The Catechist, Panchoo, visits the villages, besides the duties he has to perform at home: and the Christian Readers in my employ have Prayers with the Christians in the villages every day.

The number of individuals admitted into the Church during the year is seven—six adults, and one child.

The number of Christian Families in this division is 162, or 722 souls; of whom 317 have been baptized, and 405 are still on the list of inquirers.

While the dwelling-house was being erected, the Christians were sifted, and reduced in number, by a close and constant examination of their real Christian character, as well as by the oppressions of the Zemindars, who, looking with a suspicious eye upon the edifices rising so quickly in different directions, thought it the proper time to drive the Christians, with their Missionaries, away.

If something could be done for the education of the poor children who are daily brought to me by their Christian parents, I should feel very thankful; but being destitute of any accommodation for them at present, I am compelled to send them home again. A Boys' and Girls' School, consisting of a few children of Christian parents living in my compound, has been commenced. There is also a prospect of opening a Heathen English School, as soon as the means shall render it practicable.

[December 27, 1841.

#### ROTTENPORE.

*Report of the Rev. C. W. Lipp.*

My time has been much occupied with the erection of the necessary buildings, which are now completed; but the people have been visited as often as practicable. My charge, living in the Mission Compound and in sixteen villages, consists of 602 Christians—213 married men, 143 married women, widows included, 130 boys, and 116 girls. Of these, 265, adults and children, are baptized, and 346 are unbaptized. The boys and girls are not under regular instruction; except a few boys, who are taught to read and write by the Readers who visit the villages. Many children, however, attend Divine Service in their own villages; and nearly all of them, with their parents, are looking forward to the time when they may be regularly instructed in a boarding-school.

In the course of the past year, eight children and three adults were admitted into the Church by Baptism.

The Christians are still suffering a great deal, from the cruelty of the Zemindars and others.

Divine Service is regularly held, twice on the Lord's Day, and in the villages during the week. Seven villages are visited weekly by seven Readers; and such arrangements are made, that the Christians of the other villages may also attend. The number of regular attendants upon Divine Service is small—143; owing to the unwillingness of many of the baptized and inquirers to be instructed, to their not having appropriate buildings in which to assemble, and to their fear of the Zemindars, who threaten to apprehend them at the Places of Worship. When I took charge of my district, there were two mud chapels; one at Anunda Bas, and another at Jugunathpore. I have built three more; one at Bagwan, one at Brombonagore, and one at Jupinathpore: two more are required, and then I shall have a chapel in every principal village.

Early in the morning of every day, I give instruction to my Catechists and Readers, in a catechetical form. A Catechism in Bengalee has been written for the purpose; which, after the Christian Doctrines have been explained and discussed in questions and answers, is dictated to the Readers in a two hours' lesson every day. Every evening, at Prayers, Scripture is explained at my house to my Christian servants and the wives of the Catechist and Readers: the average attendance is twenty-two, without the children.

In the five villages in which there are chapels, burial-places will be provided; for which end I am endeavouring to obtain a piece of ground around the chapel, which will be enclosed by a hedge.

#### *Effect of the Persecutions.*

Our Readers will have observed, in most of the preceding Reports, references to the persecutions endured by the converts and inquirers. By a Letter from the Rev. W. J. Deerr, dated Chupra, February 12, 1842, we learn that these trials of their faith and patience had been sanctified to their spiritual purification. He writes—

The last year was one of great trouble; but I am thankful to say that all is now quiet. On the whole, I do not think that

the persecutions have proved injurious to the work: the congregations have been purified. Missionaries of long standing, not connected with Krishnaghur, have been here to converse with the Christians, and have not found them destitute of spiritual knowledge. The Missionaries have now fully enough to do, and the whole assumes a healthy aspect. For the new year, we look for continued blessings from above.

#### *Summary View of the Mission.*

In December last, a visit was paid to the districts of the Mission by the Rev. James Innes, Acting Secretary of the Calcutta Corresponding Committee. Mr. Innes confirms the statements of the Missionaries; and adds the following concluding observations, which form a valuable summary of the state of the Mission, and a strong testimony to its best prosperity:—

1. The work in Krishnaghur is in a more favourable state than at any former period. There was, as is well known, much misapprehension on the part of the Natives, as to the nature of Christianity itself; and many of those who joined themselves to the Christian party—whatever may have been their motives, of which I now say nothing, whether they were sincere or insincere—did so in ignorance of the Religion which they were adopting. Knowledge and light have been spreading among the people: their errors are being chased away by a firm and enlightened mode of proceeding on the part of the Missionaries, who found their people labouring under such misapprehensions; and it is found, that, as the Gospel becomes more known, the sordid and grasping spirit demanding money, which would startle and distress the Christian Labourer when he entered a village, is giving place to a conviction of the uselessness of such applications, and an understanding of the real purport of the Missionary's visits. The people have likewise been tested by the fuller explanation of the Gospel to them; and the event has proved, that there are many glad to welcome the Missionary, not as a Mohajan to lend money, not as a protector to take up disputes with Zemindars or Planters, but as a Preacher of the Gospel of Jesus Christ. There is, then, a



better feeling generally among the people on the subject of Religion than there has been hitherto, and a dawning of religious knowledge in their minds.

2. The Missionaries have now a firmer hold in the district than ever. This is an important point. They are getting more and more settled. They have taken possession, as it were, in the Name of the Lord, and who will eject them? Is there any fear that they will be obliged to fly? Is there any danger of their being driven out? None whatever. The Christians desire them to stay, that their children may be taught, and for many other reasons. The Heathen will not turn them out, for they hope to have their sons educated in the Missionary's School. The Planters will be glad to have Ministers of the Gospel in their neighbourhood. All appearances tend to shew, that if a Missionary should leave his Mission, he would leave it voluntarily, and not by any compulsion of the Natives. There has BEEN a feeling, I believe, among the Zemindars, that the Missionaries might be induced to relinquish their intention of settling among the villagers, if a little opposition were offered; but this hope is now given up. They may still DESIRE to drive the Missionaries out of the district, though this does not appear quite certain; and if they find that the Christians learn, under the influence of the Missionary, to pay their dues more regularly, and with a more cheerful spirit than before, they will soon begin to value his presence in the midst of their Ryots. But if they still DESIRE the departure of our Missionaries, they have less reason than ever to expect the fulfilment of this desire: for the substantial nature of the buildings erected by the Missionary is, to those among whom they dwell, a type of the Christian courage in their own hearts, which will not be dismayed by difficulties, or overcome by persecution.

3. On the subject of CHRISTIAN SCHOOLS, a separate remark is necessary. How promising a field is presented to our contemplation in this department of the work! But we know, that however rich and valuable the harvest, it cannot be piled in the storehouse without the application of means. And in the same way, though the young mind is pliable and free from prejudice, yet advantage cannot be taken of this docility, unless a system of means be organized for this special purpose. It would be well were those

who look for interesting accounts from Missions, to reflect, that two things are necessary to the prosperity of Mission Work among the Heathen—the diligent use of proper means and divinely-appointed instruments, and the outpouring of God's Holy Spirit to render those means successful. The means are of no avail without the Spirit; and His grace cannot be expected if the means be not employed. And as the conversion of the HEATHEN cannot be hoped for unless the glad tidings of Salvation are proclaimed to them, so it is vain to look for stability and fruitfulness in a CHRISTIAN district, if the rising generation have not the advantage of regular and systematic instruction. The outlay for Christian Schools will be great; but without such establishments there is too much reason to fear that the work among the Natives will fade and wither away. And if the families of the present converts sink again into the idolatry and wretchedness from which their fathers were just emerging, will not a fearful amount of guilt become chargeable on the Christian Church, which, in its unbelief or covetousness, closed its hand, and would give no more to the treasury of the Lord toward maintaining the conquests which it had already won through the power of His Almighty Spirit?

4. There is also every encouragement to establish efficient ENGLISH SCHOOLS in different parts of the district. Three could at once be opened with the highest hopes of success—at the Station of Krishnaghur, at Kabastanga, and at Rottenpore. There do not appear to be the same facilities for prosecuting this department of the work in the two other districts; but in those of the Rev. Messrs. Blümhardt, Krauss, and Lipp, there is a great demand for such Schools. Let the state of one district be considered—that of Kabastanga. If funds were placed at the disposal of the Missionary, a school of from 250 to 300 boys could be at once opened: the expenses requisite for the erection of a suitable building on the Mission Compound would be about 600 rupees, and a monthly sum of about 60 to 100 rupees for the salaries of teachers and the other current expenses. And there seems to be a peculiar advantage in establishing a school of this kind in the country, which is not enjoyed in Calcutta—I mean, the absence of those pernicious influences which are constantly operating on the minds of Young Men at the Presidency,

all unfriendly to Christianity, and tending to rivet still closer the chains of prejudice by which they are bound. There is in the country less of dazzling ceremony to draw them into vice, less of daring infidelity to harden them against conviction, and less of biting scorn and derision to shame them into a guilty silence and concealment of convictions, if the truth of Religion be brought home to their minds. The establishment of English Schools in the Krishnaghur District would be a grand step toward building up the Mission, and giving it a permanent character among the people.

5. If there be any, however, who still have doubts, apprehensions, and misgivings, fearing that too large an expenditure has already been incurred—and who are distrustful of the character of the work in ANY part of that Mission-field—let it be remembered, that if the Christians were all removed from the district at the present moment, the Heathen would yet remain, to whom the Gospel must be proclaimed. The glad tidings of Salvation must be preached to all; and until every Heathen in that district has had Christianity pressed on his acceptance again and again, and presented to his mind in every aspect likely to prove attractive to him—till this has been done, and upon this the Gospel has been deliberately rejected, the Missionaries cannot stir—their work is not completed—they cannot move to another place. But there are not only the Heathen, thanks be to God! to preach to: the Christian flocks present a field of labour capable of occupying all the time of the Missionary.

6. I must conclude by expressing my conviction of the prosperous state of things, in every respect, throughout the district. I have gone from one place to another, seeking for discouragements, but I have found none. Wherever I turn, a bright prospect meets my eye. Whatever inquiry I make, the answer is full of hope. All the districts are yet in infancy; but an infancy which gives promise, in each case, of ripening into vigorous manhood. I protest against the partial judgment, which, looking but at one part of the field, would extol it, to the disparagement of other portions, less known, perhaps, but equally hopeful with the other: and I testify to the falsity of the assertion, that the work is languishing in any part of this Mission, either from want of experience in the Missionary, or

defect of system, or any other cause whatever. I left Calcutta for Krishnaghur with fears and misgivings, for we had heard and read of difficulties and discouragements; but the bright aspect of the work, when I came to look upon it myself, speedily dispelled my apprehensions, and gave me confidence that it is of a stable character. I would not compare Christianity in this place with what it is in other Missions, or at home in a rural district; though such comparisons are apt and reasonable. I will not compare it HERE with what it is THERE, because there may even be doubts entertained of the character of religion as exhibited in such distant places; but I will take religion as it is in Krishnaghur, and set it against religion as I find it portrayed in the Bible: and if I find it in the sacred record appearing in the lively faith of one, the burning zeal of another, the fervent love of a third, and the deep humility of soul which may characterize a fourth saint, I turn to the native flocks and observe the germs and commencements of such graces in one and another of the Christians. Perfection is not here to be looked for till after a season of probation and trial, nor maturity till after a time of growth. All here is at present only budding forth and germinating. It is the spring-time of the Mission; but a spring which promises to ripen into the rich autumn of a David's fervour, a Peter's zeal, or a love like that of the favoured son of Zebedee.

Let Christians, instead of encouraging a spirit of curiosity and constant inquiry concerning the progress of the work—which reminds one of the child who takes up the plants in his garden from day to day to see how the roots are growing, and so receives no flowers in reward for his toil—let them cherish a large-hearted liberality; and give freely of their substance, till the Labourers, who are best able to judge of the need of funds, cry out, "It is enough:" and, instead of being doubtful and desponding, let them BELIEVE, and, in the exercise of a lively faith, approach the Throne of Grace and plead the abundant promises of God with fervent supplication; and then our hearts would soon be made glad, not for what MISSIONARIES have DONE, but for what HEATHENS have RECEIVED from God by their instrumentality, for what the LORD HIMSELF has done in the earth for the glory of His Own Name. Let the instrument be

little accounted of: let man be forgotten. May the time soon come, when the harvest shall spring up abundantly; and the stately plant rear its head on high, so as to out-top the pigmy husbandmen who sowed the precious seed, and are now preparing to reap and gather into the garner of the Lord! and, as the breath of the Holy Spirit passes over the golden grain, may it wave and bow in adoration to the God of Heaven alone, the Redeemer of sinners, Jehovah Lord of Hosts!

#### *Plan for Christian Boarding Schools.*

A communication on this subject, published in the "Christian Intelligencer," is well worthy of attention; and will lead, we trust, to the liberal support of friends in England who feel the importance of helping forward the Mission, especially in the most promising department of Boarding Schools, in which the Society's funds cannot properly be engaged.

Since the future success of the Krishnagur Mission very much depends, under the blessing of God, on the efforts now made, and the plans now adopted, for the education of the rising generation, I venture to call attention to the following proposals. If the friends of Missions now vigorously exert themselves, it is impossible to calculate the amount of substantial good which may be done, and the blessings which may be imparted to generations yet unborn; while, if we neglect to follow up the grand opportunities which God has opened to us, we must expect to see this fair field wither, and all our pleasing anticipations fade away with the present generation.

#### *Importance of Boarding Schools for Natives.*

It is important to plant two kinds of Schools in this Missionary field—English Day Schools, for Heathen and Mahomedan Children, like those at Mirzapore and Burdwan and our other Missions; and Christian Boarding Schools, one for boys, and one for girls, at each Mission. It is for BOARDING SCHOOLS FOR CHRISTIAN BOYS that the present Appeal is made.

It may be asked, "Why think of BOARDING Schools, and not be satisfied with DAY Schools, since an additional expense is incurred?" We may answer this question by saying, that it is the de-

cided opinion of those best able to judge, founded on experience and careful inquiry, that no plan is so well calculated to build up the rising generation in a sound knowledge and virtuous practice of the Gospel. Moreover, if it be found that Boarding Schools are essential in England for the efficient training of Youth, why should they not be as essential in India? Indeed we may add, that, for the present at least, and some years to come, they are far more necessary here than at home; because the parents, however sincere they may be in their profession of Christianity, and however true their conversion, cannot have that knowledge and strength of character which are requisite to make them fit instructors and wholesome examples to their children. Among other arguments which might be adduced, an important one is, the desirableness of an entire separation of the Young from their Heathen Neighbours.

#### *Proposal for Five Boys' Boarding Schools.*

There should be a Boys' Boarding School at each of the five Stations—Krishnagur, Chupra, Solo, Kabatanga, and Rottenpore. At the first three places, school-rooms are already built: the expense of erecting the other two would be about 2000 rupees. Boarding Schools have been opened at Solo and Chupra; but have hitherto depended on the adventitious charity of a few friends. These Schools are continually labouring under pecuniary difficulties, for the simple reason, that there is no REGULAR FUND for maintaining the boys. The Missionaries think, that if they had the means of support at their disposal, they could raise Schools, each having from 60 to 100 boys. To begin by supporting 12 or 20 in each Station would be a good commencement: it is therefore proposed to raise subscriptions and benefactions for erecting the two new buildings, and forming a fund for the regular maintenance of the boys, the Calcutta Corresponding Committee of the Church Missionary Society being the Trustees.

#### *Necessity for a Separate Fund.*

The annual grant made by the Parent Society to the Calcutta Corresponding Committee is wholly devoted to direct Missionary Purposes; and is expended in paying the salaries of Missionaries and Teachers, in erecting necessary buildings,

and in purchasing books. It is well known to be a rule of the Society, and a very just rule it is, never to appropriate any part of their funds for the MAINTENANCE of Converts; since these funds are raised solely to promote the work of CONVERSION and CHRISTIAN TRAINING. While, therefore, it lies within the province of the Corresponding Committee to provide for the CHRISTIAN INSTRUCTION of the Youth in their Missions, it is out of their province to MAINTAIN them, and therefore out of their power to establish Boarding Schools\*.

This difficulty, as regards the girls, is not so severely felt, in consequence of the kind exertions of those benevolent Ladies, in England and this country, who take a deep interest in Native Female Education. Already has the Ladies' Native-Female Education Society of Calcutta opened a flourishing Boarding School for Girls at Solo, in connexion with the Church Missionary Society; and sales of fancy articles sent out from England help on this work. We would, nevertheless, invite the Ladies to redouble their exertions, especially in reference to Female Education in the Krishnaghur Missions. My present object, however, is to call attention to Boarding Schools for boys.

#### *Proposed Management of the Fund.*

From the fluctuating character of BENEFACTIONS, there is frequently danger of miscalculating the resources of a Fund which depends upon these irregular contributions, and from which sums are to be drawn periodically: at one time there is a liability of underrating the resources; at another, there is a danger of overrating them. But this might be guarded against in the following manner:—At a fixed Annual Meeting, the Trustees should ascertain the amount actually in hand, arising from benefactions, sermons, bequests, new subscriptions, and other sources, since the previous Annual Meeting: this consolidated amount, divided by twelve, would shew what sum the money in hand would yield monthly throughout the ensuing year: this, added to the monthly sum arising from regular sub-

scriptions, will shew the Trustees what the entire capabilities of the fund are for this new year. Notice should be given to the several Missionaries of the sum which will be put at their disposal for twelve months, that they may make their arrangements accordingly. The time for receiving new-comers into the Schools, and filling up vacancies, should be fixed by the Missionary for some day soon after the notice is given him by the Trustees, that they may be guided as to the number of admissions. If the year should be unfavourable, vacancies must not be filled up till the prospects of the Fund brighten.

The average expense of maintaining each boy, including every thing, is a little under 2½ rupees per month: this average decreases as the number of boys increases. But each Missionary, when he is made acquainted with the sum which will be at his disposal for the year, will be himself best able, according to his habits of management and economy, to decide on the number of boys which he can maintain.

It may appear to some persons highly desirable to give a permanency to the Fund, and to commence making endowments. A donation of 600 Company's Rupees, in Company's Paper, will, according to the above average, permanently maintain one scholar.

As the Native Church in this District gathers strength and stability, we may look to the Christian Parents themselves to contribute toward the maintenance of their children: they might be invited to do this as soon as they see the advantages likely to accrue. And in the course of years it may be found desirable to lay out the Fund in forming a permanent foundation in each School for a certain number of scholars: each School, in addition to these free boys, might receive any number of pupils whose parents were willing to pay for their maintenance. Vacancies on the foundation might be filled up in order of merit, after an examination held specially for the occasion.

The Editor of another Periodical Work, the "Calcutta Church-of-England Magazine," thus commends this proposal to public support:—

Few objects appear to us to be more worthy of attention and liberal support, than establishing Boarding Schools for the sound education of the rising generation of the Christian Youth of Krishnaghur in religious and generally-useful learning:

\* The Boarding Schools here referred to are to be distinguished from "Institutions designed for the Education of a Native Ministry, comprising both Head Seminaries and other preparatory Institutions, in which hopeful Youths from Day Schools may be brought together to a limited extent, with a view to their transfer to the Head Seminary, if found eligible."

for if this be neglected, with what just grounds of hope can we look to the progressive improvement of the Native Churches in knowledge and understanding? Can the Parents instruct their children? No: they are themselves but children in knowledge; and of those, of whom it may be said with a good hope that they are *born of the Spirit*, it must be added, that they are and will most likely long remain *babes in Christ*. Can the Catechists and Readers, who go from village to village under the direction of the Missionaries, undertake this responsible duty? No: they are actively employed in catechizing the Young, in preparing Candidates for Baptism, in reading Prayers and the Holy Scriptures to the converts: so that, were they sufficiently well instructed themselves, which they are not, their time is so fully occupied, and their duties are of so migratory a nature, that it is quite out of the question to look to them to train up the rising youth. In short, there is no plan which can for a moment stand comparison with that of bringing together a certain number of Boys at each of the Missionary Stations, under the eye and superintendence of the Missionary himself. We may then, under the blessing of God, expect to see a body of rising Youth, with well-furnished minds, from whom Catechists of a superior class might be raised, and, in the course of years, a Native Ministry.

#### BENARES.

The Rev. Messrs. Smith and Schneider continue to labour at this Station; in which several changes have taken place during the past year, but not such as materially to affect the steady prosecution of the Lord's work. The Rev. C. B. Leupolt, on account of ill health, left Benares at the beginning of the year, for Gorruckpore; at which place he remained for a few months, and has since (p. 120) arrived in England. The Rev. J. Baumann joined the Mission in April last; but after a short stay, it becoming necessary that he should leave the country for a more temperate climate, he left Calcutta for New South-Wales. Mr. Mackay joined the Mission at

the same time, and labours with much zeal in the Free School.

A very interesting Report has been published by the Benares Association Committee during the year; from which part of the following account of the state of the Mission is taken.

#### *Christian Orphan-Girls' Institution and Day School.*

Of this Institution Mrs. Smith and Mrs. Schneider have the management, and have given the following report:—

There are 50 Orphan Girls, and 31 Day Scholars; the whole of whom read together, and are divided into six classes. In the first class are 16 girls, who read Deuteronomy and the Epistles; the Assembly's Catechism; and Miss Bird's Geography, which they have just commenced. They also learn hymns, write from dictation, and work sums in the Rule of Three. The second class contains 17 girls, who read the Book of Jonah, and the Gospels; learn the Assembly's Catechism; write copies taken from verses in the Proverbs; and have just commenced ciphering. The third class also consists of 17 girls, who read in Genesis, and the Gospels; learn Watts's Scripture Names, Writing, and Multiplication. The fourth class, 12 girls, read St. John's Gospel, Brief History of the Bible, and the Catechism. There are 8 girls in the fifth class, who read the Proverbs, Brief History of the Bible, Ten Commandments, and the Creed. The sixth class, in which are 11 girls, learn the Alphabet.

During the last year we have had three girls added to our list of orphans; and we are thankful to say, we have not lost any. Their health has been excellent, so that they have been able to pursue their studies and other employments uninterruptedly. We trust they are improving in every sense. With one or two exceptions, they are very docile, and appear anxious to do what is right. We keep a board on which to note down their faults; but during the last four months, two only have been recorded. We always keep them well employed, knowing how essential this is to their being kept in good order. From 6 o'clock until 9 in the morning they pass in school; after this they breakfast, and then assemble in

the prayer-room, where Mr. Schneider meets them and the boys for prayer. After prayers they bathe; and then have about an hour for themselves. At 1 o'clock they assemble for work, at our own houses. They remain with us till 5 P.M. closely occupied with their needles, the product of which is sold for the benefit of the Institution. They are all taught knitting and plain-work, and some of them execute worsted-work very beautifully. They grind their own corn, sweep their sleeping-room, cook their own food, with the assistance of the mother of one of the girls, and are taught to make themselves useful in every way; so that we have reason to hope they will become good members of society, and a blessing in their day and generation. When the Bishop last visited us, 21 of them were confirmed; one of whom is about to be married to Mr. Schneider's Bearer, a Youth from the Orphan Institution. It is probable that two or three others will, by and bye, be married to orphan boys, as they mutually become capable of supporting themselves.

*Free School in the City.*

Mr. Mackay has charge, as stated above, of this branch of the Mission; but the following Report is furnished by Mr. Schneider:—

The number of boys attending the school is 144, Heathens and Mahomedans. 77 learn English, 33 Persian and Oordoo, 26 Hinduwee, and 17 Bengalee. The English department consists of six classes. The head class, or Monitors, study the Bible, Political Economy, Indian History, Geography, Astronomy, Geometry, and Arithmetic; and compose Essays on given subjects. The first class are instructed in the Bible, Second Part of the Brief Survey of History, Geography, Use of the Globes, Catechism, Composition, and Arithmetic. The remaining four Classes are in various elementary studies of the same general character.

*GOSPEL-PROPAGATION SOCIETY.*

*Religious Awakening near Calcutta.*

THE following extract of a Letter from the Bishop of Calcutta, dated April 14, 1842, shews the great opening which has presented itself for the prosecution of Missionary objects in the neighbourhood of Calcutta. It is proposed to erect a substantial

Church at Baripore, the centre of a considerable Missionary Circuit; and the Society is prepared to assist Mr. Driberg, so soon as they may be able to find a Clergyman suitable for this sphere of labour:—

The Venerable Society may, I think, rest assured, that in their Missions at Baripore and Jangera there is a great movement—a widely-spread spirit of religious inquiry—a shaking among the dry bones—something of the same kind as the contemporaneous awakening at Krishnaghur. I was myself at Baripore two months ago; and there were 250 candidates announced, some of them from a distance of twenty or thirty miles, for Confirmation. The Rev. C. E. Driberg called on me on the 8th of April, and informed me that all the Mission was going on well; that several accessions of families to the Christian Flocks had taken place in the south; and that, more especially, a village named Kristumpere, about thirty miles from Baripore, consisting of 1000 Kurta Bhojahs (worshippers of the Creator)—the very same class as our Krishnaghur inquirers have sprung from—was beginning to ask after the Heavenly Doctrine. The people have frequently been over to Mr. Driberg's nearest Catechist, about six miles, in bodies of twenty or thirty at a time, to inquire after Christianity, and have remained disputing and arguing till midnight. Their spiritual guide, called "Gossein," says, "He is perfectly convinced of the truth of Christianity, but wishes to wait till he can bring over his flock with him." Mr. Driberg humbly hopes that they will join the faith of Christ ere long.

Now, after abating from all these circumstances whatever we please, there remains still a blessed amount of good—such an amount as would thirty years since have been incredible; and I think I cannot be wrong in entreating the Society to cherish these dawnings of grace with gratitude and joy.

If the Venerable Society could meet with a really eligible young Clergyman, to strengthen Mr. Driberg's hands at this growing Mission—a man of God, with talents, devotion, simplicity of heart, evangelical missionary spirit, and sound, and not exaggerated, churchmanship—it would be a singular blessing.

## New Zealand.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Readiness of the New Zealanders to buy the Scriptures.*

THE following is an extract of a Letter received from the Rev. Wm. Williams, dated Poverty Bay, Sept. 14, 1841:—

I take the earliest opportunity of expressing my thankfulness to the Committee of the B F Bible Society for the great liberality with which the application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my Brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that Books are to be had, the attention of all is directed to that quarter; and though a desire for European Clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of; and I have the gratification of sending you the sum of 30*l*. 15*s*. 6*d*., received from the Natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many Missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many Natives will pay for a copy of the Scriptures, who cannot read; and I have found that the mere possession of the Book is enough to deter them from listening even to the first overtures of the Papists; and many who professed to belong to them, have said, "Supply us with Books, and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all

the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

## Polynesia.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. Thomas Heath, in a Letter dated Samoa, Sept. 11, 1841, says, respecting the progress in

*Printing and Translations.*

We have already printed 5000 of the Gospel of John. The other Gospels, together with the whole New Testament, are nearly all in manuscript; but some time must necessarily be employed in revising and printing. We have also fairly started with the Old Testament. The translator of any book, after seeking the best Native Assistance which he can obtain in revising, sends a fair copy of his manuscripts to part of the Brethren, for criticism. After this, a Committee goes over the whole, or the more difficult places; and then the translator finally revises for the press. You must not therefore expect that the books will very rapidly follow each other. Having the language to fix, requires no small toil and anxiety; but all this is as nothing, when we are employed in distributing the copies to our eager converts.

*Progress of the Mission.*

During the last year our churches have rapidly increased. I have had the pleasure of admitting 400 since the commencement of our Mission, and above one half since January last; and other Stations have been yet more highly favoured, in proportion to the entire population. I have baptized in all about 1300. In this group, I suppose we have now 1200 Communicants.

We hope, also, that before many years elapse we shall want your assistance in fields now opening to the westward. Four or five of the New Hebrides, one of the Loyalty, and two of the New Caledonian group, are open to Missionary Operations.

The Rev. Charles Pitman, of Rarotonga, in a Letter, dated Sept. 4, 1841, says that the translation of the Old Testament into the Rarotongan Dialect is completed; and, after requesting a supply of printing-paper, mentions the plan adopted by the Natives for enabling them to offer

*Payment for the Scriptures.*

Our people are very poor; but as soon

as they were informed that to the utmost of their ability they must pay for their books, they immediately planted arrow-root for the purpose: and many have brought *what they could*, in payment for books received; the amount of which, as soon as sold, will be forwarded to the Parent Society. We have had an opportunity of disposing of part of the property collected for the purchase of New Testaments in this dialect, which has produced 85*l.* 7*s.* 7*d.*

## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### BARTICA GROVE.

IN order to present a general view of the Society's proceedings at this Station, we cannot do better than invite the attention of our Readers to the following Extract from a Report made to the Colonial Office, in August 1841, by R. H. Schomburgh, Esq., Her Majesty's Commissioner for surveying the Boundaries of British Guiana. The Extract was kindly transmitted to the Committee, by direction of Lord Stanley.

#### *Testimony of R. H. Schomburgh, Esq., to the Value of the Mission.*

The Mission over which the Rev. J. H. Bernau presides was founded by the Church Missionary Society in the year 1831, and Mr. Bernau commenced his labours in 1837; since which time improvements have followed successively. The Mission now consists of about one hundred and twenty inhabitants, who are all located in neat cottages, surrounded by gardens and provision-grounds. I am too well acquainted with the Indian character to expect a perfect reform in ADULT Indians; and the Missionary has, no doubt, reaped a similar experience. His chief object therefore is, to inculcate religious precepts, and the benefits of industry and civilization, in the minds of the YOUTH entrusted to his care; and in this, his labours are successful.

The School is attended by from forty to fifty children, mostly Indians: some of the Indians are maintained by the Mission, and instructed in the Normal School. Some, in the space of four months, have learned to read and to write; and the copy-books which I saw would not have dishonoured an European School of even higher pretensions.

One of the boys, an Arrowack, had advanced to the Rule of Three in Arithmetic. Their Psalmody is sweet; and when, on the evening of our arrival, we attended Prayers, we were much pleased with the attention which they paid to the exhortations of their Religious Teachers.

Mr. Bernau's great plan is, to induce those Indian parents who live at any distance from the Mission to send to him their children when only four or five years of age, that he may thus alienate them from Indian life and manners, and, from their earliest youth, point out to them the beneficial examples afforded by the Christian Religion and civilization. An Asylum for Female Indian Orphans has just been erected, and is under the guidance of a respectable Female Teacher: the house is spacious, and has all the comforts required for such an Institution.

The Orphan Boys are under the guidance of a Teacher sent from England. It is not, however, religious principles alone which are sought to be implanted in their breasts. The Missionary shews them, by example, that the destiny of man is not indolence: they are encouraged to manual labour; they assist in keeping in order the surrounding garden; and I was astonished when Mr. Bernau told me that the wharf near the Mission had been constructed solely by him and his disciples, during leisure hours.

The Religious Service is at present held in a house; but a Church, to which the Colony has contributed, is in the course of erection; and a hospital for the sick has been added to the house in which the boys are located.

This is a cheering picture of the good work which has been commenced among the remnants of the Aboriginal Tribes; and, if I am entitled to an opinion, it is the only means by which the great objects of the Christian Religion and civilization can prosper. During the late expedition, I had frequent opportunities of meeting Indians who had been brought up at the former Spanish Missions; and, although so many years had elapsed, it was, nevertheless, evident that they belonged to an improved race. This continuance of the principle which was implanted in their youth, though it may be still only a mere spark, gives me every confidence that the Mission at Bartica Grove will produce the happiest results: and I have only to express my sincere hope that similar Institutions may yet be founded in other parts of British Guiana, and that



aid may be tendered to the remnants of the Aboriginal Tribes within the British territory, which will place their rising generation much above their present religious destitution. This is the only recompence which England can tender to them, for the loss of their lands, and for the miseries which Europeans have inflicted upon them. There are about 2500 Indians now inhabiting the rivers on our western boundary, walking in perfect darkness; but among whom an Institution like that at Bartica Grove would produce the most beneficial results. From my intercourse with these tribes, and from conversations which I have held with the more intelligent members of them, they appear to be willing to receive instruction, or to send their children to a normal school, if such an Institution were to be founded in that part of British Guiana.

### North-American States.

#### *Summary of the Nestorians, and of American Labours among them.*

SOME notices appear, at pp. 175, 272, of the arrival in America of Mar Yohanna, a Nestorian Bishop, whose name frequently occurs in our statements of the proceedings of the American Board of Missions among the Nestorians. On occasion of the Bishop's attending Divine Service at Grace Church, an Episcopal Church in Boston, the Rev. Mr. Clark, the Rector of the Church, made an Address to the congregation, from which the following is extracted:—

When, in the year 1830, the Rev. Messrs. Smith and Dwight, under the direction of the American Board of Missions, in a tour of observation, had travelled about 700 miles from the Black Sea into the interior of Asia, they discovered the Nestorian Christians, surrounded by Persian and Turkish Mahomedans. Till this time, this secluded people had lived in profound ignorance of our Western Churches.

The District inhabited by the Nestorians lies partly in Persia on the east, and partly in Mesopotamia on the west. It contains about 140,000 people, of whom 30,000 reside in the beautiful plain of Ooroomiah. The village of Galavan is in this plain, within two miles of the Lake of Ooroomiah.

The plain, 40 miles long and 20 wide, contains about 330 villages; of which 15 are under the spiritual supervision of Bishop Yohanna, under whom are 20 Priests and 40 Deacons. The more ancient churches are built of stone. The records of one go back about a 1200 years. There is a current tradition, that Christianity was established in this part of Asia by St. Thomas the Apostle. The Ritual frequently refers to this disciple, and many of the churches are called by his name.

Our interest in the Nestorian Church is greatly heightened, by our perceiving in its constitution, its forms, and its doctrines, a striking similarity to those of our own. Its constitution is Episcopal: there have always existed in this Church these three Orders in the Ministry—Bishops, Priests, and Deacons; and the peculiar powers and duties of each of these Orders are essentially the same as with us.

They have a Liturgy, not unlike our own in its general features; and in the arrangement of their Ecclesiastical Year, their Fasts and Festivals, in the responsive use of the Psalter, in the introduction of stated Lessons of Scripture, in the repetition of the Creed and the Lord's Prayer in every Service, and in the form of administering the Communion, as well as in the usual dress of the Officiating Minister, we see a remarkable correspondence between the Nestorian and the Protestant Episcopal Church.

The Doctrines of the Nestorian Church harmonize, in all important particulars, with those of the Reformed Evangelical Churches. The doctrine of the Trinity, of Repentance toward God and Faith in our Lord Jesus Christ as the substance of Christian Duty, and of the Holy Sacraments of Baptism and the Lord's Supper, are recognised in the formularies of this Church in a manner similar to that in which they are held among us. Picture and Image Worship, Invocation of Saints and Angels, and Prayers to the Virgin Mary, are abhorred by the Nestorians, as unscriptural and blasphemous.

For many centuries, the Nestorians were a powerful and zealous Christian People. Between the years 636 and 781, no less than 70 Missionaries from this Church, whose names are still preserved, laboured in China: the Gospel was promulgated in ten provinces, and all the cities were supplied with churches. Ecclesiastical Historians say there is conclusive evidence, that, as early as the seventh century,

China contained numerous Christians; over whom presided, for several centuries, a Metropolitan sent out by the Patriarch of the Nestorians.

During the last 1000 years, they have suffered persecution, oppression, and even martyrdom, in propagating and defending the doctrines of the Gospel. Trodden down and impoverished by both the Persian and Turkish Mahomedan, they have been gradually reduced to their present condition of poverty and comparative ignorance.

Copies of the Scriptures were scarce, printing being unknown to them, and these were in their Ancient Language. The Vernacular Language not having been reduced to a written form till the arrival of the American Missionaries, all the Prayers and Offices of the Church, as well as the Scriptures, were, of necessity, in the ancient tongue.

The old churches, erected when the people were flourishing, and which are still standing, are of stone, and of considerable size; but, during the thousand years of their sufferings, they have been driven from one mode of erecting churches to another, till they finally built them of mud and clay, without floors, and with little furniture, or outward emblems of religion. These buildings are small, with a single door, but three feet high and two feet wide. Were the doors larger, the Mahomedans would have used the churches for the shelter of their horses and cattle. For windows, there are small openings in the walls, too narrow for thieves and enemies to enter.

In 1833, the Rev. Justin Perkins and his Wife were sent by the American Board of Missions, as Missionaries to the Nestorians. It was between midnight and morning when Mr. Perkins arrived in the village of Galavan, where the Bishop, Mar Yohanna, resided. The Bishop, immediately on being informed of the arrival of a Christian Missionary from America—an event which he had been led to anticipate after the visit of Messrs. Smith and Dwight—ran out into the yard, while it was yet dark, to meet him. From that time to the present, he has continued to be a firm and devoted friend to the Missionaries.

During seven years, the zealous Missionaries of the American Board have been labouring among this people. They have not interfered with the religious practices of the Nestorian Church; and those under their immediate charge are left free to attend the stated worship of

their sanctuaries, and to observe the fasts and festivals of their church. Their aim is, simply to impart religious knowledge from the pure Word of God, to revive the slumbering piety of the Church, and to impart useful secular learning. They do not wish to impair the Liturgy of the Church, nor to disturb its ecclesiastical organization; but they intend to give them their Prayer-books in a language which they understand.

Among the first steps taken by the Missionaries, was the reduction of the common language to written characters. In this work, Mr. Perkins was greatly aided by Bishop Yohanna and Priest Abraham. When they had accomplished this, a printing-press had reached them; and we are told that nothing could exceed the delight of the Nestorians when they saw the first page of the Gospel come from the press, printed in a language familiar to all: the New Testament was soon struck off: and though all this was accomplished by Christians of another name, and who worship under other forms than ours, we trust that we are not incapable of honouring their pious zeal and liberal sacrifices, and of rejoicing in their eminent success.

It gives us pleasure to add, that our own Church has not been altogether unmindful of the spiritual necessities of the decayed Christian Churches of the East. In the year 1836, the American Episcopal Church sent the Rev. H. Southgate on a Missionary Tour in Armenia, Persia, and Mesopotamia; in the course of which he visited Ooroomiah, passed a week in the house of the Missionaries, and there became acquainted with Bishop Yohanna, and was led to form a high opinion of the judicious and successful course of Evangelical Labour pursued by the Missionaries.

We notice with much pleasure the truly Catholic spirit in which Mr. Clark, as an Episcopalian, speaks of the measures of the Board of Missions.

*Address of Mar Yohanna, a Nestorian Bishop.*

On the invitation of the Rector, the Bishop addressed the Congregation at Grace Church; and spoke thus, in English, from Notes prepared in Syriac:—

My Dear Friends and Brethren in Christ—  
I rejoice that God has given you so

many blessings. We live among the Mohammedans in Persia. God permits them to oppress us and bear us down on account of our sins, as He permitted the Heathen to carry the Jews into captivity in Babylon. God heard their prayers and delivered them. May God hear the prayers of the poor Nestorians, and give us more and more light for our souls!

Ten years ago we knew nothing of your country. Missionaries came and told us that American Christians would send us Missionaries to come and live among us, and make books for us, and keep schools for our children. We waited two or three years, when Mr. Perkins and his Wife came to our country.

We are poor, and our people are ignorant. We have only few Bibles, and our Bibles are in the old language in our churches. Our people have no Bibles in their houses. Our Bibles are not printed, but written with the hand, and one whole year to write one Bible. In your happy country, one Bible printed in one or two hours. Our Prayer-books are written with pens, like our Bibles, and they are few. Our people have no Prayer-books, only the Ministers of our Churches.

Mr. Perkins come and live in our country seven years. He made Bibles for us in our spoken language; and soon our people will have Bibles in their houses. God be praised for the kindness of American Christians! When Mr. Perkins came home to America, I wish to come with him and see such good Christians as live in this country. I am well pleased with this happy land. God has blessed you with plenty of Bibles and good Churches. Our churches are small, and built with mud. Some old churches are built with stone, and thirteen hundred

years old, one hundred years before Mohammed. Our Church is from the Apostles of our Lord Jesus Christ; and I am happy to find it like your Church. We have Bishops, Priests, and Deacons. Our Prayer-books are like your Prayer-books. We have the Communion of bread and wine, as you do. We have Baptism, in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension to heaven; and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three Persons and one God, as your Church. We teach repentance, and forgiveness of sins, by Jesus Christ, who takes away the sins of the world.

I am glad to meet you, my dear friends and brethren, at this Holy Communion. Let us all remember the dying love of our Saviour, Jesus Christ. In Him we are all one. Oh, let Christians love one another, as Christ loved us, and died for us. Let Christians do good to one another when they can.

I have many things to say, if I could speak more plain your language; but I cannot yet speak plain. I am happy to meet a brother Christian Bishop at this holy Communion of the body and blood of Christ. May he long live among his happy churches, and may we at last meet together in heaven! May God bless him! May God bless my young brother in Christ, who is your Minister! May God bless you all, my dear friends and brethren, for Christ's sake! Amen.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*B F Bible Society.*—The King of Prussia has made a Donation of 100*l.* to the Society, and has directed his name to be inserted as a Subscriber of 25*l.* per annum.

*Church Miss. Soc.*—The Committee have received a Letter from His Excellency Chevalier Bunsen, the Envoy from the King of Prussia to the British Court, stating that His Majesty has ever entertained the highest regard for the principles and objects of the Society, and transmitting a Benefaction from His Majesty of 100*l.* to its Funds; and announcing His Majesty's intention of becoming a Subscriber to the Society of 25*l.* per annum. In reference to which, the Committee, at their Meeting on the 13th instant, adopted the following Resolution:

—That the Committee desire to record their deep sense of the obligation under which the Society has been laid to His Majesty the King of Prussia, by His Majesty's munificent Benefaction and Annual Subscription to its funds, and still more by the gracious manner in which His Majesty has been pleased to express his approbation of the principles of the Society, and His Majesty's interest in its proceedings.

The Instructions of the Committee were delivered on the 7th of June to the Rev. Septimus Hobbs (p. 272), the Rev. Edward Sargent and Mrs. Sargent, the Rev. John T. Tucker and Mrs. Tucker, and Miss Barton, proceeding to the Tinnevely Mission, by the Honorary Clerical Secretary; which having been acknowledged by Messrs. Hobbs and Sargent, a few words were addressed to the Missionaries by the Rev. J. Hough; and they were commended in prayer

to the care and protection of Almighty God, by the Rev. George J. Cubitt.—Mr. Weiss arrived in London on the 15th instant, in order to confer with the Committee relative to the Printing Establishment in Malta.—The Rev. J. T. Tucker and Mrs. Tucker embarked at Portsmouth on the 16th June, for Madras.—The Rev. S. Hobbs, the Rev. E. Sargent and Mrs. Sargent, and Miss Barton, embarked at Portsmouth, on the 24th June, for the same place.

*Wesleyan Miss. Soc.*—Rev. E. J. Hardey, and Rev. Daniel Sanderson, embarked at Portsmouth, on the 24th of March, for Madras.—On the 6th of April, the Rev. John Pickavant and family embarked at Liverpool, for Newfoundland, to resume his labours, which for more than twenty years he had maintained in that country. Rev. David Cargill, with Mrs. Cargill and family, embarked, on the 30th of April, for Hobart Town, on his return to the Polynesian Islands.—In addition to the sum already mentioned, 170*l.* 13*s.* has been received from the Juvenile Christmas Collectors, making the total sum 4892*l.* 0*s.* 4*d.* derived from this source.

#### WEST AFRICA.

*Wesleyan Miss. Soc.*—Intelligence has reached us, announcing the arrival of Mr. Symonds at the Gambia; and of Messrs. Annear and Raston, with Joseph May, at Sierra Leone. (p. 21.)

*American Board.*—Rev. Alex. E. Wilson, M.D., was removed by death, after nine days' illness, on the 13th of October (p. 26.)

#### MEDITERRANEAN.

*Church Miss. Soc.*—On the 17th of April, the Anglican Bishop held his first Ordination in Jerusalem, in the temporary Chapel of the London Society for Promoting Christianity amongst the Jews, on Mount Zion; when Mr. John Mühleisen, of the Church Missionary Society, appointed to the Mission in Abyssinia, was ordained Deacon. The Chapel was crowded: several Native Christians were present, and no fewer than six Clergymen, besides a number of English Travellers. Mr. Mühleisen will remain at Jerusalem some months, to receive Priests' Orders; and in the mean time assist in the Services.—Mrs. Weiss, wife of Mr. J. M. Weiss, the So-

ciety's Printer at Malta, died at Malta on the 19th of May, after some months' illness.

#### AFRICAN ISLANDS.

*London Miss. Soc.*—Intelligence has been received of the safe arrival of Mrs. Johns and companions at Port Louis, Mauritius, about the middle of January last. (p. 471 of our last Volume.)

#### INDIA WITHIN THE GANGES.

*Baptist Miss. Soc.*—The Rev. Robert Gibson, of Calcutta (p. 428), died on the 3d of March, after a very few hours' illness.

*Church Miss. Soc.*—By a Letter from this Mission, dated Bombay, April 29, 1842, we learn that the Rev. C. P. Farrar and Mrs. Farrar arrived in safety at that place on the 28th of March last. (p. 520.)

#### AUSTRALASIA.

*Wesleyan Miss. Soc.*—Mrs. Brookes, wife of Rev. W. A. Brookes, lately stationed in the Friendly Islands, died in August last.

*American Board.*—Mrs. Munu, wife of Mr. Bethuel Munn, of the Sandwich Islands, died on the 24th of August, after an illness of about four months (p. 246.)

#### UNITED STATES.

*American Board.*—Rev. George W. Wood, recently connected with the Mission to Singapore, from which he returned to the United States, in January 1841, embarked with Mrs. Wood, at Boston, for Smyrna, on the 8th of March. Mrs. Thurston and two children embarked at New York, March 10th, for the Sandwich Islands. Having spent about a year in her native country, and her health having been improved, Mrs. Thurston is now returning, to rejoin her husband at Kailua.

#### NORTH-WEST AMERICA.

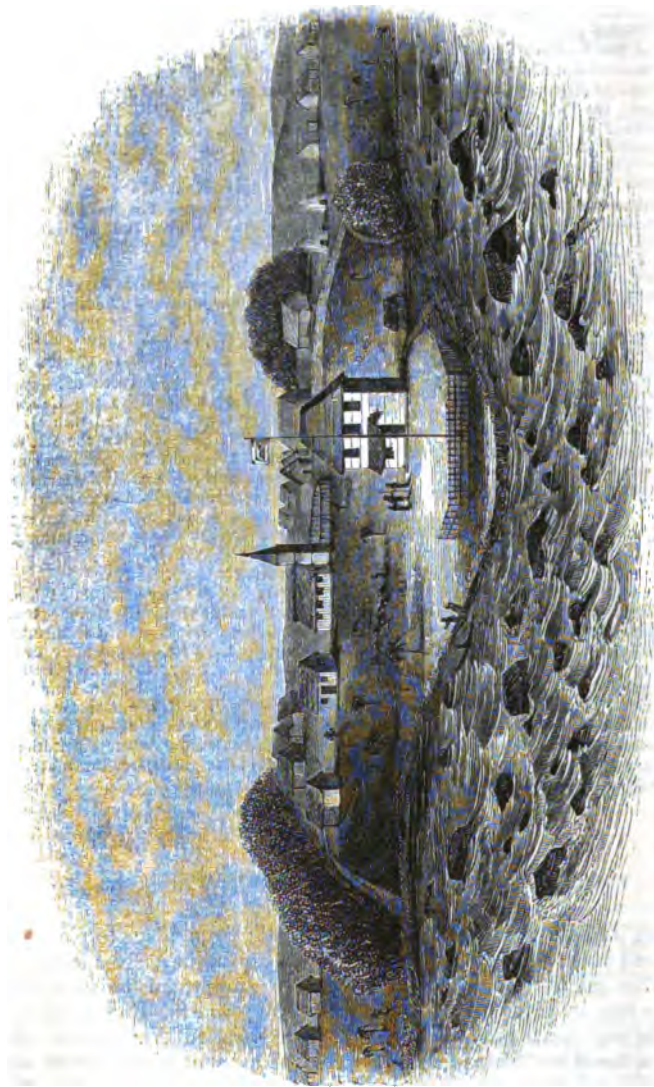
*Church Miss. Soc.*—Despatches, dated Jan. 4, 1842, inform us of the safe arrival of the Rev. A. Cowley and Mrs. Cowley, and Mr. J. Roberts, at Red River, on the 28th of September last. Mr. Cowley had been seriously ill on his way from York Fort, but after a short time recovered. (p. 550.) The Rev. W. Cockran contemplates returning to England this season, agreeably to the Committee's earnest invitation, in consequence of his greatly-reduced state of health.

## Miscellanies.

### WARRAPORTA, BRITISH GUIANA.

(WITH AN ENGRAVING.)

As the Indian Tribes are in the habit of wandering from place to place, it has been found necessary to try to persuade them to fix themselves in some spot where they might obtain regular instruction, and attend the means of grace. This has, by God's blessing, been effected; and the Engraving on the other side represents one of these Settlements, called Warraporta. It is situated on the River Essequibo, at the commencement of the second set of Rapids. There were not many Indians located at this spot when the Missionary, the Rev. T. Youd, arrived there; but the number soon increased, by the addition of some from Urwa Rapids, and a few from Cartabo, at which place Mr. J. Doyce, who was associated with Mr. Youd as a Catechist, had formerly laboured.



**WARRAPORTA MISSION, BRITISH GUIANA.**

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1. Rev. T. Youd's House,<br>and the Macuales. | 2 | 3 | 4 | 5 | 6 |
| 2. The Chapel.                                |   |   |   |   |   |
| 3. Mr. Doyce's House, and<br>the Carabecce.   |   |   |   |   |   |
| 4. Waplahana.                                 |   |   |   |   |   |
| 5. Ancient Village of<br>Warraporta.          |   |   |   |   |   |
| 6. Provisions and Portuguese                  |   |   |   |   |   |

# Missionary Register.

JULY, 1842.

## Biography.

### MEMOIR AND OBITUARY OF MRS. KRUSÉ,

WIFE OF THE REV. W. KRUSÉ, MISSIONARY AT CAIRO.

THE following sketch of the life, character, and Missionary Labours of the late Mrs. Krusé is given by her bereaved husband, in a Letter dated March 18, 1842. For sixteen years she had been in the Missionary field, alleviating her partner's sorrows, and sharing his joys; and during a great part of this period she was most usefully employed in superintending the domestic concerns of the Seminary. She had been for some time in weak health; but her departure was at last sudden. Those however, who, like her, are found *watching*, whether the Lord cometh *in the second watch or in the third watch*, are pronounced to be *blessed*.

On the day before her decease she felt stronger than she had felt for a long time before; and even on the day of her demise she appeared to be uncommonly cheerful all the morning. Toward noon, she went with Miss Lewis to take leave of an English lady going to India: about one o'clock she returned, apparently quite happy. She stood with me while I was making up a parcel of letters, and expressed her joy that I had finished my writing. She then went to attend to some household arrangements; but a short time after, about two o'clock, the servant called me to see her. I found her sitting on the sofa, complaining of sickness and severe headache: she desired some spirit of camphor, which I gave her; but finding no relief, she asked me to call the physician, for whom I sent immediately. Meantime, two Clergymen, the Rev. R. Ward and the Rev. Mr. Rowlands, called on me: they stayed only a quarter of an hour, conferring together on the arrangement of Divine Service, as Mr. Ward had kindly offered to preach for me on the next morning. Scarcely had they left, when the nurse called me to come quickly. I hastened, and found her in bed, quite unconscious of all that was going on about her. I addressed her, but received no answer: her mouth was spasmodically closed, her eyelids half open, and her face appeared convulsed, which alarming symptoms made me fear. I sent another ser-

July, 1842.

vant for the doctor, with orders to find him out, and bring him immediately. Meanwhile, she gave no sign of sensation. About half past three o'clock the doctor came: he shook his head, and said, "This is nervous apoplexy, which I apprehended some time ago: there is no hope. I will, however, prescribe something." But before the medicine could be procured, about four o'clock on the same afternoon, the 19th of February, she almost imperceptibly fell asleep in the Lord; and thus exchanged a world of sorrow for one of unmixed and unchanging joy. Her age was 40 years and 4 months; she having been born Oct. 18, 1801.

On Monday evening, the 21st, her remains were interred in the Greek churchyard at Old Cairo—in the same tomb in which five of our children rest, who died some years ago. The funeral procession was large and solemn; many friends, Natives as well as Europeans, following the body to the grave. The Rev. R. Ward, Chaplain of Bombay, read the Burial Service in a most impressive manner. On arriving at the churchyard, I was not a little surprised to see some of our former pupils, now clerks in the service of Government, step forward, and, taking the coffin from the bearers, carry it into the church, and afterward to the grave—a proof that these young men still acknowledged and felt grateful for the maternal care with which the deceased, during their

stay in the Seminary, had fostered and nurtured them. Some of them came to my house weeping, as if their own mother had died; and others sent me word that in the evening, when they heard the mournful tidings, they could not take their supper: their feelings were so overcome, that they could not venture to come to see me till some days after. The intelligence was soon spread over all the town, especially in the various offices where our former pupils are employed: by them, as well as other Christian friends, it was promulgated very fast. The deceased was sincerely beloved and respected, and her loss much felt by all who knew her—by the Europeans and Natives in the town, as well as by the Teachers and Pupils in the Establishment. To relate all would be too tedious; but one circumstance, which I had not expected, I must mention here. The Coptic Patriarch, on hearing of the death of my beloved wife, sent three Bishops to me, to express his sincere sympathy; to assure me that he felt I had lost much by this mournful event; to say that she had been universally beloved, every one had told him of her piety, and she had been always reported to him as a saint; but that I ought to submit to the will of God, and comply with His ways, for it was His doing; that she was now happy, and had already obtained the crown of eternal life.

My loss is great indeed! I have been bereaved of a most faithful, sincere, and affectionate partner, who during the sixteen years of our union unceasingly watched over my welfare with more than a mother's care: during the last two years, seeing that her constitution was declining, she constantly prayed for the prolongation of my life. During the last year, she was well aware that her dissolution was near at hand; and when the Committee kindly permitted her to go to Syra for a change of air, she could not make up her mind to do so, because she said it would be painful to her to die at a distance from me, and to leave the children in strangers' hands: it would be a great relief to her to depart this life in my presence; and knowing that the children would be under my care would ease her mind in that eventful hour. She had been a great sufferer for several years: she has now overcome through the blood of the Lamb, and has reached the peaceful abode where the weary are at rest: she sowed in tears, and will now reap with

unspeakable joy. The Lord has answered her prayers, and suffered me to survive; but I feel the loss most severely, and find no relief but in looking up to Him who hath helped me hitherto: He in mercy will help me further: He has smitten, and He only can heal the wound.

Not less is the loss which the Mission has sustained by her removal. From our arrival in Egypt, in 1826, she truly devoted herself to the work of the Lord with all *singleness of heart*. Her mind was engaged in prayer and supplication for the success of the Mission, and the advancement of Christ's Kingdom. As soon as she was able to express herself in Arabic, which she acquired without much difficulty, she began, at the end of 1829, to gather some native girls around her, whom she herself instructed to say the Lord's Prayer, the Ten Commandments, and Watts's Catechism, in Arabic, besides teaching them needle-work. Her chief object was, to do something for the salvation of their souls: she was happy and cheerful so long as she was able to do good among these poor people. But her weak constitution, and many family trials, caused interruptions: and as at that time no female teacher could be found, she was very reluctantly obliged to give it up in 1831, when she was advised by the physician to go to Europe for the re-establishment of her health. When the Rev. J. R. T. Lieder, some years after, found a Native Schoolmistress, and succeeded in opening a school for girls, she greatly and sincerely rejoiced at his success. Before this, however, in the year 1833, when the Seminary was established, a sphere of usefulness opened before her, for which she was peculiarly qualified—she took charge of the boarding pupils in our house. In this branch of our labours she was, to the last, a truly valuable help to me: she was unremitting in her maternal care for the pupils, in providing for their temporal wants, teaching them habits of cleanliness and order, admonishing them to brotherly kindness and affection, and guarding them against evil; and she evinced the greatest anxiety for their spiritual welfare by day and by night. She delighted in doing good to others, forgetting herself, and often appeared over-anxious for the welfare of those entrusted to her charge: she never felt satisfied with what she had done, wishing always to do more, even beyond her power. The pupils have indeed been bereaved of a most

affectionate and careful mother: they not only manifested, but really felt, their severe loss: it was indeed a house of mourning throughout the whole of the Mission Establishment; but yet I trust we did not sorrow *as others which have no hope*. This subject, on our first meeting together, I tried to impress upon the pupils; endeavouring to make them understand, that *through much tribulation we must enter into the kingdom of God*, and that those who fall asleep in Jesus we shall meet again in glory, and be for ever *with the Lord*. Our loss, however, was her gain. Of her spiritual state of mind I can say, in short, that she was continually intent upon heavenly things, especially since her illness last year. She

liked often to converse of our future state. She had been for a long time prepared for such a change, and sometimes delighted in the thought of being permitted to see her Saviour and Redeemer, whose love to mankind, manifested in dying for a sinful world, was her constant theme: and though, with the Apostle, she felt herself to be the chief of sinners, yet she knew in whom she believed: the Spirit bore witness that her sins were forgiven, and that she was accepted in the beloved. She could call Christ her own; and had the assurance that neither death nor life could separate her *from the love of God, which is in Christ Jesus our Lord*.

### OBITUARY NOTICE AND CHARACTER OF TUPE,

A NATIVE OF RAROTONGA, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE following particulars of the Native Convert Tupe have been supplied by the Rev. Charles Pitman, Missionary at Rarotonga:—

Tupe was one of the chief supporters of idolatry; but he attached himself to us on our first arrival in this place, in 1827.

In the erection of our first chapel, he was one of the most laborious in the work. Not soon will the joy which beamed in his countenance be erased from my memory, when it was told him that I intended to remain in this district as their Teacher, and that Brother Williams would reside in the other division of the island till a ship arrived to convey him to Ralatea. The very first night of our settlement among them, he came to our house to inquire respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, in which he was not present at our friendly meetings for conversation, chiefly on religious subjects. Often, till near midnight, have I sat conversing with him on the *great salvation*. Nothing, I believe, occupied so much of his attention as the concerns of the soul, nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labour, and indefatigable in his efforts to forward the cause of God, he assisted me, with unwearied diligence, till death.

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of

the island; which office, for twelve years, he faithfully discharged. At a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, amicably to adjust, if possible, the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless of the consequences. God can, and will protect me." Without a weapon of defence in his hand, he passed through the district of these desperadoes, amid the scoffings and revilings of all. The subject of contention was calmly debated: he returned home; and in a few days all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of Religion, roused some of his inveterate enemies to acts of most cruel revenge, even the destruction of him and his family. This they attempted by setting fire to his house, when he and his family were asleep. But He who *neither slumbers nor sleeps* mercifully preserved his servant and his family. They escaped, however, with only what they had on: every thing else was consumed. On discovering the fire, the first thing he endeav-



voured to secure was a portion of the Scriptures, viz. the Acts of the Apostles in the Tahitian Dialect; but this he could not effect, and, in attempting it, lost his all. The fire communicated to the house of his son, then to our large chapel, which were soon level with the ground. Large flakes of fire passed by and over our dwelling; but, through the timely exertions of the Natives, we were mercifully preserved. Soon as I saw him, I said, "Alas, Tupe!" "O Teacher," he replied, "the Book of God is consumed! My house, my property, never regard; but oh, my book, my book!—and oh, the House of God! will not God punish us for this?" The next morning I had the pleasure of presenting him with another copy of the Book which he so much prized: it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, "Eitua, kia ka,"—"It serves him right; let it burn."

The very first thing which occupied the attention of our friend the following day was to see his brother, the Chief, and call a meeting of the under-chiefs, that immediate measures might be taken for rebuilding the House of God. "See," said he to them, "the House of God in ruins! What shall we do?" "Build it again," was the unanimous reply.—"Koia ia, e tamā, mee meitaki!"—"Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply.—He then said to me, "Teacher, be not cast down at what has happened. Let them burn; we will build. Let them burn it again; we will build; we will tire them out: but, Teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior Tuaivi, and Pa our principal Chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber for the erection of another chapel: the whole body of chiefs and people was in their train.

Decided piety, deep humility, and holy zeal for the advancement of "pure religion," were the striking characteristics of our valued friend. His knowledge of divine truth was by no means inconsiderable; though he rated very low his own abilities, and, almost to the day of his death, deeply lamented his ignorance. He would often revert, with expressions of

the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought; and has been heard muttering to himself, "Oh, the love of God! the amazing pity of the Saviour! the depth of the Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!"—The Sabbath he revered: the Word of God, the House of God, and the people of God, he loved. Unless sickness prevented, or engaged in his official capacity as Deacon, he was never known to be absent from the House of God at any of its appointed Services, nor from our meetings for prayer.

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the Mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise; and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labour he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself.

Observing some more particular in their questions, constant in their attendance at the House of God, and very active in every thing proposed for the good of the community, I one night, as we were sitting alone, made inquiry into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils, that they are desirous of becoming disciples of Jesus." He made no reply: after a few minutes' silence, he said, "Teacher, be not in haste; do not think so well of us; be not deceived; we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "Teacher, you don't know us yet. You think, because we come to the House of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so; we are deceiving you: there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified; and many of those whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. In inquiring

of him, from that time, either privately or publicly, the character of those making a profession of Religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon.

About three years before his death his health began to decline; and he was much afflicted with a disease which ate into the soles of his feet and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till a few weeks of his decease. At length his seat in the House of God was empty, and he was confined to his dwelling. Frequent were my visits to him; and the following notes from my journal will tell the state of his mind.

Sept. 16.—Spent an hour with Deacon Tupe, a tried and valued friend. His days on earth are fast closing: he is very weak. "It is something strange," I said, "to observe your seat empty in the House of God." "Ah!" he replied, "it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and, oh! I wish to be there. I give myself to prayer. God is with me. He will not forsake me." I quoted several passages of Scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not for their sins God cut off so many by death. He then spoke of the faithfulness of God in the fulfilment of His promises to His people. "*Not one good thing,*" said he, "*has failed of all that God has spoken.*" He promised to Israel victory over their enemies, possession of Canaan, &c., all of which he fulfilled." After a pause, with much emotion and feeling he asked, "Where, oh where is Pitimani vaine\*! what detains her?" He thought he should be called away ere her return.

Sept. 19.—In my way home I called to see Tupe. The change is great: not long, and he will be seen no more. He is, I believe, fixed on the Rock of Ages. His views are clear and Scriptural. We conversed together on our labours from the beginning; and I said it gave me great pleasure that he had, through Grace, been enabled to hold out to the end. "Yes," said he, "we have hitherto been permitted to work for God. His goodness has been

great; His compassion boundless." I referred to his sickness, and the constant prayers which I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but that I had been enabled, within the last few days, to resign him into the hands of God, to do as he might seem Him good. "That," said he, "is well; and so. Grieve not. Detain me not. My end is near:" and he quoted several passages of Scripture. "Two portions of the Word of God," he said, "afford me much delight; that in Isaiah, *Thine eyes shall see the King in his beauty; they shall behold the land that is very far off:* and the words of Paul, *Having a desire to depart, and to be with Christ, which is far better.* I have no dread of death. Christ is my refuge." I said, "You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated." "Ah!" he replied, "salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit and think, oh! the Teacher, the Teacher, who will assist him? Then I think, God is with him." Looking up, he exclaimed, "Ob Pitimani vaine! Pitimani vaine! I shall not see her face again." He wept, and I wept: who could help it? I broke silence, and said, "In our Father's house we shall meet again." "Yes," was his reply, with an effort which almost deprived him of his voice, "we shall meet in glory" — "No more," said I, "to part." "No," he replied faintly, "to be for ever with Christ: I long to be with him!" — I requested an interest in his prayers, for myself, my partner, the Church, and the island. "I have done," he said, "with the world. What remains is, to set all in order, and think of the Cause of Christ." I left him with feelings not easily to be expressed; and talked awhile with his daughter, in an adjoining room.

Sept. 24.—As I was preparing to go to the Out-Station, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

"How is it with your soul?" "All well."—"Do you find your Saviour your support in death?" "He is."—"Is the path-way clear?" "No obstruction, the way is clear."—"Have you any fear?"

\* Mrs. Pitman, then in England.

"None: Christ is mine."—"Your last discourse to the people," I observed, "was on the death of Stephen, who saw the glory of Jesus; are you also looking to Him, now, in your departure?" "I desire to see Him, and to be with Him."—I said, "Death is come: you will soon leave us: we shall be left in the Wilderness." "Yea," he replied, "I go, you remain. I am going to God. I have done with the world: we have been long companions, now we part: it is painful;—but the Lord's will be done!"—I referred to his family, most of whom were present, and said it was pleasing to see some of them uniting with the people of God. "Yea," he said with effort, "and the others will come."—"What," I asked, "do you desire for your children?" He answered, "The Word of God, the blood of Jesus." He was thirsty, and asked for drink. "That," I said, "is water for our bodily sustenance." "Yea," he replied, "I shall soon drink of the water of life."—I then read part of the fourteenth chapter of John,

and expounded it, asking him a few questions, as I proceeded, respecting the mansions provided for the righteous. He said, "Ere long I shall be taken to mine, and shall see the King in his beauty."—After commending his soul to God in prayer, I asked him if he heard and understood? "Quite so."—"Now Tupe," said I, "in our separation, what shall I say to the Church?" Soon as he heard mention of the Church, he exerted himself to the utmost, and said, "Tell the church to hold fast, and be diligent for God. Tell Kaitara (his Brother Deacon) to be strong in the Lord, and active in his cause; also to Tupai." Then to me he said, with his dying breath, "Aua koe e taitaiā," "Be not cast down."

I had not long arrived at home ere his son came to say that his happy spirit had fled,—I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first Deacon of the Church in Gnatangia, and the first member of that Church at its formation.

### OBITUARY OF A NEGRO AT TRINIDAD,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

In a Letter dated July 26, 1841, Mr. Mühlhauser gives the following account of the death of a Negro:—

Some months back I was called to see a sick Negro, who had just before undergone an exceedingly painful and dangerous operation. "Well," said I, "how are you doing?" "I am very sick," was his reply: "I did not think to see this hour; but my Heavenly Father has spared me till now. I know that I must die; but what is this life for? Is it not that we should obtain everlasting life through Jesus Christ? Oh that I had died when I was young!"—I thought that he said so on account of his excruciating pains, and therefore exhorted him to patience, asking him why he had said

so. "O Massa!" he energetically replied, "I should not then have committed so many sins: but now I am an old sinner: however, I trust that God will forgive me, for Christ Jesus' sake."—I could not but wonder at his simplicity, and the marvellous grace of God, which enables beings like ourselves to look confidently to Jesus, even at the threshold of eternity—to triumph under the pangs of suffering, and be more than conquerors when we are most weak. I again prayed with him, in which he joined by ejaculations; and having commended his spirit into the hands of our Heavenly Father, I left him. He very soon after died. Several people were present, listening to our conversation, and shedding tears.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 178.)

##### UNITED KINGDOM.

*Certainty of Success a Motive to Exertion.*  
THERE have been days in which the great, the mighty, the learned, and the wise, set themselves in array against this

Society, as yet unconfirmed in its strength, and untried in the exertion of its latent energies. But if assailants were not wanting, neither were there wanting champions in our cause;—there were not then

wanting, as there are not now, champions in our cause, "lights in the land, and guardians of the laws;"—there were not wanting those, who quitted their studies, and their busy occupations, in order to avow their support and their zeal;—and they went forth to the contest in the spirit that animated the hearts of the selected band of Three Hundred, who, on a memorable occasion, in a state of weariness and hunger, came to Jordan's banks, "faint, yet pursuing." The time of faintness is past, but the time of pursuing never. So long as there are territories yet to be explored—so long as sin and vice are to be subdued—so long must the pursuit be continued, and it must wax hotter from day to day. And this satisfaction we have in pursuing our great purpose, that the result, at whatever period that result may arrive, is inevitable. We know that the sacred volume which we circulate shall one day be the law of this habitable globe. We know that all the events and circumstances of this state of things are forming, and collecting, and concentrating together to one great end—the establishment of one magnificent dominion, under that Great Potentate to whom the eternal promise has been given, *I will give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* At what period that glorious consummation may arrive it is not for us to say; whether at a more remote or a more early period, according to our estimate of proximity or distance—whether in the course of a century, or of many centuries. All this rests in the will of Him, with whom *a thousand years are as one day.* But there are some who think that they may, in the present aspect of things, perceive somewhat of preparation toward that consummation—that, in the general movement throughout this globe, and the jostling and hurrying together of great events, and the various positions and different aspects of the great states of this world, they may perceive some preparation towards that period.

[*Lord Glenelg—at B F Bible Soc. An.*

*The B F Bible Society the best Friend of Education.*

How much do the interests of Education owe to the Bible Society! Who can tell, whether that which, when sanctified, becomes so great a blessing, might not have been our country's deadliest curse, had there not been prepared, by this Society, tens of thousands of copies of the

Sacred Record to put into the hands of the children of our land. In Ireland, as here, we have learnt to value that education alone which is based on Scripture. We have seen how much mischief and misery may be wrought by men who have to a certain extent been educated, but who spurn the Word of God. My country's crimes have been spoken of far and wide—and far be it from me to dwell on them with any thing approaching to pleasure; but those who have disgraced their native land—those who have caused the name of Ireland to be scorned—they are those leaders of confusion and demagogues of the land, who, having had education, trample under foot God's own Sacred Record. We know that much mischief has already been wrought throughout these lands by a spirit which threatens to uproot society, and overthrow all that is valuable. How much further might this have gone, had it not been for the spread of the Bible? And although there are who make a noise in the world, and would persuade those who listen to them, that they can overthrow empires and states; yet there is also a vast mass of persons educated in Scriptural Principles, who, though not obtruding themselves on the world, are prepared, when the hour of struggle comes, if ever it should come, to prove that God has, in His gracious providence, made provision against all which the violence of man can effect. Much, then, in this view, do we owe to the Bible Society.

[*Rev. Mr. Waugh—at the Same.*

*Britain the Centre of Christianity to the World.*

I verily believe, that to the hand of this great Empire is committed the work of bringing on the reign of the Son of Man;—that God has put within the reach of Protestants a power like this, in order that He might give them also the glory of the work, when fidelity in the execution of the trust shall have worked out the issue. And when I speak of Britain, I speak of it as including the country from which I come; which claims always, in religious operations, to be part and parcel with it. Britain, in all its influences—Protestant Britain, in the power which it is to exercise, and the work it is to accomplish—is to be understood as including the Western Limits of its Colonies; whether those colonies are still in the nest unfledged, or whether they have grown to maturity and taken a flight for themselves, emulating in some degree the noble

example of the parent bird—far more feebly, because with far less of ability to attain the end. But remember the beautiful illustration of the parent bird, *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—that is, supports them in their work, and carries them forward in their feeble flight*—so let Britain ever act toward the country which has proceeded from her, while she uses all her power and her strength to uphold the principles of Christian Truth, and the principles of the British Reformation. [Rev. Dr. Tyng—at the Same.

*The Bible the Instrument of the final Triumph of Christianity.*

In the History of the Reformation by D'Aubigné, he speaks of the sixteenth, seventeenth, and eighteenth centuries as three successive days of mighty conflict. The one, the sixteenth, a contest for God, successful;—the next, the seventeenth, a contest against the power of the Priests, successful;—the third, the eighteenth, a contest for the power of Religion against man's philosophy, successful. There is to be a fourth contest, and, he asks, Who shall be the conqueror? We are ready, upon this platform, to answer the question most distinctly, if the friends and supporters of this cause will but stand by the principles which they have avowed. The Saviour, who gave this Bible, shall conquer by this Bible, through us His instruments, however worthless, when priestcraft and reason and man's philosophy shall have sunk into the darkness which they deserve. [The Same—at the Same.

*The Relations between England and Prussia, a Cause for Rejoicing.*

It delights us when we see the Sister Churches of Prussia and England, hand in hand, and heart with heart, united. It augurs well for the great Protestant Cause, which, we hesitate not to say, is the cause of Christ and His Truth, against Antichrist and his lying superstitions. I rejoice that this cause, the cause of our common Redeemer and of our common truth, is thus beautifully uphelden and sustained by the two greatest nations—the greatest, because the two greatest Protestant Nations—upon earth. They are bound together by the ties of the glorious Reformation; they have yet the blood of Martyrs in them. England and Prussia were early nursing fathers of the Reformation; and now England and Prussia

have re-united and bound themselves together in a union which they have commemorated by a bough taken from the olive-trees of Mount Lebanon. We may set Rome at defiance, and all her emissaries, if we are true to each other and to our principles. Let Antichrist rage, let the Heathen be mad against us, *the Lord of Hosts is with us, the God of Jacob is our refuge.* But while we thus exult as Protestant Patriots, and Christians, and Churchmen, let us rejoice with trembling. We have prospered in our weakness; oh, may we not fail in the days of our strength! God chooses *the weak things of the world to confound the things which are mighty.* If there has been in later days a sublime exemplification of this perpetual truth, it is in these wonders which have been brought to pass. What has man done? God has done all; and the miracle of the age is, that God has brought a converted Jew to preside over the See of Jerusalem.

[Rev. Hugh Stowell—at Jews' Soc. An.  
*The Appointment of a Protestant Bishop at Jerusalem no Intrusion.*

Some have objected to the introduction of a Protestant Bishop into Jerusalem as an intrusion; but are there not many Bishops there already? Do we not remember that the Church of Rome has sent one? Might we not fairly consider the Holy City as a free city for all Christendom? And may we not hope that the same God who has put it into the hearts of monarchs to send a Protestant Bishop thither, may do still more to make that city free for the Church at large? There is no force, therefore, in these objections; and it is particularly due to the King of Prussia, to remark, that he made his proposals with true Christian charity and sincerity: he asked no concession of principle from the Church of England, but said, simply, "Will you consecrate a Bishop for the Holy City, to represent the Protestant Church there?" And where should we have been this day, where should we have hidden our heads, if the Prelates at the head of our Church had declined, and said—No; we will have no Protestant Bishop in Jerusalem? How thankful should we be, then, that they accepted the offer, and that a Bishop has been consecrated.

But what makes this of special importance to the Meeting, and to the Society at large, is, the bearing which it has on the labours of the Society, and the great blessing which it promises to be to the

Jews. It is, in fact, one of the results of this Society's operations; and if any objectors ask again, What has the Society done by all the funds which it has expended?—we shall say, It has awakened the attention of all Christendom. It has

enlisted the hearts of kings, and it has stirred up prelates and statesmen to look with pity on Zion, to remember her in her low estate, and to send her a Pastor and a Bishop. [Rev. Dr. M<sup>r</sup> Caul—at the Same.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

##### *Report of the Foreign Translation Committee.*

THIS Report, of which an abstract follows, was made to the General Meeting of the Society, held on the 5th of July.

The attention of the Committee has been more particularly directed, during the present year, to the preparation and completion of several new Versions of the Liturgy; some of which they hope will be found exceedingly useful for promoting the objects of the Society in Foreign Countries.

*Liturgy in Amharic*—The first of these is a Version of the Liturgy of the Church of England into the Amharic or Modern Ethiopic—the language of a great part of the country of Abyssinia. This has been translated by the Rev. C. W. Isenberg, a Clergyman of the Church of England, in the service of the Church Missionary Society. During his residence as a Missionary in Abyssinia he found a great want of such a translation; and, on his return, he devoted himself chiefly to the accomplishment of this work. It is now completed and published, and a great portion of the first edition has been sent out to Abyssinia. The Committee are led to anticipate that the copies of the Liturgy thus sent out will be useful, not only in affording to Christians in Abyssinia a clear view of the doctrine and discipline of the Church of England, but also in advancing the knowledge of Christ among the Mahomedan and Heathen Tribes, by whom the Amharic is spoken.

*Liturgy in Turkish*—With similar hopes the Committee have undertaken to publish a translation of the Liturgy in the Turkish Language, which has been made by the Rev. Mr. Fjellstedt, of the Church Missionary Society, assisted by a Native of Constantinople. The translation has been completed; and the printing so far advanced, that it will be ready in a short time for publication. In this translation care has been taken to avoid the florid style of the Modern Turkish, and to adapt

the language, as far as possible, to Christian devotional usage; though it is obvious that great difficulties must arise in a language which has been used, almost exclusively, for conveying the ideas of Mahomedans. The want of devotional books, among those Christians who know no other language than the Turkish, is very great. There are few, if any, Christian Books of this kind; while the people to whom they would be useful abound in all the Turkish provinces in Asia. And it is anticipated that this translation will not be unacceptable to an increasing class of persons in these provinces, and even in Constantinople itself, viz. Mahomedan Inquirers after truth: for it is known, that, of late years, not a few of the Turks have shewn a desire to become better acquainted with the Religion of England. The Committee, therefore, hope that the translation of the English Liturgy into Turkish may be made instrumental to the advancement of Christian Knowledge, even among the Mahomedan Population of Turkey.

*Liturgy in Armenian*—The translation of the Liturgy into Armenian, which was noticed in the last Report, has made considerable progress. Portions of it, consisting of the Morning and Evening Prayers, the Collects, Epistles, Gospels, &c., have been sent to Constantinople, and have been received back again, with observations and corrections from competent persons in that city. The result of these observations has been, to give the Committee great encouragement, as regards both the style and the accuracy of the work, and also the prospect of its usefulness among the Armenians. In confirmation of their views, the Committee think it right to subjoin the following extracts from Letters addressed to the Secretary, by the Rev. H. Southgate, Delegate of the American Episcopal Church at Constantinople:—

I notice in the "Ecclesiastical Gazette" the resolution of your Foreign Translation Committee to prepare a Translation of the Liturgy in Modern Armenian, and am glad to see it. Such a translation is needed here at this moment. You have chosen, too, the right

language, Modern Armenian, in preference to Ancient Armenian, or Armeno-Turkish. It will be a most useful work. If there is any aid which we can render, our services are at your command. I speak in Dr. Robertson's name as well as my own. I should consider any time or labour which I could devote to so useful an undertaking most profitably spent.

In explaining the character of our Churches, I made great use of your Arabic Translation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mosul. I put it also into the hands of others of the Clergy; and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey.

In a Letter of a subsequent date, Mr. Southgate says—

When shall we have your Armenian Translation of the Liturgy? I have no doubt it will be an instrument of great good. I know, by trial, that there is no way of introducing our Western Churches to our Eastern Brethren, like the translation of the Liturgy. I remember, among many others, an incident at Mosul. I put a copy of your Arabic Translation into the hands of a Syrian Deacon, one of the best-informed and most influential men in the city. He glanced at it for a few minutes, and then said, "It is not true, then, as we have heard, that in England they have the Communion only once in thirty years, and that then every body present rushes forward and seizes a portion of the sacred elements for himself." There are hundreds of such stories afloat. The Papists circulate them everywhere with the greatest diligence. The Liturgy, wherever it goes, contradicts them: it is a witness which cannot be gainsaid.

*Liturgy in Arabic*—The Edition of the Liturgy in Arabic, published by the Committee at Malta, is almost exhausted; and a new Edition will soon be required. The Committee propose to avail themselves of this opportunity to improve the Version, by bringing it nearer to the style of the ancient Liturgies of the Oriental Church.

*Liturgy in French and German*—A copy of the revised Edition of the Liturgy in French is now laid before the Board; and measures have been taken to provide a new or revised Edition in German.

*Liturgy in Portuguese*—The Committee are desirous of publishing, as soon as possible, a Version of the Liturgy in Portuguese. A Translation has been prepared in Portugal, which, after having been examined by the Committee, has been sent back for revision, and for the comple-

tion of some parts which were wanting. These have now been supplied, and the work will shortly be printed. The importance of a good Portuguese Version of the Liturgy, in the present state of religion in Portugal, and considering the relation in which England stands toward that country, will easily be perceived.

*Bible in Arabic*—The Committee regret to report that they have been compelled, by the prolonged illness of Mr. Schlienz, and other causes, to suspend for the present the new Arabic Version of the Scriptures, which was being carried on at Malta. They have agreed to defer the further prosecution of the work until they shall have had the benefit of a communication from the Bishop of Gibraltar, after his arrival in his diocese, on this and other subjects connected with the Society's operations in the Mediterranean.

*Bible in Coptic and Arabic*—The Committee have resolved to undertake an Edition of the Scriptures in Coptic and Arabic, for the use of the Coptic Christians in Egypt. The project has obtained the sanction of their Patriarch, and the work will be received with gratitude both by him and his Clergy. The Arabic Version used by the Copts is peculiar to them, being a translation from the Coptic, which is their authorised version; and will not therefore supersede the necessity of a new Arabic Version hereafter.

*Bible in French and Dutch*—The Committee have not yet been able fully to realize their expectations with regard to the French and Dutch Versions of the Bible, but considerable progress has been made with both of them. The Quarto Edition of the New Testament in French has been published; but the Old Testament is not yet completed. The Committee are printing an Octavo Edition of the Old Testament in London, concurrently with the Quarto Edition in Paris; and both will be ready at the same time.

*Scriptures and Works in Ancient Greek*—The Committee are happy to report that the Scriptures and other Works in Greek, noticed in their last Report, are in progress at Athens; and that the Society's undertaking has been approved by an unanimous resolution of the Holy Synod of the kingdom of Greece.

*Gospel of St. Matthew in the New-Zealand Language*—At the request of the Bishop of New Zealand, the Committee have printed an Edition of the Gospel of St. Matthew in the New-Zealand Lan-

guage, and have sent the greater portion of it to that colony for circulation.

#### BAPTIST MISSIONARY SOCIETY.

##### FIFTIETH REPORT.

##### *Missionaries sent out during the Year.*

THE Committee have to report, that during the year seventeen (including the Wives of Missionaries) have gone forth to the work of the Lord among the Heathen; besides eight persons who went with Mr. Dendy to Jamaica, and are supported as Teachers by the Churches there. Of these, Rev. William Littlewood and Mrs. Littlewood, and Mr. William Bonterra, sailed for Nassau; Rev. W. Lloyd and Mrs. Lloyd, for Jamaica; Rev. George Pearce and Mrs. Pearce, for Calcutta; Rev. Robert Gibson, B.A., for Calcutta; Rev. W. Dendy and Mrs. Dendy, for Jamaica; Rev. Thomas Sturgeon and Mrs. Sturgeon, to Western Africa; Rev. Thomas Dowson, Rev. J. H. Wood and Mrs. Wood, Rev. E. Hewett and Mrs. Hewett, for Jamaica.

One hundred and fifty Missionaries have been sent out since the formation of the Society; of whom, fifty-six have gone since 1832.

##### *Return of Missionaries.*

During the year, the following Missionaries have reached England, all after many years of service; and others are now on their voyage:—Rev. Walter Dendy, Rev. Joshua Tinson, Rev. Andrew Leslie, and Rev. J. D. Ellis. Mr. and Mrs. Hosken have also left Belize, and are now settled at New Troy, United States.

##### *Decease of Missionaries.*

Three Labourers have fallen in the morning of life and in the beginning of their usefulness—Rev. John Dallewell, Mrs. Cornford, and Miss Clack, all of Jamaica. The wife of Rev. J. D. Ellis has also been removed: she died shortly after her return to this country in July last. She was a model of the Female Missionary, and her loss will be long and severely felt by the circle in which she laboured in the East.

##### *Contributions to the Society.*

In addition to Subscriptions of 50*l.*, the Committee acknowledge, with many thanks, the following Donations of 50*l.* and upward.

	£.	s.	d.
Henry Kelsall, Esq. ....	100	0	0
George Foster, Esq. ....	100	0	0
C. M. ....	100	0	0
Joseph Sturge, Esq., for Africa,	100	0	0
Mr. John Sharp. ....	100	0	0
Mrs. B. Wilson. ....	60	0	0

	£.	s.	d.
A Friend, by Rev. J. Angus,	50	0	0
William Collins, Esq. ....	50	0	0
Mrs. Elliott. ....	50	0	0
Joseph Gutteridge, Esq. ....	50	0	0
Luke Howard, Esq. ....	50	0	0
Robert Leonard, Esq. ....	50	0	0
Rev. James Smith, of Astwood,	50	0	0

##### *Summary.*

The Society has 168 Stations; 78 Male, and 45 Female Missionaries; 70 Native Preachers; 144 Day Schools; 150 Schoolmasters; 10,116 Day, and about 12,000 Sunday Scholars.

#### RELIGIOUS-TRACT SOCIETY.

##### FORTY-THIRD REPORT.

##### *Issue of Publications.*

THE Publications issued from the Depository during the year amount to 16,469,551; making the total circulation of the Society, in about eighty-six Languages, including the issues of Foreign Societies assisted by the Parent Institution, to exceed THREE HUNDRED AND FIFTY-SEVEN MILLIONS

##### *Grants for Great Britain and Ireland.*

The Committee have made the following Grants, in addition to 78 Libraries for destitute Districts, and 119 Libraries for Day and Sunday Schools:—

Sabbath-Day Circulation. ....	112,452
Soldiers, Sailors, River & Canal Men, &c.	81,507
Home Missionary Society Agents,	84,211
District-Visiting, City and Town	
Mission, Christian Instruction, and	
other kindred Societies. ....	352,986
British Emigrants. ....	115,253
Prisoners. ....	13,683
Hospitals. ....	6,012
Workhouses. ....	7,616
Railway Workmen. ....	9,600
Fairs. ....	45,538
Races. ....	17,655
Foreigners in England. ....	1,400
Anti-Infidels Works. ....	13,763
Special Occasions. ....	110,675
Miscellaneous. ....	748,822
Wales. ....	15,808
Scotland, including the Orkneys. .	55,097
Ireland. ....	233,979

These appropriations amount in value to 248*l.* 11*s.* 11*d.*; by which sum 2,026,057 Publications have been gratuitously distributed in our own land.

##### *Notices relative to Domestic Grants.*

The Committee have presented copies of the Society's "Commentary on the Holy Scriptures" to Her Majesty and the Queen Dowager, which have been most graciously received.

*Sales by Licensed Hawkers*—The plan



of supplying Hawkers with Tracts has been adopted by friends in Cambridge, Thetford, and Whitby; to each of which places a Grant has been made to the extent of half the amount of the first stock of books, not exceeding 10*l*. This mode of doing good is now exciting much attention.

*Union Workhouses*—Six Libraries have been sent to Union Workhouses, at half price.

*Young Ministers*—The Committee have received 30 applications from Clergymen, Ministers, and Missionaries, of limited resources, for a supply of the Society's Books on their Ordination, not exceeding 10*l*. in value, on payment of half the price. The Grants have amounted to 111*l*. 18*s*. 7*d*.

*Libraries*—The Libraries granted during the year amount in value to 672*l*. 7*s*. 1*d*, exclusive of those sent to Foreign Lands.

*Total Libraries granted*—The total number of Libraries granted since 1832, exclusive of those sent to Foreign Lands, is—

For Sunday and Day Schools..... 1379

For Destitute Districts, and Miscellaneous Objects..... 872

For Union Poorhouses ..... 63

making a total of 2314 Libraries, which have taken 757*l*. 13*s*. 3*d*. out of the funds of the Society.

*Wales*—The Grants amount to 15,808 Publications; many of them having been distributed at Merthyr Tydvil, and other manufacturing districts. The Committee have printed a translation of "Crumbs from the Master's Table," at the request of an old supporter of the Society, who has purchased 1000 copies. To procure an increased variety of Welsh Tracts, which is much needed, the Committee have proposed to a Clergyman, that if friends in Wales will raise 50*l*. for the publication of new Tracts, a like sum will be devoted to the object by the Society.

*Scotland*—The Committee have received a donation of 30*l*. from the Edinburgh Tract Society. The Tracts voted amount to 55,097, in addition to Libraries granted to Sabbath and other Schools. These works have been well received, and, in some cases, have been instrumental in leading sinners to God.

The Committee have proposed to the Glasgow Religious-Tract Society to publish additional Tracts in Gaelic, this Society being willing to pay 25*l*. in aid of the object. The Gaelic Translation of "The Anxious Inquirer after Salvation"

has been published, and is now in circulation.

*Orkney Islands*—The Tracts sent during the year, amount to 7760, with twelve "Short Comments," on reduced terms, for poor fishermen.

*Shetland Islands*—A Grant of 2450 Tracts has been sent to the Shetland Islands.

*Ireland*—Upward of 80 applications have been received from the sister country during the year; and about 234,000 Publications have been voted, at an expense of 165*l*. These Publications have been placed with the Clergy and Ministers of Ireland, and with several leading Societies engaged in her moral and spiritual renovation. The Society's Correspondents state, that these works are, in general, received with a grateful spirit by the people, who are often subsequently deprived of them by the priests.

#### *New Publications.*

The New Publications issued during the year amount to 220.

#### *Notices relative to different Works..*

On the suggestion of several friends, the Four Gospels, and the Acts of the Apostles, are kept by the Society as separate Tracts.

There are many new works for the young, which form a good variety for schools and families. The Hand-Books, printed on drab paper, are suitable for similar objects, and also for general circulation.

The "Cards on Important Subjects" are sold in packets, each packet containing 32 different cards. They are adapted to suggest hints on religious subjects to those who may prefer this mode of circulating Divine Truth.

"The Wife and Mother, or Hints for Married Daughters," is from the pen of one whose previous works, published by the Society, have been read with much profit in domestic life. "Old Humphrey" has not only contributed to the Society's periodicals, but has sent out another volume, containing "Thoughts for the Thoughtful."

"The Way of Life," by Professor Hodge, Author of "A Commentary on the Romans," will be found a suitable work for intelligent young persons. The object of the author is, to give a plain answer to the inquiries, "Are the Scriptures really a Revelation from God? If they are, what doctrines do they teach, and

what influence should these exert on our heart and life?" It is a suitable book either to arouse attention or to guide in *the way of life*. In connection with "The Way of Life," Dr. Olinthus Gregory's "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," and "The Portable Evidence of Christianity" by J. J. Gurney, Esq., are valuable additions to the Society's works.

"Lucilla, or the Reading of the Bible." This work is designed to shew that the Scriptures are inspired by God, and are consequently of Divine Authority; and that it is the privilege and duty of all to read them with a view to their personal salvation. It is hoped that its publication will be useful, as an antidote to infidelity and popery.

To the 16mo. square books for the Young have been added, "Heat," and "Shells and their Inmates." Their size and elegant appearance adapt them for presents. In "Heat," the scientific information is rendered plain and interesting by diagrams and experiments; and with the whole, Scriptural lessons and truths are blended. In "Shells and their Inmates" various classes of mollusca are described, and much information is given respecting their structure, habits, and the shells in which they dwell. Various other books, in this series, at a less price, contain much profitable instruction for the Young.

The series of works on English History has been continued, by the publication of "England in the Sixteenth Century;" the former part of which will be found in "The Britons and Saxons," and "The Middle Ages of England," already published by the Society. Scriptural reflections are interspersed throughout the History; and the whole is illustrated by many engravings.

"The History of the Jews, from the Call of Abraham to the Birth of Christ," in 12mo., illustrated with steel and wood engravings, in two volumes. These volumes include, in an unbroken narrative, the contents of "The Patriarchs," "The Journeys of the Children of Israel," "The Judges," "The Kings of Judah and Israel," "The Captivity," and "The Connexion of the Old and New Testaments," revised, with some additional matter.

In medium 8vo. a series of works has been commenced on "Ancient History, from Rollin and other authentic sources, both Ancient and Modern." "The History of the Egyptians," "The History

of the Assyrians and Chaldeans, Medes and Lydians," and "The History of the Persians," are published. Each part is illustrated with one or more maps.

"The History of the Church of Christ" having had a large circulation, it has been considered desirable to re-issue the work, in parts, at a reduced price. Each part, price sixpence, will contain about 80 pages. The whole will be completed in 32 parts, with six maps and portraits.

The author of "Persuasive to Early Piety" has furnished the Society with another volume, entitled "Fifteen Sermons."

The "Commentary on the Holy Bible," the "Short Comments," and the "Miniature Commentary," have had a circulation far beyond the expectations of the Committee; and they continue to secure the approval of many of the friends of the Society.

The Society's Periodicals continue to be most kindly patronized by the Christian Public, and their sale is encouraging. The Almanack for 1842, in its various forms, has been an acceptable addition to the Society's Publications.

The Committee have directed their attention to a still further reduction in the prices of some of their publications, which they have effected, particularly in the series of "Christian Biography." The Tract No. 461, "Believe and be Saved," has been printed in large type, for the aged and others.

#### *Packeted Tracts and Books.*

The assortment of the Society's works in packets has been generally acceptable, both to the buyers and venders of the works. The packets now kept include Tracts, Hand-bills, books in 18mo. stiff covers, 32mo. gilt edges, 32mo. Series for the Young, with pictures and neat covers, Miscellaneous Selections for Boarding Schools and Families, and Short Stories.

#### *Liberal Contributions.*

An increase in the benevolent funds has arisen from the contributions of several friends, but more particularly that of H. A. J., an anonymous contributor, whose liberal donation of 500*l.* the Committee gratefully acknowledge.

#### *Appeal.*

In reviewing the transactions of another year, the Committee earnestly call the attention of their friends to the unceasing efforts of Popery. From the distant Islands of the Pacific they have been called on

for help, to counteract the designs of the *man of sin*—Labourers in India have pressed the subject on their attention—Correspondents in the British Colonies have pointed out to them the increasing activity of the Roman-Catholic Priesthood—and Europe has proclaimed with a loud voice, “Rome still stands armed with thunderbolts at the gate of her sanctuary, to crush the Truth, whatever appearance she may assume.” Happy would it be for Britain if these efforts were confined to Foreign and distant lands!

These statements call on Protestants to give the widest circulation to the truths of the Reformation. Let them confirm the Resolution of a former Anniversary, and “fully recognise the principles on which the Society has hitherto proceeded; namely, the Evangelical Principles of the Reformation, in which Luther, Cranmer, and Calvin, were agreed;” and determine ever to consider “the Luthera, the Melancthons, the Tindals, the Cranmers, the Latimers, and the Bradfords of former days their patterns in sound doctrine and active exertion.”\*

The concert which exists against the Protestant Cause should bind together its true and devoted friends in its support. There would be little difficulty in this, “if it were commonly understood, that the unity which the Scriptures demand is the unity of those who hold alike the great doctrines of Christian Truth, but consent to differ on matters concerning which Scripture does not carry determinate conviction to every honest mind.”† Let Christians unite together in the emphatic language of an ancient Moravian Bishop, and thus invoke God on behalf of his Church universal:—“Come, Lord Jesus, repair us after thine own good pleasure! Restore to thy Church the bands of unity; restore the beauty of order; restore the reverence for thy government; restore the fervour of thy Spirit; that the Kingdom of Heaven may suffer violence, as of old. Or, if this last age be past cure, incorrigible, irreformable, take down the stage of the world, that we may enter upon that blessed kingdom, where shall be unity without distraction, order without confusion, love without intermission, and God shall be all in all, for ever and ever! Amen.”

## AFRICAN-CIVILIZATION SOCIETY.

## THIRD GENERAL MEETING.

A GENERAL Meeting of this Society was held in Exeter Hall, on Tuesday the 22d of June. Lord Ashley, M.P. in the Chair.

*Movers and Secondors.*

Lord John Russell, M.P.; and Ven. Archd. Samuel Wilberforce—Lord Viscount Sandon; and Earl Fortescue—the Bp. of Gloucester; and Lord Viscount Mahon—the Bp. of Norwich; and Mr. Buxton—M. L’Instant; and J. Gurney Hoare, Esq.—Lord Telfmouth; and Hon. Wm. Cowper—Hon. W. S. Lascelles; and Mr. H. Waymouth—Sir T. Dyke Acland, Bart. M.P.; and Rev. Dr. Bunting.

*Resolutions.*

—That this Meeting, while sharing in the sorrow which some of the circumstances connected with the Niger Expedition are calculated to produce, rejoices, with thankfulness to Almighty God, in the conviction, that the ultimate objects of this Society—viz the Extinction of the Slave-trade, and the Civilization of Africa chiefly by native agency—so far from having been defeated, have, to a considerable extent, been promoted, in the way of preparation for future efforts, by the results of that Expedition.

—That this Meeting, duly appreciating the public and solemn protests against the Slave-trade, which have now been made by almost every Christian and Civilized Power, and rejoicing in any diminution of the Slave-trade that may be proved to have taken place, still finds no reason for any relaxation of the vigilance of this Society, nor any thing to lessen the importance of the moral and pacific means recommended by it, which, in the opinion of this Meeting, are still essential to the complete extinction of the Slave-trade, and the final abolition of African Slavery.

—That this Meeting, fully recognising the undiminished claims of the suffering people of Africa on the people of Great Britain, and deriving from the experience of the Niger Expedition additional proofs of the correctness of the general principles and the practicability of many of the objects of this Society, now pledges itself, with humble reliance on the Divine Providence, to persevering efforts for the purpose of carrying out those principles and objects, to the full extent of the means which may be furnished by its friends, and of the opportunities which may from time to time be afforded.

—That this Meeting respectfully expresses its approbation and admiration of the zeal, fortitude, and exemplary conduct of Captain Trotter, and of the other gallant and devoted individuals who have been engaged in this

\* Resolution at Twenty-sixth Anniversary, 1835.

† Bishop of Chester’s Charge, 1841.

Expedition, and also its cordial sympathy with the friends of those brave and lamented men who have fallen in this benevolent and arduous enterprise.

—That this Meeting begs to tender its most respectful and cordial thanks to His Royal Highness Prince Albert, for his continued patronage, as the President of this Society.

## Continent.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### FRANCE.

Mr. De Pressensé, in a Letter dated Paris, June 3, 1842, gives the following account of the

#### *Proceedings of Two Colporteurs.*

We have again visited the town of —, although we sold a considerable number of Testaments during the last month; and we succeeded this time in disposing again of 2 Bibles and 76 Testaments. We can without hesitation state, that there are not fifty families in this place that do not possess a New Testament. The other day one of us went to a coffee-house, for the purpose of offering for sale a Bible to the master. "What do you want?" inquired the coffee-house keeper. "I wish to engage you to purchase a copy of the Word of God."—"The Word of God! what kind of book is that?" "It is the Gospel of our Lord and Saviour Jesus Christ." These words were scarcely pronounced before the man uttered a volley of blasphemies, adding, "There can be no doubt but the Vicars are at the bottom of this, and have commissioned you to go about propagating their abominable doctrines. Begone! begone! Neither you nor any one else shall persuade me to listen to those hypocrites! I have served the Emperor—I am a Parisian—and, consequently, not the man to be gulled into a belief that the priests teach the true religion. It is not long since the Vicar of the place came to me, exhorting me to go to Confession, and boasting of the great benefit which I should derive from so doing. I did not give him time to finish his Homily, but, taking him by the arm, I quickly shewed him the way out of my house. No, no! my reason tells me, that it is to God alone that I am to make confession. And now, pray, what may be your opinion on the matter?" "My opinion is, that you are so far perfectly in the right; since it is God, and He alone, who can remit your sins. Still, you will

pardon me if I add, that, instead of turning the Vicar out of doors, I think it would have been better if you had frankly stated to him your views, as you have done to me."—"That may be true: but how happens it that you, who are in the employ of the priests, do not cry out, like them, the great good arising from confession?" "You are all the while labouring under a strange mistake: it is entirely against their will that the Word of God should be given the people indiscriminately. Those persons, on the contrary, in whose employ we are—being fully aware that the people would always remain in ignorance, unless, at a considerable sacrifice, the sacred volume, by which alone we are led to acknowledge the truth, were made accessible to all—make great efforts to accomplish this benevolent object. You may convince yourself at once, by the low price asked for these neat books, that it is no mercantile speculation, from which any profit is to be derived; but a work of real Christian Charity."—"What you say of these worthy persons, and their object, fills me with astonishment," said the coffee-house keeper. "Pray let me have one of their books, since you say that it contains the genuine doctrine of Jesus Christ. I have heard enough said of it, to know, that if it were strictly followed, things would go infinitely better than they do; but as to the priests, you see my friend"—"Oh, let us leave the priests alone; and let it be our endeavour to seek the Lord Himself while He may be found, and call upon Him while He is near." "Very well," continued he, "I am delighted to hear you speak thus: so pray take a seat, and give me some idea of what it is that forms your creed." I closed in with his proposal; and trust that the long conversation which we afterward had together may not have been without blessing to his soul.

## South Africa.

### WESLEYAN MISSIONARY SOCIETY. BECHUANA DISTRICT.

THE Missions of the Bechuana District occupy some of the most remote points in South-Eastern Africa which have been reached by Europeans. From these *ends of the earth* we have often had the pleasure of announcing the most cheering intelligence; and it appears that signs of the divine presence and blessing, in the conver-

sion of sinners and the increase of the Church, continue to follow the ministry of the Word. The joy produced by the contemplation of a work so beneficial is, however, greatly qualified by a consideration of the wretched estate of the many tribes beyond the present Mission Stations, on whose behalf the most affecting appeals are from time to time reiterated. God has prepared the way of the Gospel into the far interior of Africa.

A very handsome offer has been recently made to the Committee toward the commencement of a new Mission on the South-Western coast of Africa, which they have been under the necessity of declining, on the settled principle, that no NEW Mission can be undertaken by them till they have secured a considerable augmentation to the REGULAR and STATED income of the Society.

The Rev. Richard Giddy, of Thaba Unchu, has supplied the following

*View of the Mission.*

While some of our Stations have been decreasing in population, others have been increasing; and while at some our work has been retarded, at others we have been proceeding steadily and successfully. We have, moreover, now a better prospect than ever that peace will be established in the land, and that we may go onward in our work without interruption.

This Station has suffered but little from the causes which have so seriously affected our Mantatee Stations. Though at one time we feared that we also should be involved in war, our fears have happily not been realized. The population on this Station has been considerably enlarged. Our congregations, both on Sabbath-days and in the week, are large. Our society has increased, and our schools are now in a more efficient state than they were at any former period. We have lately commenced a sewing-school for the native women, which promises favourably. Our Sabbath School is large. Many can read well, and a considerable number are making great progress. Our writing-school is also in a satisfactory state. Several can write tolerably, and we have no doubt but that, ere long, many will be able to write, as well as read, in their own lan-

guage. Several young men are also under special tuition, apart from our ordinary school. Our object is, to raise up and train Native Youths, who, we trust, may become efficient teachers of their fellow-countrymen. The good effects of this have already appeared, in their taking the lessons which they have received in school, and teaching them to others.

*Difficulty of the Language.*

We have lately printed a Catechism in the Coranna Language. The clicks in this uncouth language render it extremely difficult. I have endeavoured to mark them by arbitrary characters, such as commas, apostrophes, inverted commas, &c., inserted where the clicks occur; and I hope the Catechism will thus be understood. It is, however, only an experiment; and I have considerable doubt whether the Coranna will ever become, to any great extent, a written or a printed language. Indeed, if the Corannas, by intercourse with other Natives, become acquainted either with Dutch or Sichuana, the sooner their own language becomes extinct the better.

*View of the Coranna Station.*

The Coranna Station, in connection with this Mission, is going on well. A chapel, erected with but little expense to the Society, is nearly completed. Our congregations are large; and our school, though small, is in an encouraging state. But the Corannas are a very fickle-minded people, wandering from place to place; and we have not unfrequently had the mortification of witnessing our efforts rendered apparently ineffectual by their nomadic habits. Of this tribe, however, we hope better. I baptized one of them last Sabbath, and in meeting the class was much pleased with the simplicity and Christian feeling with which they expressed themselves. A considerable number of Corannas from the neighbourhood of the Vaal River are on their way to join those now living among us. They come for the purpose of being near to the Word of God. Thus our Station will increase in population, and our sphere of usefulness will be extended.

*Opportunities for New Stations.*

It is a matter of considerable regret, that, on account of the debt on our Society's funds, we cannot proceed to visit the nations dwelling beyond us. The Baraputas, the Balakhulabaleli, the Makuaking, nations powerful and numerous,

and desirous to have the Gospel, offer to us most promising fields of usefulness. The Baraputsa have repeatedly sent to us for a Missionary. Hitherto they have no teacher, no religion, no light. They have heard of our Missions, and of the God of the White People; and they are anxious that some one should be sent to them to preach the Gospel. But as yet we have to lament that their request has been preferred in vain.

Mr. Giddy makes the following

*Concluding Remarks.*

With many things to discourage us, we have much cause to rejoice. Our members continue steadfast in their attachment to the cause of God. Our labour is not in vain. But we want a more copious outpouring of the Holy Spirit's influences, and a more simple dependence on God, to make our efforts a blessing to the people.

## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

#### CHUNAR.

THE Rev. W. Bowley continues to labour at this Station with his usual activity and zeal. The following short account of the state of the Mission is taken from the Chunar Association Report:—

*Congregation*—The Native Congregation has continued full and encouraging: several of the regular attendants upon the means of grace have, we trust, given themselves entirely to the Lord, and have been admitted to the Holy Communion. During the year several infants of converts have been added to the Church by Baptism: though no adults have been admitted to that ordinance, there are three candidates who will, in all probability, be baptized during the present year.

*Orphan Asylums*—Several of the girls and young men educated in these Asylums have, during the past year, been united in matrimony, and are earning their livelihood with credit to themselves and their Christian profession. One family has been sent to labour under the Missionaries at Allahabad; and six of the most forward lads were, for want of an efficient teacher on the spot, sent to be instructed at that station, whence, after an absence of ten months, they have lately returned.

June, 1842.

There are at present in the Asylums 42 inmates; 26 boys, and 16 girls. Between school-hours the boys are employed in the garden or the field, or in tailors' work.

During the month of January Mr. Bowley made a Missionary tour. From his Journal we extract the following account of his

*Visit to Asimghur—Examination of the Government Schools.*

Jan. 7, 1841 — To-day we visited Asimghur. The most influential Civilian in this district had made great preparations here for the examination of the Government Schools. A sort of stage was erected around three sides of the schools, and covered with flooring to suit the native taste: in the area, about 100 chairs were placed, and many tents were erected in the neighbourhood, for persons coming from a distance. I had our tent pitched close to the road-side, so as to be contiguous to all.—Oh! how will every thing here please the Natives!—During the day the whole populace, congregated here from the district, seemed to be in motion, in anticipation of what is to take place to-morrow and the following day. This will do more to engage the whole district to take an interest in schools than if ten times the sum had been laid out in support of them. Our tent was filled by the school lads and others during the remainder of the day; and we gave away all the English Tracts, half-a-dozen Testaments, and all the Romanised Gospels which I had brought. I only regretted that I was not better prepared to meet the wants of this class of the people: in fact, the demand of all classes was so great, that at night we had not a single Oordoo Gospel left.

Jan. 8—At an early hour, the whole space prepared for the multitude to witness the examination was fully occupied; and when business commenced, thousands of people, clean and well-dressed, and hundreds of wealthy men, among whom were three Rajahs, were assembled: many ladies and gentlemen, some of them Natives, had come from the interior of the district: it was a cheering sight, especially when connected with the results likely to follow to the people at large. All was perfectly quiet and orderly while the examination took place: the English and Oordoo classes which were examined, seemed to give the highest

satisfaction. Considering that the schools were opened only two years ago, their progress is astonishing: the English Head Master gives up all his time to it; and the magistrate's exertions, both of body and mind, after the performance of his official duties, are devoted to the same object.

Jan. 9, 1841.—To-day there was a display of vegetables brought in from all parts of the district, and prizes were given to those who produced the best. The Hindoo and Oordoo Schools were examined, and the crowd to-day was as dense as yesterday. To-day, also, many books were given away, the people continuing to flock to my tent for them.

Jan. 10.—Having last night received a small case of Oordoo Testaments, we to-day distributed them among the Native Gentry, who very thankfully received them: in fact, this proved our most encouraging day for giving away books.

#### GORRUCKPORE.

Upon the lamented decease of the Rev. F. Wybrow, the Rev. C. B. Leupolt was placed in temporary charge of this Mission. On the 20th of June last, the Rev. J. P. Mengé, and Mrs. Mengé, arrived at Gorruckpore; and were shortly joined by the Rev. J. C. Wendnagel, and Mrs. Wendnagel. A few weeks after, Mr. Leupolt left; and the Missionaries agreed that the superintendence of the Farm, with its Christian Congregation, should devolve upon Mr. Wendnagel, and that Mr. Mengé should undertake the Missionary duties in connection with the Station at Gorruckpore. These two branches of the Mission presenting distinct spheres of usefulness, and the Farm being three or four miles from the Station, the Committee are thankful in having been able, according to the plan which they have long deemed desirable, thus to place the Mission under the care of two European Missionaries. The account of the Orphans at the Farm, given below in Mr. Mengé's Report, places in a strong light the importance of there being a Missionary at hand to superintend the work in progress, should it please God to disable his

fellow-labourer. We first give an account of the Mission by Mr. Leupolt, dated June 7, 1841.

#### *Report by the Rev. C. B. Leupolt.*

The Mission divides itself into two branches. The first branch consists in the charge of the English Congregation, and preaching in the city to the Natives. The English Congregation comprises the Civilians of the Station, the Officers and soldiers of a regiment, Writers, &c. The city contains about 23,000 inhabitants; 15,000 of whom are Hindoos, and 8000 Mussulmans. There is a chapel in the city, at present occupied by policemen, because Service is not held within it. The second branch is of a threefold nature—preaching to the Native Christians, and pastoral visits; superintending the Farm, and instructing the Orphans; and charge of the Orphan Girls.

The Farm contains 1742 biggahs\* of land, 200 of which are under cultivation. There are at present 9 Christian Families residing on the Farm. They have Morning and Evening Prayers, conducted by Levi, a Catechist. The Orphan Boys have hitherto cultivated about 30 biggahs; but this year 60 biggahs have been marked out for them. Mr. Wilkinson introduced the growth of the sugar-cane; but as the Farm is in its infancy, it will scarcely answer for some years. As the fields in which it was cultivated are contiguous to the jungles, the wild elephants, tempted by the sugar-cane, made nightly inroads upon the Farm; and not only destroyed the cane, but trampled down the other crops: two fields of sugar-cane are, however, kept under cultivation. As the Boys have never cultivated sufficient grain for their consumption, it was thought proper to make them first grow sufficient for themselves and the Orphan Girls, and then to proceed to the cultivation of other things. There are at present 58 Orphans residing on the Farm. They rise at day-break; have Morning Prayers at sun-rise; and an hour after sun-rise proceed to the fields, in which they remain until 10 A.M., when they have breakfast, and then read until past 2 P.M. From 3 o'clock they are again engaged in the fields until half-an-hour before sunset, when they return and have dinner and Evening Prayers. The plan of not permitting the boys to enter the fields before the sun has dispelled the

\* In Bengal, a biggah is equal to about the third part of an acre.

malaria which rises during the night, and of making them return home before the malaria can arise, ought to be strictly adhered to; experience having confirmed its utility. On the Lord's Day, two Services are held at the Church in the Wilderness, in which the Christian Families and Orphan Boys assemble. This Farm is a useful establishment: may Isaiah xxxv. be realized with regard to it! The Female Orphan Seminary is likewise an important branch of Missionary labour; which, however, will chiefly devolve upon the Missionary's wife. Much of the girls' future comfort and family happiness depends upon their being trained for domestic life. The girls have Morning and Evening Prayer, in the Parsonage; and Service twice on the Lord's Day, at the Station Church. There are four Native Catechists.

The acquisition of the language by the new Brethren has of course retarded the progress which might otherwise have been made; but the following account by Mr. Mengé will be read with interest.

*Report by the Rev. J. P. Mengé.*

With regard to the Station, one of the chief objects requiring notice is the Girls' School. There are at present 23 girls in the school, under the superintendence of my dear wife: they have made rapid progress since we have come to this place. Every morning they come over to our house, when I have Family Worship with them; and the Lord's-Day Afternoon Service, in Hindoostanee, is chiefly intended for them. I have now for some months been in the habit of going three times a week to the city, with our Head Catechist, for the purpose of distributing Tracts and Parts of the Scriptures, among Hindoos and Mahomedans, and in order to read and expound to them the sacred truths of the Gospel. Sometimes much attention is given: at other times, the hearers laugh and mock at the strange and wonderful things which they are privileged to hear. Now and then a Brahmin or a Molwee will start up with objections against the peculiar doctrines of Christianity; as, for example, the now rather stale remark, that God is every thing and does every thing, and that therefore it would be ridiculous to assert that man is accountable for his actions to the Supreme Being. We sometimes silence the man, by simply asking him, whether

he would not punish his child if it were disobedient; or whether he thought the thief who had stolen his goods ought to be punished. A rather encouraging feature of the Mission here, is, the desire which the people evince to get books. Sometimes I have actually lost my hat, for a few minutes at least, on account of the crowd rushing upon me in order to get books. However, since I have made it a rule not to give any books except I feel in some measure assured that the man is able to read them, I am not so much in danger of losing my equilibrium from the pressure, as I used to be. Many young men have come to my house in order to obtain books; and I now and then observe that they attentively read those which they receive. The Word of God thus sown will not be unfruitful; but, like *leaven hid in three measures of meal*, it will work its way, as I trust, to the heart of many a poor Hindoo: bread cast upon the waters will be found, even although it should not be till *after many days*. On one point, which takes up a good deal of my attention, I have still to report—the spiritual charge of the European residents in Gorruckpore. On the Lord's-Day Morning I have a full English Service; and I have administered the holy rite of Baptism, in English, to three children.

The Farm, although it is considered, perhaps not without reason, to be rather an unhealthy spot, is going on as well as could possibly be expected. There are at present 60 Boys, all orphans, belonging to the Farm: these are chiefly engaged in agricultural labours. Mr. Wendnagel takes an active interest in them, as well as in the various labours which have reference to the Farm. He generally goes out once a day, and twice if circumstances require. It appears that hardly any of the Boys were able to read. The sickness and departure of the Rev. M. Wilkinson, the premature demise of our beloved Brother Wybrow, his successor; and the short time during which Brother Leupolt was able to superintend the Mission, all contributed not a little to the neglected state of the Orphan Boys. Two Teachers certainly were engaged to instruct them; but it is well known that hardly any Native will rouse himself from his indolent habits of his own accord, and that except particular hukkums\* are

\* Orders, commands.



issued, general ones will be of little avail. Mr. Wendnagel immediately began teaching the boys to read; and they have made rapid progress. In the beautiful little church at Basharatpore, called the Church in the Wilderness, they assemble morning and evening for Family Worship, which is conducted by Brother Wendnagel, if present; and if absent, by one of the Teachers. On the Lord's Day there are two Services, one in the morning and one in the afternoon, attended by the Boys and the other Christians living in the village. Besides the Boys, there are 12 Christian Families and 5 widows residing at Basharatpore. Although it cannot yet be said that there is much of true Christianity perceptible among them, still we are told, *My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* Where the Word of God is richly sown, we need not fear that a good harvest, in God's own time, will be gathered in.

#### MEERUT.

The Rev. R. Richards is the Missionary at this Station; and the following short notice of the labours of the year has been received from him.

There are two Readers employed by the Committee at this Station; who, as well as myself, go out preaching and reading the Scriptures, and distributing Scriptures and Tracts. The number distributed during the past year is 1277 portions of Scripture, and 5388 Tracts. I am happy to say that the people hear the word without disputing, and often come to the chapel at the time of Divine Service, listening with much attention: they likewise begin to testify respect for the Christians, and on the other hand exhibit coldness toward their Brahmins, all which circumstances are of an encouraging character. Seven adults, five women, and two men, have been baptized during the year. The School in the Mission Compound contains twenty-six boys and two orphan girls, who are instructed by Mrs. Richards. The congregation assembling at the Mission Chapel consists of 150 persons; of whom, 50 are communicants.

#### AGRA.

The Rev. Messrs. C. T. Hærnle,

C. G. Pfander, and F. A. Kreiss, are now labouring in this Mission; the Rev. J. J. Moore having left the service of the Society in consequence of being appointed Government Translator for the North-Western Provinces, and Minister of the New Church of St. Paul at Agra. We have received the following

#### *Report by the Rev. C. T. Hærnle.*

The work in my hands may be said to comprise three different branches; viz. the Female Orphan Asylum; a small number of Native Schools; and preaching the Gospel to the Natives.

#### *Female Orphan Asylum.*

At the beginning of the past year there were 145 girls in the Asylum. Out of this number, 8 have been married to Native Christians, 20 sent to the Institution at Gorruckpore to be settled there, and a few have been carried off by disease. Twelve new Orphans have been admitted, so that at present there are 122 girls in the Asylum. Their ages vary from 4 to 17 years, and they are, upon the whole, in good health. Considering what they have suffered during the two preceding years, we cannot be sufficiently thankful to the Lord for His Mercy thus bestowed upon them and us.

The girls are all baptized, and under Christian instruction. We endeavour so to train them, that they may hereafter become suitable wives for Native Christians; and therefore employ them in the performance of female domestic duties, the acquisition of the rudiments of learning, manual labours, and religious exercises. The first are taken by turns; and consist in cleaning their rooms, grinding their grain, cooking their food, making and mending their clothes, &c. That the young mind may not be wearied by being the whole day employed in study, their time is divided between this and their manual labours; so that those who go to school in the morning work in the afternoon, and *vice versa*. While in school, they learn to read and write Hind-dee and Oordoo, their own languages; Arithmetic, Bible-History, and Geography. The first class have already attained to some proficiency in reading and writing.

Their manual labours are divided into the following classes: fancy needle and knitting-work; plain needle-work; making

bottle-covers; knitting stockings and caps; making their own clothes; spinning wool and cotton; and plaiting straw for hats and bonnets. The first four classes, in which several have attained some proficiency, make their work for sale, and assist by their earnings the funds of the Institution. The sums thus realised, during the last six months, amount to 260 rupees. But in order to obtain a fair criterion of their earnings, the savings effected by their grinding grain, and making their own clothes, must be added, which amount to about 108 rupees during the above period; thus shewing a total of 368 rupees, or an average of 60 rupees *per mensem*.

While we thus endeavour to accustom them to habits of industry, and make them useful members of the native community, their spiritual welfare has not been neglected. They have regular Morning and Evening Worship in their own language, when the Holy Scriptures are read and explained to them. Once in the week they have regular Church Prayers, and on Lord's Days they attend Divine Service in the morning, and assemble again in the afternoon as a Bible Class. They also commit a short Catechism to memory.

All these temporal and spiritual engagements are conducted after the following routine. At day-break the children rise, set their rooms in order, and bathe. Some then go to the kitchen, others grind, and the rest play in the garden. At 7 o'clock the bell rings for Prayers, when all assemble in the large school-room. At half-past 8 the bell rings for breakfast; and at 9 they commence their respective engagements, and continue till 12, when they have an hour's recreation. At 1 o'clock, school and work are resumed, and continued till 4. At 5 the bell rings for dinner; after which they go about playing in the yard and garden, or take a walk with one of the Teachers. At 8 we have Evening Prayers, and at 9 they all retire.

The superintendence of this Asylum, and the spiritual guidance of its inmates, form an essential part of my Missionary and Ministerial duties; and while sometimes I feel greatly rejoiced in their execution, yet at other times they give me also a great deal of anxiety; but I trust in the Lord, who is the true friend of children, the *father of the fatherless*, and the guide of adults. May He so bless

them, that by His grace they may become faithful Christians themselves, and be the means of diffusing the blessedness of Christianity among their benighted neighbours.

#### *Native Schools.*

As almost everywhere in the heathen world, so also in this country, the education of youth is in a deplorable state, especially among the lower classes. The number of those who are able to read and write their mother tongue with some fluency, compared with those who do not know it, is, on an average, as one to one hundred; in some places even less. The following statement may serve as an instance. About twenty-four villages in the vicinity of Agra have been, during the last two months, visited, with a view to inquire into their circumstances, and make them acquainted with the Gospel. The population of these villages may amount to 15,000 individuals; among whom I found only about 120 persons who knew a little more than their letters, and many of them not even these. How great an obstacle this is to the Missionary's work, must be evident to every one acquainted with Missionary labours. In most cases, after having preached the Gospel to a crowd of people, he is deprived of the means which have so often proved an eternal blessing to many a soul, *i.e.* of putting a Tract or portion of the Scriptures into their hands, for reading and meditation at home.

These facts produced a deep impression on the minds of the Missionaries at the Station, of the impropriety of neglecting the youth while preaching to the adults; and they thought of establishing a circle of schools for the poorer classes of the native community. By the kind aid of the Local Committee they were enabled to carry out their plans to some degree. There are now in the city, and some of the neighbouring villages, ten schools, in which above 300 poor native children receive instruction, gratis, in the rudiments of learning. The following are under my superintendence: the Loheki Mandee; the Secundra; the Malpoora; the Rancotta School. The first was established in November 1839. While I was conversing with the people of that village, a great number of children assembled, listening to what was said. On leaving the village, I asked them, "Can you read?" "No." "Why not? Don't you go to school?" "We have none."—"But would you go,

if you had one?" "Oh yes, yes!" they all cried, while their faces brightened with joy. I now addressed the people about the matter, and found them ready to assist: they agreed to give a room, and to send their boys; while a Pandit offered his services, as a Teacher. Not to lose these favourable circumstances, I at once opened the school, with 16 boys: this number soon rose to 40, and afterward to 50. The total number who have attended this school since the beginning, is 84, many of whom have attained considerable proficiency in reading, writing, and ciphering. They also read Geography and Bible History.

The Secundra School has been established one year, and numbers twenty boys. As it is in the centre of three villages, in the neighbourhood of the Orphan Institution, I had expected a more numerous attendance; but the people, being very poor, send their boys to work as day-labourers.

The Malpoora School is likewise situated in the middle of three villages, from which boys attend. It was established in November last year; and when I came to open it, many of the boys, whose names were on the list, hid themselves; a report having been spread by a wicked Brahmin, that all who should attend this school would be made soldiers. I then spoke in a friendly way to those who were present; and began the school with them, when the others also came in. The number of scholars is forty-four, and considering the short period since the school's establishment, some have made good progress. They read the New Testament, Historical Anecdotes, the Life of Christ, and commit a small Catechism to memory.

The fourth has been established only a few months, and numbers now twenty-eight boys.

It is a chief rule in all these schools, that the Holy Scriptures must be regularly read, and a Catechism learnt by heart. Both Pundits and Boys have hitherto submitted to this rule, without the least objection. Some take their books home, and read to their parents. I was informed the other day that a boy of the Secundra School had discontinued to attend. On inquiring into the reason, his mother said, that being a poor widow, her son must work for her. "But he will forget what he has learnt." "Oh no," she said: "on Lord's Days, when he does not go to labour, I make him sit down

and read to me from the books which he has brought home.—Each boy, on leaving the school, has to pass an examination; when he receives a New Testament, a Catechism, and a few other useful books.

Many more such schools could be established, and their general usefulness extended, if we had the means; but the local funds, by which these schools are supported, do not allow us to go beyond the present limit.

#### *Preaching the Gospel.*

When standing upon the flat roof of an old Mahomedan building at Secundra, which has been converted into a Missionary residence, the eye perceives a great number of heathen villages, which have not yet heard the glad tidings of the Gospel. Whenever I saw them, I felt a great desire to commence preaching the Gospel to their inhabitants; the more so, as the Institution—in which I reside with my family—is five miles from the city, thus preventing me from any direct work there. But for a long time I was unable to fulfil this desire. During the first year of our residence at Secundra, my time was almost entirely taken up at the Institution, superintending the buildings, organizing the interior arrangements, and attending to the many sick which we then had. These impediments being now removed, and the Committee having kindly granted an allowance for a Native Assistant, who has been engaged, I had some months ago the great pleasure of commencing regular rounds among the above and other villages in the vicinity of Secundra. Every day a different village is visited, either by myself or the Catechist; and when we have gone round, we begin again from the first. Occasionally we make tours to villages at a greater distance, as far as eight or ten miles. This sphere of labour, though it has its trials, affords me great encouragement, and forms that portion of my Missionary duties in which I am most delighted. It is true, that the ignorance, superstition, and earthly-mindedness of these villagers are great. Sometimes the subject which we wish to impress on their minds is so strange to them, that they cannot comprehend it; at other times they run away when they see us come, or laugh at and abuse us; but all these things are soon forgotten, when I am permitted, by divine grace, to see them assembled under a tree, attentively listening to the preaching of the word. Though none have as yet

come forward with a real desire to embrace Christianity, yet there is a general acknowledgment of the truth and superiority of the Gospel, accompanied with an impression of the inconsistency of their own system. They often confess—"We cannot resist the force of truth in the Sahib's Religion;" and Brahmins, when wickedly disputing, are often silenced by their own countrymen saying, "How can you oppose? Is not all they say very true?" Some of the villagers occasionally attend Divine Service at the Institution, on Lord's Days. I hope the hour is not distant, which the Lord has appointed in His wisdom, for the salvation of these people. It only wants a general impulse, a beginning to break through the bonds of darkness and deeply-rooted prejudices, and the whole system will fall, and many come forward to seek refuge within the fold of Christ's Holy Church. May we, therefore, not cease to pray, *Thy kingdom come! Amen! Even so, come Lord Jesus!*

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MADRAS.

*Return of the Rev. John Tucker to the Mission.*

The Rev. John Tucker, after a stay of fifteen months in this country, returned to Madras in November last (see p. 174), in recruited health, to resume his important labours as Secretary to the Corresponding Committee.

During the last year there has been no Missionary of the Society to labour among the teeming population of Madras and its neighbourhood.

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MASULIPATAM.

The circumstances under which the Committee were led to commence a Mission among the ten millions of Hindoos who speak the Teloo-goo Language were fully detailed in pp. 425—428 of our Number for September 1840. On the 18th of March 1841, the Rev. Messrs. Noble and Fox, and Mrs. Fox, left this country, and arrived at Madras on the 4th of July. After a short sojourn at Madras, Mr. and Mrs. Fox proceeded by water to Masulipatam, where they

arrived on the 18th of August; and were soon afterward joined by Mr. Noble, who performed the journey by land.

Masulipatam is situated on the coast, about 290 miles above Madras. In a Letter dated Nov. 2, 1841, Mr. Fox has given the following

*Description of Masulipatam.*

Masulipatam consists of two parts, the Fort and the Pettah. The Fort is situated about two miles from the sea, in the centre of an open plain. About twelve Europeans reside in it, besides eight or ten sergeants, and some East Indians: most of these are employed in the charge of Government stores. The number of Natives within the walls I have no means of knowing; but it must be insignificant, compared with the other part of Masulipatam—the Pettah, or Native and European Town, situated a mile further inland. The Native Town consists of a number of Pettahs and villages joined together, extending in length from N.E. to S.W. about two miles, and in width one mile or one and a half. This space is not altogether covered with houses, like Black Town, Madras, but is interspersed with numerous clumps of trees, small enclosures, and tanks of water, so as generally to present a very pretty appearance: some parts are regularly and well built, with straight open streets: other portions are composed of houses and streets separated by narrow winding alleys. There are besides some suburban villages of considerable extent. The entire population of the town itself is calculated to amount to 200,000 souls, or more. Of these, there are about 3000 adult Mussulmans, and as many Roman Catholics: these I believe are chiefly flatmermen, and have at present no priest. There are about twenty pagodas in the limits of the town, all of them respectively devoted to Vishnoo or Siva, or some of their incarnations, and none to Brahma. Among these are two built by a former collector here, who, in other respects, much benefitted the temporal concerns of the Natives. Whether there is any strong Brahminical influence here I have no means of knowing or judging. The divisions and sub-divisions of caste are numerous: not fewer than fifty have been enumerated to me by a Native, who added, that there were many more. The temporal prosperity of the inhabitants is said to be on the decrease:

the two main supports of the town have much fallen away of late: the export of cloth, and the presence of a large body of troops, used to bring considerable wealth; but these are diminished to less than half of what they used to be. There are still, however, many wealthy men, especially, it appears, among the Velama or clothier caste, a division of the Soodra caste.

The labours of the Missionaries have been hitherto almost entirely confined to the acquisition of the Teloo-goo Language. They have expressed their intention not to commence any public ministration until they shall have obtained a competent knowledge of the language—a determination which has obtained the cordial concurrence of the Bishop, and of the Corresponding Committee.

*Conversations with Natives.*

In the Letter from which the above extract was taken, Mr. Fox thus refers to the opportunities which he has had of holding intercourse of a more private character with the Natives:—

There are three or four young men, from sixteen to nineteen years of age, who frequently visit me in the morning, from seven till eight, to which time I restrict them. To these, at their own request for an English book, I have lent copies of the New Testament. These they are well able to read, at the same time that they speak English fluently, and understand it very fairly. I read part of the Gospel of St. Matthew with them, explaining as I go on; and we are frequently led into conversation on Christian subjects. They are very inquiring; and I have been struck by strange questions which they ask, not so much on points of doctrine peculiarly Christian, as on those which we generally call Natural Religion. They seem, in common with others with whom I have conversed, to be fatalists in creed, and are puzzled to reconcile the doctrines of man's free-will with God's omnipotency and universal government. They are slow in perceiving the difference between God permitting and God doing. Most of their questions are those of curiosity, without practical tendency. I endeavour to lead them to some personal and practical thoughts. Besides these young men, I have pretty frequent visits from grown-up persons of all castes, who speak English

more or less fluently. I think, however, that of all who have come, there are only two with whom I have been able to hold a free conversation without a good deal of selecting of words and explanation. These adults are much less pliable than the younger ones: they are all ignorant of their own religious books; and generally refer me to the Pundits, when I ask regarding them. I have had two Pundit visitors, with whom I conversed through an interpreter: they proved to be as practically ignorant, and as incapable of giving a reason for the divine authority of the Vedas &c., as the rest. Their arguments were summed up in—"We have received them from our forefathers." Judging from my visitors, it would seem that these people have no creed, no faith: they differ in what they profess; they are ignorant of that which they say they believe. Two of my first visitors—a young man of some wealth and respectability, who was for one year at Mr. Anderson's School, and a Zemindar of little personal respectability, from the neighbourhood of Ellore—were very desirous to know what remuneration a man would have for turning a Christian. On my telling them of persecution, rather than temporal reward, they said it would be no use trying to make Christians; but that if they were to get any thing by it, we might obtain plenty.

*Visit of the Lord Bishop of Madras.*

At the close of last year the Lord Bishop of Madras visited Masulipatam; and in a Letter dated, On Visitation, Guntoor, Jan. 14, 1842, addressed to the Right Hon. the President of the Society, his Lordship thus refers to his visit:—

This Letter will be of some interest to your Lordship, and to the Society; as it will inform you that I have just visited your newly-formed Mission at Masulipatam, where I admitted the Rev. W. H. Fox to the holy order of Priesthood. During the week I was enabled to pass there, I had frequent and confidential intercourse with the Rev. Messrs. Noble and Fox; and we parted with feelings of mutual respect and love: they met all my suggestions in a most frank and friendly spirit, which has greatly endeared them to me. I am persuaded that their whole heart is in their work, and therefore it cannot be but that God will bless it.

At present they have done nothing in

actual labour in that vast Missionary field; but they are preparing to do much. Their plan of giving themselves up to the study of Telooogo, until they shall have gained a sufficient knowledge of it to talk familiarly to the people, has my full approval. It will not do for a Missionary to the Heathen to limit himself to mere preaching: to convince the gainsayers and to confound the worshippers of false gods, he must be able to dispute with them in familiar and idiomatic language; and I am convinced that many Missionaries may trace their comparative failure to a too eager desire to begin the good work before they are thoroughly armed unto it.

I wish Messrs. Noble and Fox to give up their whole time to the Heathen population of Masulipatam itself; and I should strongly deprecate any attempt at present, and for many years to come, to extend their labours to places in its neighbourhood. We are all apt to aim at too much, and disappointment is too often the consequence. It is the same in Missionary as in military operations—to overrun a foreign country is not necessarily to conquer it: to keep it in subjection, we must have some unassailable stronghold, such as I trust Masulipatam will eventually prove. Masulipatam, with its 200,000 souls, will give ample work to twenty Missionaries: and it is my earnest advice to the Church Missionary Society, not to attempt to extend their Telooogo Mission to other towns, except by sending out other Clergymen.

The Clergy of the place passed with me a kind of Sabbath-week; as, during the brief period that I could remain there, I preached five times, and Mr. Noble once: and I held an Ordination and a Confirmation, and consecrated two Churches and two Burial-grounds. Such Church-holidays are, alas! rare in India. We have, however, great reason to be thankful to the Giver of all good for His mercies to this country; which is in so very different a state, with respect to Religion, from what it was when its first Protestant Bishop arrived here, that we may truly say, *This is the Lord's doing, and it is marvellous in our eyes.*

#### TINNEVELLY.

This Mission has been latterly characterized by a marked increase in the number of those who have placed themselves under Christian

July, 1842.

instruction. The last Returns, at the close of the year 1841, were as follows:—Candidates for Baptism, 19,663; Number Baptized, 5628; Communicants, 963: shewing that, during the last year, the number of Candidates for Baptism has more than doubled; the number baptized has been increased by two-thirds; and the number of Communicants by one-third. It is also an encouraging fact, related by the Missionaries, that this increase in the number of inquirers is, “in many instances, not from among the Shanars, as heretofore, but from among the Maraver Caste, a higher grade than the Shanars, and a people possessing much more of intellect and character.”

In page 503 of our Number for November last, an account was given of the Visitation of the Lord Bishop of Madras, which was held in the early part of January 1841. In his Lordship's Charge, which has been since published, the following reference is made to the pleasing aspect of Christian Villages:—

Among many sources of comfort during my journey through Tinnevely, one of the greatest has been a sight, for which I candidly confess I was not prepared—the sight of WHOLE CHRISTIAN VILLAGES. He alone who has passed some time in a heathen land, engaged in the work of the Ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of Native professing Christians, whose countenances spoke a most intelligible welcome; for it was impossible to mistake the language of their happy faces. They were at peace; *the peace of God* had been made known to them at least, if not fully brought home to their hearts; and when I observed their look of joyful recognition upon perceiving their Clergyman, I almost felt myself at home.

In a note to the above passage, the Bishop further observes:—

The proof that godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, was never, I think, made more manifest than in the contrast between the Heathen and Christian Villages of Tinnevely. In

the Heathen Villages, all is slovenliness and disorder; irregularity and confusion in the building of their huts; dirt and discomfort everywhere: while in those which are Christian you will find well-arranged and well-ventilated streets, drawn at right angles to each other; the ground before each hut neatly swept; happy faces; and a village church, which, however humble, is evidently "the pride of the village."

**PALAMCOTTAH DISTRICT.**

*Report for the Half-year ending  
June 30, 1841.*

This Report is dated Aug. 3, 1841, and is signed by the Rev. Messrs. G. Pettitt, S. Hobbs, and J. Dewasagayam.

*Increase in the Number of Inquirers — Appeal for  
Increased Funds.*

The half-yearly list shows a clear increase of 357; and generally we do not now accept a congregation and enter it on the list till one of ourselves have been able to visit the people in their own place, and judge of their disposition.

At a village in the South, belonging to a respectable Brahmin, a small number of Shanar families gave their names to a Catechist, as desirous of learning Christianity. The Brahmin, their Merasadar, heard of it, and went to their village. Having assembled all the Shanars, he addressed them as follows:—"I hear that some of you have determined to learn the Vedam. Now I don't want any divisions and quarrels in my village; nor shall there be two parties here. Therefore all of you either remain in a body in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition: you may turn your temple into a Prayer-house if you like. Only all be of the same mind; and if you do not act justly toward me, I shall look to the Missionaries to see me righted." Such an instance as this we think has not before occurred; and whatever may have been the motives influencing this Brahmin, so much more enlightened than his countrymen generally are, we shall scarcely be blamed for regarding it as a sign of the blessing of God upon our labours: and how shall we justify ourselves if we neglect to enter such an open door? We have just heard from the Inspecting Catechist, that all the Shanars of the village, nearly 200 persons in number, have placed them-

selves under instruction, have demolished their idols, valued at 200 rupees, and have delivered up their Devil-temple to become a temple of the Living God.

But delightful as it is to find persons willing to become stated hearers of the Gospel, our difficulties are thereby increased, unless additional power be extended to us of supplying them with the means of Salvation. We can safely say that not a rupee sent to Tinnevely is spent in vain: all is expended directly in real Missionary Work: indeed, our demands of this kind are almost invariably greater than our means of supplying them. We therefore earnestly entreat our Christian friends, who wish their benevolence to be profitably employed, more liberally to come forward and augment our resources; and we as earnestly entreat, that no restrictions may be imposed which shall force us to send away these people, who, like the man of Macedonia, literally say, "*Come over and help us,*" without the means of grace and salvation. Shall a Brahmin tell his people, "You may go to Christianity, and take your temple with you if you like;" and the Missionaries or their supporters say, "But we will not receive you. Be heathens still?"

*Congregations—Hopeful Deaths.*

During the half-year, seven adults and twenty children have been baptized, and the Lord's Supper administered several times in the different districts; the total number of communicants being 224. Several deaths have occurred; some, at least, leaving behind the hope of their having derived spiritual profit from Christianity. One man, who fell from a Palmyra, and died partly from the fall, and partly from a wound with the knife used by climbers, which he had about him, left good evidence of a real desire for heavenly things: he had not only very diligently learned of the Catechist, and regularly attended the Means of Grace, but laboured to teach his family all that he knew himself. A girl died in one of the Mission Villages, who had given good proofs of a pious disposition before her sickness; and an old man nearly 100 years of age, who had been baptized many years ago, shewed a simple and humble reliance in Christ, in an interview which one of us had with him a few days before his death. We have also many proofs that the people value still more their connection with the Christian Church, and are much more afraid of being separated from it. We have been much

gratified, too, in observing that our efforts to obtain a better attendance at Divine Service during the busy palmyra season have been followed with much success.

*Catechists.*

The number of Catechists shews a small increase upon the last half-year, and there have been fewer changes among them: it is gratifying to have to report a diligent attention to their duties, without any instances of misconduct; as a favourable proof of which, the increase of the congregations before alluded to may well be adduced. One of them, in consequence of an increase in his neighbourhood, has to attend to three places, each ten miles distant from the other. Indeed, since the increase of congregations necessarily brings along with it, for a time at least, increasing work for the Catechists, it is not to be supposed they will strive to bring more people into the fold, unless animated with some measure of zeal. This is peculiarly true in reference to the Inspecting Catechists.

We have to record with much pleasure the institution of Prize Essays among the Catechists. On the 30th of June just passed, the four prizes of the first class were awarded publicly to the successful competitors. The subject for the prize was, "The hindrances to the spread of Christianity among the Heathen and other inhabitants of this country, and to the perfect development of it among the Native Christians; pointing out also the best means for removing those hindrances." We will only add, that the Essays exceeded the expectations we had formed, both in their matter and style of composition; and it was at once determined to print the best prize in Tamul. We trust that a healthy incitement will thus be given to the mental cultivation of the Catechists, which, with God's blessing, will exert also a great moral influence both on themselves and their countrymen.

*Preparandi Class.*

At the commencement of the year there were ten persons in the class; of whom three have been employed as Assistant Catechists. On financial grounds we have been obliged to reduce the number to five. Those now in the class are very diligent, and shew much desire for knowledge: the inquiries which they frequently make indicate much thought and attention to study.

*Seminary.*

This has been under the care and direction of the Rev. S. Hobbs, who has furnished the following account of it:—

During the last half-year, seven new boys have been admitted, which makes the present number twenty-four boarders; besides which there are three day scholars, all Christian Boys. The first class have made a little progress in Latin Grammar and Construction; and, in English, have been reading the History of England. The new boys have already got on in English, and have learned several of Watts's Divine Songs. Some boys who were admitted last year have made very satisfactory progress. One of the Youths, who was sent from the Seminary to the Grammar School at Madras, and returned after having spent several years there, is now the Master, and discharges his duty very creditably.

*Schools.*

The number of children instructed in our Schools is 1548, of whom 839 read the Scriptures. We have reason to be pleased both with the attention of the Masters and the progress of the children: their eagerness for Books and Tracts, as rewards, has not abated; and we are persuaded that the books we give them are read or heard by many besides themselves; and that many, whose ears our voices never reach, by this means become at least partially acquainted with the Gospel of Christ. We regret that it is impossible to extend our operations in this line of usefulness; not however through want of opportunities, but of means.

*Church-Building Fund.*

We cannot here withhold some notice of a small "Church-Building Fund" formed in one of the districts connected with this Station.

The Inspecting Catechist, Catechists, and several Headmen of the Asirvadapooram District consulted among themselves, and adopted as the principle of the fund, that they should give one day's wages annually, at the highest rate, and obtain also the consent of each individual, male and female, capable of earning any thing, connected with every congregation in the district, to contribute the largest day's income of the year annually; the whole to be applied to building and repairing Churches in that district alone. This they submitted for our approval, which it is hardly necessary to say we cordially gave. A meeting was held by one of us in the principal congregation in the district, and the little Society formed with suitable regulations: a very fair commencement in the way of contributions was also made. We are happy to add, not only that the plan is succeeding in that district, but that it has given rise to the formation of a



similar Native Society in another part of the Mission. It is gratifying to state, that the design originated altogether with the Inspecting Catechist of that district, whose zeal on many occasions has been very commendable.

*Extracts from the Journal of the Rev.*

*S. Hobbs.*

May 13, 1840—I left Palamcottah last evening, to accompany Mr. Pettitt in a tour.

May 14—In the forenoon we went to Strevegoondrum, a large and idolatrous town on the bank of the river. Here is one of the pagodas seen from Tiropooliangoody; opposite to which, in a large open choultry of carved stone—a sort of cloister to the temple—we held our examination of the School. We have no congregation at this place; so that, after we had heard the children read, repeat their Catechisms, and work a little at accounts, we distributed a few Tracts, and returned.

In the afternoon we set out for Seetah-koolam. There are but seven or eight houses in the village, which stands in a wide plain, with scarcely any thing to break the prospect all around. The little church just contained the population, all of whom assembled almost immediately. After a quiet and solemn Service, we found waiting for us outside about twenty-five people, of all ages, from the next village, Puthupetty, a short distance to the north, and within sight. Their business was, to ask us to open a School in the village, which contains about sixty houses. The people at Seetah-koolam are all of the Maraver Tribe, and, like the rest of their race, seem to have more character than the other castes in this part of the country. They are stout and bold, and seem capable of great mental improvement. As a body, plunder is the profession of the Maravers; and in some districts they are dreadful nuisances: yet they are almost exclusively employed as watchmen. This coincidence at first seemed to be curious and puzzling; but the property of a person thus patronizing the tribe is held sacred by them all.

Sept. 21—A native of respectability came to ask me to teach his son the English Language, which he has hitherto been learning from a Native. He was introduced by my Moonsee, and came, with his son and two other gentlemen, and sat for an hour in conversation. I consented to receive his son, and instruct

him for the present; for I am fully convinced that the pains bestowed on Native Youths of this class will not be thrown away. It gradually tells upon the Native character to be at all associated with Europeans, and they become less tenacious of their ancient prejudices. I think this gentleman was moved to jealousy, by finding that the low-caste children in our Seminary were enjoying the advantage of an European's instruction, while his son had only the imperfect means of learning English which a Native could furnish.

#### NORTHERN DISTRICT.

*Report for Half-year ending June 1841,  
by the Rev. P. P. Schaffler.*

##### *Baptisms.*

Since December last, 80 souls have been received by Baptism into the Church; viz. 27 men, 15 women, and 38 children. Some Roman-Catholic families having here and there backslidden, the list of baptized shews an increase of 67 souls only. Not a single person baptized by me has returned to Heathenism. The people of Sivagnanapooram, who applied for Christian instruction a year ago, under circumstances which made me suspect their motives very much, have given me great satisfaction ever since: not one of them has returned to Heathenism. They have all shewn great attachment to Christianity, under most trying circumstances; and have applied so diligently to learning, that, on the last two occasions when I visited the congregation, I was able to baptize thirty of them with great satisfaction. I rejected the earnest application of several others, because their knowledge respecting a few articles of the Christian Faith was still deficient. Several instances of this kind have led me long ago to the conviction, that we are bound to receive all who apply for Christian instruction, and teach them with all forbearance and kindness, whatever reason we may have to suspect their motives. To try the hearts and reins is a work which belongs exclusively to the Lord.

##### *Increase of Inquirers.*

The list shews an increase of six villages and 317 people under Christian instruction. I have not included in this number 100 families of Aulankoolam, whom I have received into the congregation. Such an increase, in the space of six months, in a district so barren in

regard to spiritual fruit as the north of the Tinnevely Province has hitherto proved to be, is encouraging, and shews that the work is progressing. I am quite willing to allow, that among these 317 new comers there are comparatively but few who have felt the saving influence of the Gospel in their souls; but is it nothing, that they have been made willing to abandon the awful sin of idolatry, and to learn the Gospel, which alone is *able to make them wise unto salvation?*

*Persecutions.*

The enmity of the natural man against the Gospel of Christ being rendered more effectual in this country by the peculiar constitution of society—the great men still finding means, here and there, to exercise almost a despotic power over the humbler classes—it cannot be supposed that the Gospel works its way without much opposition. Wherever it gets a footing, an effort is made, on some pretence or other, to force it away; and in my district these efforts are more violent now than they have ever been. The two following instances will prove this. Three months ago, about 130 families of Aulankoolam, a village close to Nulloor, applied to me for Christian instruction. Before they made the application, they erected a School-house, which they intended should serve as a Place of Worship also. The Merasadar of this place, who is a Brahmin, being then ignorant of their intention, made not the least opposition to its erection; but no sooner had these people made known their intention, by applying openly for Christian instruction, and by meeting in their new building with their Catechist for the purpose of worshipping God, than the Brahmin made a complaint to the Sub-collector, and, strange to say, procured an order from him to get the building destroyed. Our people were forced to accomplish this sad work with their own hands. I never before witnessed an instance like this in Tinnevely. It gives me great satisfaction to be able to state, however, that, notwithstanding this sad reverse, the people remain steady, not one of them having backslidden; and they now meet daily, in one of their stables, for the purpose of instruction and worshipping the Lord. To this, however, the Merasadar again objects, and is going, they say, to make another complaint, to prevent their meeting at all: after what has happened already, we have no security that he shall not succeed.

The second instance which I have to mention is a consequence of the first. The Zemindar of Oottoomaleey, having become acquainted with the unheard-of success of the Merasadar of Aulankoolam, declared, before a multitude, that Christianity should make no further progress in his dominions. To make good his word, he sent his agents to stop the building of a little Prayer-house which we were erecting at Vadeeyoor. A widow member of the congregation, to whom, no doubt, the Gospel had become precious, said, "Let us have no fight with the Zemindar: I will give up my house, which is sufficiently spacious for the congregation to meet in, and live with my sister." After having given due consideration to this generous offer, I authorised our Catechist to buy the house from the woman, which was done at a price much below its real value. The disappointment enraged the Zemindar still more. He sent positive orders to prohibit the people from meeting at all. This put them into the greatest fear; but as I was then at Vadeeyoor, I told them to meet in the name of the Lord, which they did; and ever since they have met more regularly than ever.

The building at Nulloor has taken so much of my time and attention, that I have not been able to travel so much among the congregations as I should have wished. Still, I have very nearly visited them all, and several of them repeatedly; when I have examined the people in their Catechism, which is an excellent summary of divine truths. Many of them have made pleasing progress, having not only committed the whole of it to memory, but also obtained a good knowledge of the truths which it contains; and as they really endeavour to understand them better, we may fairly conclude that the Gospel has become precious to their souls.

*Catechists.*

The Catechists have, on the whole, been faithful and diligent in their work, and in endeavouring to qualify themselves better for its performance. They have committed to memory the Acts of the Apostles to the 8th chapter, which I have explained to them during the monthly meetings. In all my instructions, I make it my chief object to direct them to the Bible as the only infallible source of divine truth; and to give them a clear knowledge of the whole counsel of God for the salvation of men, shewing forth Jesus as the author and finisher of our faith.

Every month, three of the Catechists prepare each an address on a text previously given, which they deliver during the monthly meeting, on three successive evenings, before us all. The addresses of several we have found appropriate to the subject, and truly evangelical and edifying: they are a fair specimen of the knowledge which they have of the Word of God, and shew, to a certain degree, the nature of the food given to their hearers.

*Preparandi Class.*

Two Youths from the Preparandi Class, which now contains nine, have been sent out as Assistant Catechists, and are now employed in instructing the people: some of those still in the class are promising young men, and give much satisfaction.

*Schools.*

The frequent and urgent applications for Schools, joined to a deficiency of means for establishing more, have led me to try a plan, which, if it succeeds thoroughly, will double the number of our Schools without increasing the expenses. Instead of paying, as before, the full amount of the Master's salary, which is from three to five rupees per mensem, I pay only one rupee and a half, and the parents of the children have to pay the rest: in other respects, these Schools are conducted exactly on the same principle as our other Schools. I have succeeded in establishing three Schools on this new plan, and two of them go on very well.

*Pilgrim Society.*

The Pilgrim Society still goes on prosperously: two Readers are constantly employed, who travel through the towns and villages in the northern part of this province, and distribute portions of Scriptures and Tracts among the Heathen. These two Readers are entirely supported by the Catechists and people of my district. In several places they and their message have met with a very encouraging reception, and the people have heard and received the Word with much readiness: in a few places the Readers have been opposed, and the Word of God rejected with disdain. At every monthly meeting they read their Journals before us all; and, in return, we give them such warnings, encouragements, and directions, as we may think necessary. That the Pilgrim Society is a great blessing to the northern parts of this province, the instances recorded in my former Reports will sufficiently testify.

*Extracts from the Journal of the Rev. P. P. Schaffler.*

July 12, 1840: *Lord's Day*—I spent this day at Parandapooram, and had Prayer and Service with the people: I had also a pleasing conversation with old Pakkianaden. I believe him to have fought the good fight of faith, and to be able, in the prospect of eternity, to rejoice with a hope full of glory. He has forgotten the world, and very rarely speaks of temporal things: his mind is full of life, his thirst after the pure milk of the world is still increasing, and he is continually in prayer and meditation on divine things. Though he sometimes suffers considerably, yet he has never been known to complain. He is one of the most peaceful and happy Christians I have known.

Aug. 7: *Poodoopatty*—At this place I held a meeting, which the people of Kootoor also attended. There were ten assembled. I was happy to see among them the two Christian weavers of Elayeerampanny, who more than a year ago fled from the place on account of a most unjust claim, and persecution from the agents of the Zemindar. When leaving the place, scarcely knowing whither to go, they said to the Catechist Marian, "We might escape all these troubles, by denying Christ and returning to our former ways, as most of our relations have done; but we cannot do so: and as our Lord has said, *When they persecute you in this city, flee ye into another*, we will avail ourselves of His permission." For six months we heard nothing more about them; when they sent us word that they had settled in Kootoor, and requested that a Catechist should be sent to them. As we had not the means of doing so, I requested the Catechist of Puttakoolam to visit them as often as possible—they are at a great distance from his Station—which he has been doing. The Lord has blessed them in the place of their refuge: He has abundantly provided them with the means of livelihood, and has made them instrumental in prevailing on three families of the place to forsake their idols, and learn the Gospel. They brought the heads of these families with them to Poodoopatty: they appear to be very respectable men, though they are low-caste people.

This meeting afforded me great comfort and encouragement. The case of the Elayeerampanny people affords an instance that the good seed of the Word is

not altogether lost, and that the Lord still makes use of persecutions from the enemy to forward His own work.

*Destruction of Devil Temples and Idols at Pairpulanakoolam.*

Sept. 21, 1840—In the evening, I started for Nulloor, to visit a few villages with Mr. Schaffter.

Oct. 16—We went to Pairpulanakoolam. The inhabitants are Shanars of a higher grade than the generality: they do not associate nor intermarry with the ordinary class of Shanars. They have been under instruction about ten months, and are under the care of an active and pious Catechist: the result was very observable, in their devotedness and good order. On our way thither, however, we saw the devil-temples still standing in the village; not that we have any reason to think they are still frequented. The Rev. E. Dent remarked that he hoped to see them demolished to-day. Accordingly, when closing his sermon, he told them he had one thing to say—that they still had pay covils surrounding their village, and that while these were suffered to stand their attachment to Christianity was doubtful; for if they really intended not to use them again, why should they have them standing. While he was speaking, there was a muttering going forward, and it was soon evident that they meant to give this proof of their obedience. At last, Mr. Dent asked them distinctly, men, women, and children, whether they meant to resort to their old idolatries any more. They all, especially the children, replied with great earnestness in the negative. He then told them to get their digging implements, and destroy every sign of their former superstition. After prayer, we went out, followed by the people, who began with great zeal this good work. The boys, especially, were in high glee; and one of them, when an image of earth was knocked down, said, "I always thought they would cry out and curse any one who should attempt to spoil them; but here they are all gone to dust, and not even the corpse of a swamy left." Another addressed the image he was striking—"You worthless thing! you good-for-nothing thing! you have been frightening us all this while, and what is come to you now?" Some of the men desired that the boards in the roof of the building should be used in enlarging the church, or making stables for Mr. Dent, or any thing be wanted. They dashed some stone images

of the Cobra, found in every devil-temple, to pieces, against each other. There was a representation of a demon in the form of a pyramid, such as are common in these parts; which, as they destroyed it, they found to be made of a kind of red earth, with which they smear their arms and necks at the time of worship. The children seized it by handfuls, in play; and one happened to get a little on his breast, which his sister perceiving, said, "You are a heathen." The child seemed to think it quite a reproach, and hastened to clean it off. The business of demolition was at length finished; and having directed their instruments of worship to be sent to us, together with one or two images, we went on rejoicing in what we had seen as the first-fruits of a promise yet to be fulfilled—*The idols He shall utterly abolish.* [Rev. S. Hobbs.

SATANKOOLLAM DISTRICT.

*Report for the Half-year ending June 30, 1841, by the Rev. C. Blackman.*

By the blessing of Almighty God, the people are increasing in knowledge, in adherence to the Christian Faith, and in a becoming zeal for the Religion which they profess.

*Baptisms—Inquirers—Congregations.*

During the last half-year, 136 have, in Baptism, pledged themselves to renounce all that is evil, and to follow that which is good.

There has been but a small increase this half-year in the total number under instruction; as some have died, and many have, with the view of procuring a livelihood, gone over to Ceylon.

I need hardly mention, that the congregations are far from being in a perfect state. Here, as elsewhere, the tares are mingled with the wheat; but the Lord knoweth them who are His, and He will be glorified in their salvation, and in their final separation from the wicked at the Last Day. In a land of Christian light and liberty, all who have entered upon the Christian life know that it is no easy course—that it is a warfare, a contest with the powers of darkness, to which there can be no cessation with safety. How difficult, then, must it be for a poor ignorant Hindoo, who has just cast off the trammels of idolatry, in whom for years Satan has reigned supreme, and whose heart and every motion have been vitiated and moulded by the principles of heathenism—how difficult must it be for such an

one to unlearn what he has always believed to be true, to reform his conduct according to the Gospel rule, and to resist the spiritual enemies who have so long held him in bondage! Hence, we must not expect too much from our recent converts: we must bear with their infirmities, and wait with patience for the fruits of the Spirit. I see some who appear gently to be led by the grace of God toward their heavenly inheritance. In others, though sincere, corruption works more strongly, and they often grieve us by their inconsistencies. Notwithstanding these discouragements, there is every reason to believe that God is, by His Spirit, building up a Church from among the Heathen in this province. Under my care there are about 4000 souls, of whom one-half are adults: their children, male and female, are taught in the Schools, from the earliest dawn of reason, the sanctifying doctrines and holy duties of Christianity.

Among other favourable signs of the general state of the Mission, I may notice the wish that prevails among the older congregations to have respectable and substantial buildings as Places of Worship, and their readiness, according to their ability, to assist in building them. We have been enabled to complete a large and substantially-built Church at Kadatchapooram. In the erection of this the people contributed upward of 100 rupees, besides doing some of the work gratuitously, or for lower hire than they generally receive.

At Anugragapooram, a large Christian Village, it was thought desirable to add a chancel to the Church, and to make other improvements. The people cheerfully contributed upward of 50 rupees in money and materials toward the work: they have now a neat and substantial Church—an outward symbol of their zeal for the Gospel; and it stands as a tangible witness of the existence of the True God to the surrounding Heathen.

#### Schools.

The Schools contain 589 scholars; of whom 429 are boys, and 140 are girls.

The benefits of the Girls' Schools are beginning to appear. When we came to this Station, about five years ago, there was not more than one female eligible for the office of Schoolmistress. Now we have five Mistresses employed, and others qualified for the situation. Eight of the girls educated in the Schools at this Station have been married to Catechists, and others to members of different congrega-

tions. Upward of a hundred young females have been taught to read the Scriptures in their own language.

#### SUVISENAPPOORAM DISTRICT.

*Report for the Half-year ending June 1841, by the Rev. J. J. Müller.*

#### Congregations.

There are at present 1293 families, or 4586 souls, under Christian instruction in this district—an increase of 175 families, or 684 souls, during the last six months. Of these 4586 souls, 237 men, 206 women, and 288 children, in all 731, have received Baptism: the remaining 3855 are candidates for that rite. I have had the pleasure of receiving into the Church of Christ, by baptism, 6 men, 18 women, and 26 children; who I hope and pray may walk worthy of the profession which they then made. I have been enabled to visit the congregations and Catechists during the past six months: some of them have been visited several times. Our congregations consisting mostly of Shanars, i.e. cultivators of the palmyra-tree, it is very difficult, from February to July or August, being the season for climbing the trees, to get a good congregation, when you visit them: however, if you wait till eight or nine o'clock in the evening, when they come home for a few hours' rest, they are willing to forget their fatigue, and are happy to meet their Pastor for a word of exhortation, and now and then, also, of reproof. Some of them have often asked me why I do not come every month; quite forgetting, that, besides their own, there are more than seventy villages, or about fifty Catechists' Stations, which have an equal right to my time and services. Besides other days, I usually spend two Lord's Days in the month among the congregations under my charge. The Lord's Days I find particularly profitable, and I have reason to think the people find them so too; for on that day only things belonging to the peace and happiness of their souls are attended to, which some of them know how to value and appreciate.

#### Catechists.

There are now 51 Catechists. Besides my monthly meetings with them, I have been enabled to continue our weekly meetings on Tuesday, which are exclusively devoted to the reading and explanation of the Word of God. We lately finished the First Epistle of St. Paul to the Corinthians; after which we commenced Genesis. These meetings are of great

importance; and I am happy to see that the majority of the Catechists are interested in them.

*Schoolmasters and Schools.*

We have 36 Schools, in which upward of 1050 children are receiving Christian instruction: the children learning in the Catechists' Schools are, generally speaking, all Christian children, and so are many of those learning in the Schoolmasters' Schools. We have upward of 200 more children under the influence of the Gospel than we had when the last Report was written. Four or five new Schools have been established in large heathen places to the west of Suviseshapooram, in which the Gospel has hitherto not been permitted to enter.

In March last we had, at Suviseshapooram, a general examination of our nearest Schools, when nearly 450 boys were present. They were examined in reading, writing, and their Catechism. The Church was quite crowded, and it did one good to see so many black and cheerful faces together. I began the examination with a hymn; after which, having offered up a prayer, I addressed a few words of exhortation to them. The examination was concluded in the same way, having lasted upward of three hours.

The conduct and diligence of the Schoolmasters, and particularly of the Inspecting Schoolmaster, has been satisfactory. One of them, a high-caste man, I have had the pleasure to baptize, and believe that he will by and bye make a valuable Catechist.

It is a matter of great encouragement that I am enabled to repeat, that in the above-mentioned number of 1050 scholars are included about 180 girls—upward of 60 more than at the end of last year. Last month, Mrs. Müller had a general examination of all the girls in Suviseshapooram, when upward of 170 were present. It was very interesting, and at the same time a rare sight, to see so many girls from different villages assembled. Some of them were extremely shy at the beginning; but they soon got more courage, and seemed to enjoy their visit and examination not a little. It is with deep sorrow that I cannot report an increase of scholars in Mrs. Müller's Boarding School, and that solely from want of funds: the pupils amount to about 15. If she had not in the beginning of the year received some help from Germany, July, 1842.

she would long ago have been obliged to discontinue this School.

I sincerely hope that at least some of our Christian friends will not read and pass over this statement without at once determining to do what they can for the accomplishment of such an important and benevolent feeling.

MEIGNANAPOORAM DISTRICT.

*Report for the Half-year ending June 30, 1841, by the Rev. J. Thomas.*

*Increase of the Congregations—Appeal for more Labourers.*

The congregation at Pragassapooram, as well as many others, has received considerable additions within the half-year, and now contains upward of 600 souls. Indeed, in every part of the district there has been a *shaking* among the *dry bones*. In January, the addition from Heathenism was 280; in February, nearly the same; and on making up the account in June, I found that the total increase for the six months amounted to upward of 2000 souls. The means, however, which I possess for teaching them are utterly inadequate; and many large congregations are without a Catechist, or even a Schoolmaster, and only receive occasional visits from a Catechist of some neighbouring village. I ought to have an addition of at least ten efficient Catechists, and as many Schoolmasters. It may be asked, Why receive persons under instruction, if unable to furnish them with teachers? I would answer, Because I am fully convinced that it is infinitely better for the people at once to renounce Heathenism and acknowledge the authority of Christianity, than to remain in ignorance under the degrading and soul-destroying influence of idolatry. As soon as they place themselves under Christian instruction, every idol is demolished, and every devil-temple is converted into a House of Prayer to Jehovah! All heathenish ceremonies are renounced; and whenever the Missionary or a Catechist can visit the village, the inhabitants assemble, and the Gospel is preached to a listening multitude, who are eager to understand what they hear.

The Church Missionary Society must therefore be prepared to meet a large increase of expenditure in this Mission; unless, indeed, the labour is to be restricted to the in-gathering of a few hand-

ful, while extensive plains, *already white to the harvest*, are left to perish. Almost immediately after I had made up the total amount for the last half-year, and found it, as stated above, 2000 souls, several large villages applied for instruction; and I think it not improbable that the current half-year may be productive of results similar to the last. If such should be the case, not only Catechists, but additional Missionaries, will be required; for it is utterly impossible that one individual can efficiently superintend 6000 souls, living in eighty different villages. While we so much feel the need of additional Labourers, it is gratifying to find that among this large number of people there are very many promising young men, who might be trained for Catechists. I have been struck by the fact, that in every new village there are a few persons who, from their superior powers of mind, seem to have been designed by Providence for teachers of others: and is not this exactly what we might expect—instruments provided to hand for the emergency?

It is of course required, as a mark of sincerity, that every vestige of idolatry should be annihilated among those who come under instruction. Cloths, caps, and other things which they wear on special days, or rather nights, when devil-worship is performed, having hideous figures of demons painted on them, wooden idols, painted clubs, &c., are thrown together, and reduced to ashes; after which they all assemble within the temple, to hear the glad tidings of eternal life. Upon such an occasion, those appropriate words of the Apostle have frequently formed the subject of my first discourse—*The times of this ignorance God winked at, but now commandeth all men everywhere to repent.*

*Church-Building Society.*

At the close of the last year, stimulated by the good example of the Catechists of the second district, my Catechists took measures for establishing a Church-Building Society. For this purpose, they summoned the head man of each congregation to attend the Public Meeting at Meignanapooram on the 1st of January. I occupied the Chair; and the Catechists and head men moved a series of Resolutions in due form, which seemed to please them amazingly. To give the Society efficiency, it was resolved that every person connected with the congregations, men, women, and children, should contribute annually the

earnings of one day. This, including the subscriptions made at the time, by the Natives alone, will amount this year to upward of 100 rupees (about 10*l.*). Out of this, assistance will be given to different congregations, according to the exigencies of the several cases, to be determined upon in a Committee of Catechists and head men.

*COTTAYAM.*

The Cottayam College continues under the charge of the Rev. J. Chapman. By the last Report, there were seventy pupils, who are receiving a sound classical education, combined with full Scriptural instruction. This College was visited by the Bishop of Madras in the course of his late Visitation; and it is mentioned with commendation by his Lordship in his Charge, in connexion with the Society's Institution at Cotta, as affording a good hope of raising up Native Missionaries for carrying forward the evangelization of India.

*Cottayam Village.*

The Rev. Benjamin Bailey continues his ministrations to the congregations in the village of Cottayam. He is also very usefully occupied in translating Tracts into Malayalam, and correcting for the press such works as are printed for the Society.

*Cottayam District.*

The district around Cottayam is under the charge of the Rev. H. Baker. There are in connexion with this Station nine Schools, containing 346 scholars. The number of Communicants is sixty-five.

*ALLEPIE.*

The Rev. J. Hawkworth has charge of this Station. During the last year there has been a small addition to the number of converts, which amount to 410; 47 being communicants. The Schools have gone on satisfactorily: the number of children is 366. In two Schools within the Mission Pre-

mises, entirely removed from the influence of heathenism, 30 girls and 20 boys are educated and boarded by means of separate funds.

Connected with Allepie are two Out-stations, Arthingal and Thalawadi, each containing a flourishing school. At Arthingal, Mr. Hawksworth located an additional Scripture Reader for a short time; and reports, that in both places a firm footing appears to be gained, although it is at present *the day of small things*.

*Death of a Native-Christian Female.*

Mr. Hawksworth writes, in a Letter dated Sept. 23, 1841—

During the past half-year one of my flock has been removed—I cannot entertain a doubt—to the more immediate presence of her Saviour. Her conduct was characterized by great affection to her husband, universal benevolence, the strictest consistency, and zeal for her Saviour, coupled with a modest and retiring spirit. Her husband assures me that she rarely, if ever, went from home, except to Church: yet she was known and visited by numbers of females of every class, Heathen as well as Christian, and invariably seized the opportunities of speaking about the Saviour, and pointing out the way to heaven.

COCHIN.

Since the lamented death of the Rev. Samuel Ridsdale, who for nearly thirteen years had faithfully laboured at Cochin, the Station has continued under the charge of the Rev. H. Harley. For various reasons, it has been considered advisable to remove the chief location of the Mission in this province from Cochin to Trichoor, which is situated about fifty miles to the north-east of Cochin.

Mr. Harley thus describes the

*Importance of Trichoor as a Missionary Station.*

The district of Trichoor comprises a population of 52,427. It is a great stronghold of idolatry, and contains 648

Hindoo Temples. The town of Trichoor itself contains many pagodas, which has contributed to give an air of sanctity to the place in the eyes of the Natives. The Temple of Wadakanaden is the principal. It is situated on an eminence, surrounded by a high wall, concealing from public view a number of smaller temples that crowd the area of the inclosure. The turrets marking its entrances—said to have been built by four different princes of Travancore, Cochin, Calicut, and Palghaut—are the most remarkable parts of this mass of buildings. The temple is surrounded by a grove of teak-trees, while the richer foliage of the banyan helps to conceal much of it from public view. Nor is it this alone which contributes to make Trichoor a stronghold of idolatry: it is still more remarkable for its Sanscrit College, in which Brahmins from different countries are initiated in the mysteries of their religion, through the medium of the Sanscrit Language. The instruction given here is entirely oral, as it is not allowable to commit these mysteries to writing. Besides the Heathen population, there is a large Roman-Catholic population in the Trichoor district, in which there are fifteen Roman-Catholic Churches.

Another point of view in which the town of Trichoor may be considered as an eligible spot for a Missionary Station, is its contiguity to several large towns, inhabited by Roman Catholics, Syrians, and Heathens, and all comprised in the Cochin Kingdom. About fourteen miles to the N.W. is Kunnankoolam, which swarms with a Syrian population, and, indeed, is the largest Christian town in Cochin. The Metran, a Syrian Bishop, lives only two miles distant from it; and it is consequently considered as the head-quarters of the Syrians in these parts. About thirty-six miles to the N.E. of Trichoor, is Chittoor, the capital of a district of the same name, which abounds with a very large Heathen population, chiefly of the higher caste of Natives. The district of Chittoor is composed of ten villages, and the population amounts to 20,439. To the south of Trichoor, about fifteen miles distant, stands the famed pagoda of Irianakudi: the town contains a large Heathen population. A few miles S.E. of this is Shalagoody, which is another large town, comprised also in the Mookundapooram district, which is composed



of 110 villages, and contains a population, according to the last census, of 45,349. The three above-named districts adjoin that of Trichoor; so that, according to the last census, the population of these districts amounts to 169,645: these are four out of the seven districts into which Cochin is divided. The other three districts, viz. Cochin, Kunneanoor, and Cranganoor, comprise a population of 118,531; making the total population of Cochin, according to the last census, 288,176. The central position which Trichoor occupies in the midst of these districts marks it out as a more suitable place for a Missionary Station in the kingdom of Cochin, than the town of Cochin; which, independent of other considerations, is too far situated in the south for the convenience of visiting the districts connected with the kingdom of Cochin. The foundation of the Trichoor Church is finished, and materials for raising the superstructure have been partially collected.

The following is an abridged

*Report of the Mission for the Half-year ending June 1841.*

*Congregations.*

**European Congregation.**—I still officiate at the English Service, for the present. Within the last half-year the Sacrament has been five times administered to the Europeans and Natives.

**Native Congregation.**—Three adult Heathens have lately received the solemn rite of Baptism, after having been duly examined in the principles of the Christian Religion. One of these is a Native of China, but has been absent from his country for nearly fourteen years. He has given evidences of sincerity in his profession.

*Syrians.*

Within the last half-year eleven Syrians have joined our faith. Eight of these are living at Parinyi, where I am happy to state that a spirit of religious inquiry has decidedly commenced among the people, who, in opposition to the Metran's injunctions, listen with lively interest to the preaching of God's Word.

*Catechists.*

A Catechist and an Assistant Reader are stationed at Trichoor: they give hopes of usefulness, and have been employed in reading and explaining the Word of God in the town of Trichoor and its immediate vicinity. Chandapillay, the Head

Native Catechist, still assists me at Cochin. I am happy to add that I have commenced expounding and preaching the Word of God in the Malayalim Language. The Catechists at the several Stations have been proceeding in their usual routine of duty, in a satisfactory manner.

*Schools.*

The Village Schools are generally going on prosperously; and by their medium the Word of God is more generally known.

In the Seminary there are twelve boarders, as previously reported: they are taught at the Cochin School, together with the other boys. At a late examination which I held, I found them improving in the knowledge of God's Word.

*Labours and Martyrdom of a Syrian Convert.*

From Mr. Harley's Journal, Sept. 25, 1840, we select the following interesting notice of the labours and martyrdom of a Syrian, named Curiatha, illustrating at once the zeal of a Native Convert for the salvation of his brethren, and the perils to which such a zeal is sometimes exposed.

Some years ago, a Syrian of the name of Curiatha was reclaimed from a most sinful course of life, by the study of the Gospels, a copy of which he had received from the late Rev. S. Ridsdale. In studying this holy book, he became quite another man: he abandoned his covetous, worldly, and self-seeking views, and began to preach the Gospel of our Lord Jesus Christ with a self-denial, zeal, and boldness, seldom to be witnessed in a Native character. He was naturally eccentric in his ways: and had his zeal been more directed by prudence, he might have rendered further service to the cause to which he had devoted himself. For a short time he was employed as a Catechist of the Society; but latterly he travelled throughout a great part of Southern India, preaching the Gospel among the Heathen. He was quite careless of any worldly emolument; and many times refused to receive pecuniary assistance, travelling penniless, and contented to live on casual alms. How much he suffered for the cause of Christ cannot be known, for Curiatha never revealed such matters. As in life, so also by his death, he upheld the honour of the

Gospel. He was preaching in the Kunnamkoolam Bazaar, when an opposer of the Truth, a Syrian, became so incensed, that he went home, and, procuring a knife, returned and stabbed Curiatha to the heart. Curiatha put up a prayer to God not to lay this sin to the charge of the murderer, and immediately fell down lifeless. Such was the end of Curiatha! He was faithful unto death; and we trust that, through the merits of the Saviour, he has received the crown of life.

## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### BARTICA GROVE.

In our last Number at pp. 307, 308, we gave the testimony of R. H. Schomburgh, Esq. to the Value of the Mission: we now subjoin the account received from Rev. J. H. Bernau in a Letter dated Dec. 1, 1841.

#### *General View of the Mission.*

On reviewing our labours during the present year, there seems, notwithstanding all the discouragements, to be abundant cause for thankfulness: and although we cannot speak of any great success, yet is the little that can be said sufficient to cheer our faith that brighter days are in reserve for this benighted people.

I am thankful to say that the preaching of the Word has been regularly carried on at the Grove. To give you a better insight into our Ministerial Labours, it may be well to state in what manner we spend our Day of Rest. At half-past six, the people are convened for Morning Prayers, when either the Collect for the day, or the Epistle, is explained to them. At nine we begin our school, which lasts until a quarter to eleven; and half-an-hour after we have full Service. From three to four P. M., catechizing; or, if many of the Arrowack Tribe be present, an Address is given by Frederic, one of the Converted Indians. I am thankful to be able to say that this is not the least blessed part of our labours. At half-past six we have Evening Service, when a text is expounded in a familiar manner. It is my custom, before I allow Frederic to speak on any subject, to ascertain whether his views are in accordance with the Word. Some time ago, I asked him what he was going to say. He replied, "I wish to speak

on the first chapter of John." I thought this rather too deep a subject for him; but on interrogating him as to the meaning of some of the more difficult verses, I was truly astonished at the correctness and feeling which he manifested. Having delivered his impressive Address, I asked one of the hearers, "Well, what did Frederic tell you from the Word of God?" and was delighted to find that they had understood him better than might have been expected.

Throughout the week, in the morning, I expound the Old Testament in order; and in the evenings, the New, in the same manner. Those who attend are thus taught to use the Word of God as a whole, one part bearing upon the other, and in which, from the beginning to the end, Christ is seen sparkling as the Pearl of great price.

Our Boys' School numbers, on the average, thirty-five children; some of whom belong to various tribes of Indians, and others are Coloured lads of Indian extraction. Their progress, on the whole, is encouraging: four-fifths of them read the Testament, and in writing and arithmetic they are not behind. It is pleasing to witness the eagerness of some to make progress. In the beginning of the year, we had twenty-three Boarders; five of whom, three Caribbees and two Arrowacks, have been removed by their parents. Observation and experience combine to prove, that when children have parents living, or are more than ten years of age, little can be expected as regards their being trained for Teachers, on account either of the indolent habits which they have already, thus young, contracted, or because they are addicted to drinking. A Caribbee father came by night, and carried off his two boys to town; and for many days, neither myself nor any one else knew what had become of them; but after five weeks had passed, I heard from Mr. Christian, that he had met them in Demerara, reeling in the streets. From that time I have not seen them. One of the Macusie Boys, the most promising, and one who had made considerable progress, was found drowned at the water-side. Another was sent back to Mr. Youd, not being possessed of any talent for learning. Two others have been apprenticed; one to a carpenter, the other to a coach-maker, which crafts they chose themselves. Their number at present is fourteen; and of

these, five seem to bid fair as to the Society's ultimate object. All are orphans, with the exception of one.

The Girls' School was opened in July last, and numbers, on the average, twenty-one. Of these, twelve, being orphans, are boarders; and on the whole, considering their degraded condition, and the short time they have been under training, their progress and behaviour are cheering.

We regret to state that Mr. Christian's health has seriously failed: he has been obliged to visit some of the Islands, in order to its re-establishment; of which, by the blessing of God, confident hope may be entertained. In the mean time, the whole weight of the Mission duties has been pressing heavily upon Mr. Bernau, and he greatly needs additional assistance, lest his health should also give way. He thus describes the multifarious character of his engagements:—

Often, in less than half a day, I have been obliged to act as the Minister, Schoolmaster, Doctor, Overseer of the manual labours of the children, and Dentist; besides the many petty trials in superintending the building of our Girls' School. However, they are past; and will be less burdensome, I hope, in time to come, when the necessary buildings shall be completed, and, what is most important, when an efficient Assistant shall bear the yoke along with me.

#### WARRAPORTA.

When the British-Guiana Mission was last brought under the notice of our Readers, it was stated that the Rev. T. Youd had been compelled, by the Brazilian Government, to relinquish the Station he had occupied at Urwa Rapids; and that he was endeavouring to form a New Station at Warraporta, which is situated on the River Essequibo, at the commencement of the second set of Rapids. There were not many Indians located at this spot when he arrived there; but this number soon increased, by the addition of some from Urwa Rapids, and a few from Cartabo, at

which place Mr. J. Doyce, who was associated with Mr. Youd as a Catechist, had formerly laboured.

#### General View.

In a Letter dated Aug. 31, 1841, Mr. Doyce gave the following account of the condition of the Infant Station at that time:—

There are now, including children, not fewer than one hundred Indians on the place, of whom fifteen are married couples; and, to the best of my knowledge, all live in an upright manner. Several Indians have visited us during our stay here; and have returned home with the intention of coming back again, they say, to reside. There are twenty-five Testament readers: some of them, considering that they have only been learning eight months, can read pretty well. There are two children, who did not know a single letter eight months ago, who can now read in the Testament as well as any of the rest.

The Lord's Day is spent thus: before daylight, I converse on religious subjects with the young men who sleep in the same house with me. As soon as the horn is blown for Prayers, Mr. Youd goes over to hold a meeting among the Ne-Cane-Caru Indians, during which time I have Macusie Family Prayer; and before Mr. Youd returns I endeavour to have a meeting among the Carribees. I have very often known Charles to weep when speaking to them before day. He can repeat to me, on the Monday, the whole of what has been said by Mr. Youd and myself on the Lord's Day: he is a prayerful lad. As soon as breakfast is ended, the School commences; after that, Service is conducted, in Macusie, by Mr. Youd; in the afternoon, School, and Creole-Dutch Service; and in the evening, I address the Macusies in their own language, and conclude with prayer and singing.

Our Day School seldom numbers more than fifteen, owing to great sickness during the last two months, which has, however, abated. Instruction is given in reading, writing, arithmetic, and translating Macusie into English, and English into Macusie.

The Sunday School, morning and evening, is well attended: I have sometimes seen ninety present. Both young and old read together in one class.

*Extracts from the Rev. T. Youd's Journal.*

We now give a few Extracts from the Journal of the Rev. T. Youd, illustrating the state of the Mission; and containing interesting notices of a Macusie Young Man and a Carribee Chief.

*April 30, 1841*—Erie Manerwa, a Carribee Chief, has again joined our little band of catechumens. I think he is not far from the kingdom of God.

*May 2: Lord's Day*—It is a pleasing thing to see the Indians of different Tribes putting away their inbred prejudices one against another, and sitting side by side learning to read the same book and to serve the same Lord. Sometimes our small congregation consists of people of seven or eight different languages; but they all fully consent to be taught in Macusie.

*May 14, 1842*—Alfred Maneshere, a Macusie Youth, brought up at the Grove from its commencement, and part of his family, joined us to day.

*June 18*—Alfred came to my house to read a portion of God's Word. We read part of Matt. iii., and I commented upon it.

*June 19*—On Saturday, I endeavour to prepare for the approaching Lord's Day. This evening's Prayer and Conversational Meeting was pretty well attended. We do not forget our praying friends in England, and those in the Institution at Islington, who on this day especially call to mind the Foreign Missions. Thanks be to God! I am permitted to hear the Macusie Indians pray in their language, and the Carribees in theirs or the Macusie, which those with us also know.

*June 21*—Alfred came again, to read a portion of Scripture. He stated, that he had been endeavouring to draw the attention of his wife and family to the discourses of yesterday. Erie is also doing good, in this way, among the few with him. According to the Carribee custom, he speaks most at night, when surrounding objects do not attract attention, and when the company are in their hammocks smoking cigars, not far distant from a comfortable fire. At such times the Indians weigh matters over in the mind—leisurely it is true, but not less to the purpose.

*June 27: Lord's Day*—Soon after the Morning Service, a small body of Carribees

gave us notice of their approach, by the sound of the quama; and soon after landed, being well painted from head to foot, and having a number of dogs, parrots, and other creatures. What a contrast was there between these half-wild Carribees, and the cleanly-dressed congregation who stood to witness their arrival! During the Afternoon School and Divine Service, they peeped in at the chapel windows and door, but feared to come in. Their Captain, an old man, attended.

*June 28*—The late Warraporta Captain's daughter was this day united in marriage to a young man of the Wapostana Tribe. The Carribee strangers attended, to witness the ceremony; before which, I gave them an Address on the divine institution of Marriage, and our Lord's observations on that head. Most listened with much seriousness.

The Carribee strangers are very noisy: the quama gets but little rest. When speaking to the young Carrib, Edward, who used to be very fond of the quama, and asking why he did not join the chorus, he said, "Oh no! they go too far! one can scarcely get any time to think." May the Lord carry on His work in this young man's heart! Erie came and joined the conversation, saying, "Yea, I used to be as these are, and paint myself; but not now. I can hardly read, for them." Erie and his wife occasionally read together, having just begun the Gospel of St. John: they did so when only in the class-books. Alfred came again, to read a portion of Scripture.

*June 30*—Erie tells me that the Carribee strangers have been thinking much of the Word of God, preached to them last night; and that he took occasion further to recommend the Word of God to them.

*July 3*—One of the strange Macusies at the Upper Settlement gave me a patient hearing. I asked what he thought would become of us when we died. He said, he thought that our bodies would remain in the earth, and decay; but that the man in our eyes would not die, but wander about.

*July 9*—Alfred is making a decent house, not far from the Mission Cottage; and Erie, one in the intended Church Square. This square has been planned in hope that the Lord will so far bless our labours here, as to make it necessary to have a substantial church built in the course of a few years.

*July 11: Lord's Day*—While walking to the church this afternoon, I overheard a young man saying to his fellow, "If you were here, you would soon learn: every day we have school; so you would soon know the Book." Several Indians, partly strangers, who have not attended Divine Service hitherto, came to-day. I think there are some Indians who persuade the people to attend to instruction, when we are not aware.

*July 17*—In the evening, our Prayer Meeting was well attended. Erie was quite fervent in prayer, to the cheering of us all. It is evident that he is becoming acquainted with the depravity of the human heart. He told me that he had long prayed without properly understanding the evil of sin; but that he now sometimes wept when he thought of his past wickedness. In such a strain he speaks to his people, saying, "I have tried sin, and have tried evil enough in my day; but it brings sorrow to the mind: that I can tell from experience."

*Aug. 9*—Erie has been with me, and stated that he longed to be with us yesterday in church; but was hindered by fever. "The singing," he said, "seemed to be so sweet: I could hear quite plain, when lying down. I wished to be with you."

#### *Progress of Civilization.*

*May 16: Lord's Day*—Some of our people are now emerging, I trust, out of their half-savage state, to something bor-

dering on civilization. Their progress is most pleasing. When an Indian begins to pay attention to God's Word, it is astonishing to see the great change which is soon wrought in him: his manner and actions are quite altered; and he says, "I am now coming out of ignorance."

*July 16*—Yesterday morning was spent in laying out the intended Church Square. The inhabitants generally are busily engaged, either in preparing provision-grounds or making houses: indeed, it is not easy to get even a trifling job of any other nature done. How many hundred times have I pressed upon these Indians the importance of seeing well to their own concerns; and now I have the pleasure of seeing them turn out manfully to work, each seeking to have a provision-field to call his own.

#### *Formation of a Church-Missionary Association at Demerara.*

On this subject, W. B. Pollard, esq., Treasurer of the Corresponding Committee at Demerara, thus writes, in a Letter, dated Nov. 13, 1841.

The Rev. Mr. Fox, Minister of Christ Church, has established a Branch of the Society here. At a Public Meeting, principally composed of members of Christ Church, seventy subscribers enrolled their names. I trust that from this source we shall be able to send a mite to the funds of the Society.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—Mr. N. Denton and Mr. and Mrs. Peyton left Freetown (p. 19) on the 21st of April, in consequence of ill health, and landed at Portsmouth on the 23d of June, and Mr. and Mrs. Hott on the 1st of May, on account of ill health; and landed at Portsmouth on the 26th of June.

*Wesleyan Miss. Soc.*—Rev. Thomas Cryer (p. 479 of our Volume for 1840) re-embarked for Madras, with Mrs. Cryer, on the 7th of June.

*Baptist Miss. Soc.*—On Tuesday, the 31st of May, the first of a series of Meetings was held at Kettering, pursuant of the design of celebrating the Jubilee of the Society (p. 223).

*Jews' Society*—The King of Prussia has made a Donation of 100*l.* to the Society, and has directed his name to be inserted as a Subscriber of 25*l.* per annum.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. John Tucker

(p. 335), we regret to learn, is again suffering in his health—Rev. C. Blackman and Mrs. Blackman left Madras on the 20th of February last, on account of ill health; and landed at Gravesend on the 20th of June (p. 197)—We have received the painful intelligence of the death of the Rev. C. F. Warth. He died of the cholera, at Nassuck, on the 12th of May (p. 196).

*London Miss. Soc.*—Mr. B. H. Paine (p. 202), who conducted the Press at Bellary, died of cholera on the 6th of March.

### AUSTRALASIA.

*Church Miss. Soc.*—The Rev. G. A. Kimling, in a Letter dated Cape of Good Hope, March 26, 1842, reports the safe arrival there of himself and companions on the 24th of March. With the exception of Mrs. Spencer, who was still suffering from the effects of the voyage, our friends were in good health. They were on the point of proceeding to their destination (p. 63).

# Missionary Register.

AUGUST, 1842.

## Biography.

### MEMOIR OF JOHN RABAN,

PROBATIONARY CATECHIST, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY,  
AT NELLORE, CEYLON, WHO DIED MAY 26, 1841.

FROM the Journals of the Missionaries at Nellore we extract some passages, giving an account of this hopeful young man.

The Rev. F. W. Taylor writes, May 27, 1841—

To-day intelligence was brought me of the death of John Raban, one of our Probationary Catechists, a young man of great promise. The news of his death much surprised me, as I was not at all aware of his illness. On the Saturday previous to his death, which occurred on Thursday, he appeared in as good health as usual. He read his Theme and Scripture Readings with the other Catechists, and had no appearance of sickness. On the following day he was at Church, and took his part in the customary duties of the Lord's Day. On Monday, however, it seems that he complained of sickness and pain; but it excited no particular alarm at the time. On Thursday he was much worse; but still not so sick as to induce any belief that his end was so very near. His brother went for the native doctor; but before he arrived, Raban had breathed his last. From what I can learn, I am of opinion that he died of inflammation.

Immediately on receiving the intelligence, I mounted my horse, and went to the house; such a course being necessary, to prevent his burial after the heathen custom. It was well, indeed, that I went, as otherwise he would doubtless have been burnt with all the rites of Heathenism, his friends and relations having openly declared that they would have done so had I not interfered. As it was, I had no inconsiderable difficulty in accomplishing my purpose. This will be readily supposed, as his father and mother, and nearly all his relations, are Heathens, and the body was lying in the father's house. On my  
*August, 1842.]*

arrival, I spoke to the father, and the people who had assembled, on the subject of death; pointing out to them the hope and comfort of the Christian in that trying hour, and exhorting them to embrace the Gospel as the only means of present and eternal happiness. But speaking was in vain. The hideous yells of the father, and the noise made by the others who were present, rendered speaking absolutely useless. I soon found it would be far better for me at once to introduce the immediate object of my visit. I then told them that the body was to be removed to Nellore, which they appeared not at all to like; but seeing me determined, they at length allowed me to have it removed.

John Raban was educated in the Seminary at Nellore, and was baptized about fourteen or fifteen years ago. Since that time, he has, so far as I can learn, maintained a consistent character: both the Rev. J. T. Johnston and myself thought favourably of him. There was much humility in his manner. He was also, I believe, regular in attendance upon his duties, and faithful in speaking to the people. His journals were particularly satisfactory. His replies to the objections of the Heathen were usually much to the purpose, and betokened an experimental acquaintance with Religion. Seldom a week passed, but something instructive and important was to be found in his public journal. The Themes, also, which he wrote, and which were read to me every Saturday morning, gave me much pleasure: I could not regard them but as indicating a mind and heart exercised by the power of Religion. Of late, there was something peculiar in his writing. I was

so much impressed with it, that I could not help remarking to Mrs. Taylor that there was something in Raban's themes which induced me to believe that he was not long for this world. Little, however, did I think that this remark would so soon be verified. He has gone, I trust, to his rest, and to his reward. I am told that his last words were, "Lord, I am dying!" May others be raised up by the Lord of the Vineyard to supply Raban's place; and may they also continue faithful to the end!

The Rev. J. T. Johnston also writes of John Raban, at the same date—

Of all the men employed in this Mission, none appeared so hopeful as Raban. We were told by his friends that he continually cried, "Lord, receive my spirit!" We were much grieved in not being privileged to do what we could for one who is

now, we trust, among the saints in glory: this arose from his not living near the premises, but at Wanarpuny. He maintained his profession amidst much opposition. His own family, as well as that of his wife, are most inimical to Christianity; so that it was with the greatest difficulty he could act AT ALL consistently. It will be seen, ere long, that if Native Christians are to flourish, they must be brought out from the Heathen: no man in the Mission, I feel persuaded, could have endured so much as John Raban endured: he may indeed be likened to one of the witnesses for the Truth. It was with some difficulty that we could prevent his relations from burning his body: Mr. Taylor, however, saw that the body was brought to Nellore; and it was afterward buried in the ground belonging to the Mission, set apart for this purpose.

## OBITUARY NOTICE OF A NATIVE-FEMALE CONVERT,

AT LATTAKOO, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE following particulars were furnished by Mr. R. Edwards, of Lattakoo, South Africa, in a Letter dated Sept. 24, 1841:—

An aged woman, who lived here, was lately removed to a better world. Some years ago she belonged to a class of native impostors, who affirm that they "have seen God;" meaning thereby that something has been intimated to them respecting the future occurrence of famine, war, or plenty, by an invisible being, of whom, however, they can give no account whatever. Every attention is paid by the people to these individuals; and gifts of corn, beans, pumpkins, meat, and milk, are brought to the "seers," to secure their favour; and these offerings are frequently followed by a dance in honour of those to whom the pretended revelations are made.

Our departed friend, pretending to the power of the Mamothobigi, (the name by which the impostors referred to are called,) was the oracle of many, and had her daughter in readiness to officiate as a dancing-maid. She lost, by a dispensation of Providence, both her fame and her sight. In her blindness she lived to an old age; and, when far advanced in years, it pleased God to make her sensible of a blindness still more awful. Very simple means were used to open the eyes of her

understanding, and she was led to seek and trust only in the Lord Jesus for salvation.

In her old age she appeared to dwell with delight on the "marvellous goodness of the Lord to her." Believing she would not long survive, she admonished all who visited her to think of eternity. A few days before her death she wished her children and grandchildren to be gathered together in her presence, desiring to speak to them before she died. They met around her; and, when all were present, she addressed them, saying, "Children of mine, I wish you to know that I am to be separated from you; but your hearts must not be sorrowful on that account. I know Him to whom I have trusted the salvation of my soul: my hope is fixed on Jesus Christ, who died for my sins, and still lives to save me. But, children of mine, give yourselves no concern about me: I shall soon die and be at rest; but I wish you to attend to these my words. I say to you, children of mine, hold fast your faith in Christ, trust in him, love him, and serve him; turn not aside from him, and let not the world turn you from him; and, however you may be reviled and vexed in this world, hold very fast the Word of God, and faint not in persevering prayer."

## OBITUARY NOTICE OF ANNA KIBIDO,

AN EMANCIPATED SLAVE, IN CONNECTION WITH THE UNITED BRETHREN'S MISSION  
AT ELIM, SOUTH AFRICA.

At her earnest and repeated request, Anna Kibido received, on the 10th of May, the rite of Holy Baptism on her sick-bed; and a few hours afterward departed, in a very peaceful manner, in the thirty-first year of her age. Soon after the enfranchisement of the slave population she removed hither; and in September 1840 entered the service of our Mission Family. Herein she shewed great faithfulness and strict integrity; and we observed, both by her demeanour and her unreserved conversations with us, that she was earnestly seeking the salvation of

her soul. On the 6th of January she was admitted into the class of candidates for Baptism: shortly after which her increasing weakness compelled her to relinquish her service in our family, and remove to the house of a friend, who nursed her with great tenderness. Her complaint having assumed the character of a rapid decline, she became more and more anxious to make her *calling and election sure*; and we can cherish the comfortable hope concerning her, that she found rest for her soul in the blood of Jesus.

## MEMOIR AND OBITUARY OF MAKEA,

A CHIEF OF RAROTONGA, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE Missionaries inform us that the subject of the following Memoir was one of the principal Chiefs of Rarotonga, and remark—

Descended from a family of Chiefs of the highest order, Makea could trace his ancestry back to the peopling of the island. He was six feet four inches in height, of a very commanding aspect, and his legs and arms beautifully tattooed. His naturally proud and haughty disposition had been fostered by the unlimited power possessed by the Chiefs of the Island, life and death depending on their nod. He was one of the last Chiefs of importance who embraced Christianity; and it was many years after that period ere he appeared to receive the Truth in the love of it.

When we arrived at Rarotonga, early in 1828, Makea and his people had nominally embraced Christianity; but on becoming acquainted with their private characters, it appeared, that although they regularly attended to the external duties of Religion, few of their evil practices, and especially those of a licentious kind, had been abandoned. Makea had professed to give up all his wives, except one; but was in reality keeping secretly as many, if not more, than while in his heathen state.

From this time to 1833 many trials and difficulties were experienced by the Missionaries, from various causes; but one principal trial arose from the secret and determined opposition of a number of bad

people to the progress of the Gospel. They not only opposed us in our work, but did all that lay in their power to distress and annoy those who were willing in any way to assist us; and, as Makea was now a regular professor, and friend of the Missionaries, he also suffered with them in those persecutions. Three times during this period was our School House set fire to: twice it was burned to the ground: the third time it was discovered in sufficient time to save a part of it: and well do we remember how regularly he would come to our house, accompanied with some of the steady people, immediately after such a conflagration, to con-  
dole with us, and resolve to commence rebuilding it the next morning. This was always done with a promptness and despatch which surprised us, but which must be mainly attributed to his decision.

In May 1833, only six, including the native teacher, Papeiha, were to be found who gave sufficiently decided evidence of piety to be received as communicants; and in consequence of the then low state of Religion, the necessity of visiting from house to house was suggested to them, that they might, in their own peculiar and familiar phraseology, urge on them the necessity of an immediate attention to the state of their souls. The good effects of this were soon apparent. Many became concerned, and a spirit of anxious inquiry was manifested.

Makea began to evince some concern respecting his state as a sinner in the sight of God, and many things of a pleasing



nature were reported of him. Toward the close of the year he appeared to be earnestly inquiring after the best things.

From this time to 1835 he became a diligent inquirer after truth. His conviction of sin was very deep; and from being a haughty, proud individual, he became meek and quiet. Almost as soon as he was acquainted with his state as a sinner, and his need of an interest in Christ, he proposed himself as a communicant. He was not, however, admitted till more than twelve months after. Knowing, as we did, his former character, we were desirous of obtaining more decisive evidence of sincerity by his continuance in well-doing. In May 1835, he, with six others, were admitted to church-fellowship, and he continued to adorn the doctrine of God his Saviour till called to join the Church above.

For some years, Makea and several other Chiefs composed a class, at the Adult School, at day-break. I attempted to teach them to read, but found my efforts useless; and placing a monitor over them, devoted what time I could spare to the children, and with better success. But no sooner did he begin to desire sincerely the Word of God, than he applied himself diligently, embracing every opportunity, and was willing to be instructed by any little boy who could teach him; and it was not long before he could read the Rarotongan with tolerable fluency, and also the Tahitian dialect. He became a diligent student of the Divine Oracles, and often spent a great portion of each day in reading and meditating on them. He was equally diligent in attending the means of grace, never absenting himself from any, except prevented by indisposition.

On Monday especially, but also on other evenings, our house was generally crowded with persons who came to talk over the addresses of the preceding Sabbath, and portions of the Word of God: and often, at the conclusion of the meeting, have I been much affected to hear him, with deep concern, address the people, and apply the solemn truths which had been the subject of inquiry to his own and their individual cases, saying, "Don't let us think that other people are intended: these truths deeply concern ourselves. What do we personally know of them?" Eternity, with its realities, awakened in him the most solemn thoughts,

and, at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ. This appeared to be his only hope, his only trust. What a monument of divine mercy! A Chief, born in heathenism—brought up in the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or, perhaps, for no offence at all; who had been accustomed to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises. When reflecting on this part of his conduct in connection with the solemnities of an approaching judgment, he would at times be filled with consternation and horror at the thought of meeting those whom he had formerly sacrificed to his cruelty. But then he would say, "I did it ignorantly. Why did you English People so long delay sending the Gospel to us?" This unanswerable question has frequently been put to me; while others have said, "Oh, if you had come before, such an individual, such a Chief, such a father, such a brother, would not have been killed."

He had a numerous family. His eldest son, our present Chief, and his eldest daughter, are both members of the Church: he was much tried by some of the younger branches of the family.

Makes united with several others in visiting the sick from house to house, to converse with them on the important concerns of their souls. In this employ he frequently spent one day in the week. He was very partial to a poor man who lived not far from his own house, named Teatai, a person greatly afflicted, having lost his fingers and toes by a disease called by the Natives the "kovi." He had been, notwithstanding his great afflictions, a very useful person; for having learned to read himself, he taught many others to read, and acted as a father over a class of young men, who have most of them turned out well. One of them is a Native Missionary at Samoa; and another, who dates his conversion to the good old man's counsel, is now a student in the Institution. For many months before he died he was confined to his house. Makea was very kind to him, in sending cloth and food when he was in need; and would

frequently spend many hours in the old man's hut, conversing about the wonderful things of the Gospel.

In May 1839 Makea was taken ill: by means of medicine he partially recovered, but unfavourable symptoms soon returned, and every means proved ineffectual. The state of his mind during his illness was very pleasing: then, as when in health, he always seemed prepared to talk on religious subjects, and, whenever I called, he generally inquired into the meaning of one or more passages of Scripture, which he had, in the course of his reading, marked for the purpose.

His disease increased rapidly, and brought on a stupor, from which he did not recover. While in this state, he was continually muttering, but little of what he said could be distinctly understood. Sometimes his friends could catch a few words, such as, "Bogard well. Prepare! prepare! Let us go to the Teacher to in-

quire about the Word of God." And when the bell was rung for Divine Service, he would make many attempts to rise, and make signs that he wished to go. In this state he continued till the 28th of October, when he breathed his last. A coffin was made for him of Tamanu-wood; and the next day he was carried into the chapel by his mourning tenants, followed by his disconsolate widow and weeping children. All the principal Chiefs were present; and the solemn Service was improved from the words, *Blessed are the dead which die in the Lord*. After which, his remains were carried back, and deposited in a vault prepared for the purpose, adjoining his house, which is surrounded by a low wall built of lime and stone, and the following Inscription cut into the plastering of the vault:—

"This is Makea's grave: he died in the month of October, the 28th day, 1839."

#### OBITUARY NOTICE OF A NEGRO GIRL,

AT JAMAICA, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE Rev. John Vine, of First Hill, Jamaica, writing on the 15th of February 1842, gives the following account of a Negro Girl, and of the conversation which he had with her just before her death:—

Among the last victims of the late terrible epidemic fever, which swept so many of the inhabitants of Jamaica to the grave, was a young girl named Elizabeth Fairclough, but more commonly called by her Negro name, Marley. She was what her people call "a King-free"; that is, one who was made free by the Act of Emancipation, being under six years of age when it became law: she died on the 28th of January, being, therefore, about 13 years old at death.

One of the earliest of those who learned to read on Arcadia Estate was little Marley; and at the time of her decease she was the foremost scholar in our school at First Hill. She could read the Bible fluently: she could also write well for a child of her age; and in arithmetic she had advanced to the compound rules. The disease of which she died was, in its later stages, attended with great pain. The conversation which I had with her as she lay dying on her mat may serve to shew, if nothing more, at least the measure of knowledge attained by some of the

rising youth of this very debased and, as respects religious things, very ignorant people. It was held in the presence of many of the people of the estate, who, according to their custom, crowded the house of death; and is here given word for word.

"Have you much pain?" "Yes, Sir: when they move me, I can't bear it."—"Ah! you find pain is hard to bear. Would it not be dreadful to have to bear pain for ever and ever?" "Oh, yes!"—"Do you know who sends pain, and who can take it away?" "Yes, it is the great God."—"Do you know what first brought pain into the world, and death, and all trouble?" "Yes, it was sin."—"Do you think the great God deals too hard with you, in sending you so much pain?" "No, Sir."—"How do you feel when you think of your sins against God?" "I feel unhappy."—"Would you like God to take away your pain, and make you well again?" "Yes; but I am going to die."—"You would like God to take away your pain, and make you well again; but you think you are going to die?" "Yes; I am going to die."—"Are you afraid?" "No."—"Do you say you are not afraid to die?" "Yes; I am not afraid to die."—"But it is a serious thing to die, Marley. After this world there is only heaven, the happy world; and hell, the miserable

world ; and to die is to go to the one or to other. You say you are going to die, and you are not afraid : why are you not afraid ?" " Because I can see my way."—" You are not afraid because you can see your way ; what do you mean ?" " I can see my way plain."—" What ! the way to heaven ?" " Yes."—" How ? Have you a vision of it ? Do you see anything with your eyes ?" " No."—" The precise words which followed here, in the endeavour to ascertain her exact meaning, I do not well remember. It was however elicited, that she meant that she knew the way of Salvation, and felt sure her removal would be to heaven. The conversation then proceeded thus :—

" What makes you so sure you shall be saved, and go to heaven ?" " Because I pray."—" What do you pray for ?" " For a new heart."—" Well, that is a proper prayer : to have a new heart is to be saved, and to be made fit to go to heaven. But how does your praying for a new heart make you sure you shall have it, and shall go there ?" " Because Jesus Christ has promised it."—" Yes, Marley, the promise of Jesus Christ is good ground to believe on ; and if you do indeed repent of your sins, and sincerely pray for forgiveness and for a new heart, God will, for Christ's sake, hear your prayer, and save you. But you knew all this before your

sickness, and while in health you were careless about your soul as other children : when did you begin to think of your sins, and to repent and pray ?" " Since I have been sick."—" Well, Marley, I am glad to hear what you have told me. In having such knowledge, now that you so want it, you see what a great advantage you have enjoyed in the teaching which has been bestowed on you ; and if you do feel in your heart as you have confessed to me, and pray from your heart as you have told me, and trust for all on Jesus Christ, you need not be afraid to die."

She then bade me good bye with great composure, not expecting to see me any more. Subsequently, I was told, her Schoolmaster, Mr. James Milne, called to see her, and, among other questions, he asked her if there were any portions of sacred Scripture which afforded her peculiar comfort. To which she replied, " Yes : " and on being desired to mention one, she immediately and correctly repeated John iii. 16 : *For God so loved the world, that he gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Shortly after, she quietly expired. The next day, amid a great gathering of the people, we committed her to the earth ; and hope to find her, in the resurrection, among the saved.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 321.)

WE shall confine ourselves in our present notice of these Addresses to such as were delivered at the Meeting of the African Civilization Society. The Resolutions at that Meeting appear at pp. 326, 327.

#### AFRICA.

##### *Vindication and Hopeful Results of the Niger Expedition.*

I am convinced, that if I were to tell you that any partial misfortunes which you have encountered should lead you to despond of the ultimate success of such an enterprise as yours, based on justice and charity, I should at once be rebuked by the history of those events with which the name of Africa and the Slave Trade are connected. I would recall to your minds the limited expectations entertained

by those who first endeavoured to effect the abolition of the Slave Trade, and the rebuffs and discouragements which they experienced. I would remind you, that soon after those efforts were commenced, the Slave Trade greatly increased ; and that in spite of the eloquence and the exertions of some of the greatest statesmen of whom this country can boast, that trade seemed for many years to baffle their attempts for its abolition and destruction. Yet how complete was, ultimately, the triumph of those who contended that

England ought not to encourage, and ought finally to abolish the Slave Trade! I may call to your recollection, with regard to slavery in our West-Indian Colonies, how vast were the interests involved in the maintenance of the system, and how powerful were the efforts of the legislatures and of the proprietors in the West-Indian Colonies to prevent this country from effecting the abolition of slavery. But those who laboured for the abolition of that accursed crime—for accursed crime I think I may now call it—did not relax their efforts: they were not alarmed by discouraging occurrences, or by the power which was wielded against them; and, through the blessing of God, they ultimately triumphed. Encouraged, then, by these events of past history, may I not call on you to persevere in the efforts which you have begun, and to look not only for that approving conscience which will stimulate you to continued exertions, but ultimately for that triumph in which civilization and humanity may rejoice?

The object contemplated by this Society has been briefly stated in the Letter of the Bishop of London,\* which was read at the commencement of the proceedings: it is the attempt to discharge a vast debt of justice and of charity, due from Christian Europe to oppressed and benighted Africa. How has this debt been incurred, and how is it to be discharged? It has been incurred by the horrors which, for three centuries, were protected by the British Crown, by the British Flag, and by the authority of the British Name. The wars, the captivities, and the bloodshed of Africa—the horrors, the manacles, to which the slaves were subjected—the de-

struction of life caused during the passage from Africa to our colonial possessions—the mortality, the oppression, the whip, the chain—all these disgusting and dreadful accompaniments of slavery were, let us remember, protected, authorised, and permitted to exist by Great Britain. Have we not, then, a debt to discharge? Have we discharged this debt by enacting that none of our fellow-countrymen, none of the subjects of the British Crown, shall take part in the Slave Trade, and that no British subject in our colonial possessions shall be held in slavery? By no means. There still remains the memory of those oppressions and crimes of which we were the protectors; and I cannot think that we have offered any sufficient atonement for these crimes, unless we exert ourselves actively and continuously for the Civilization and the Christianization of Africa.

We must, then, proceed to inquire by what means these objects may be attained. My own opinion is, that we should try all means—that by various modes, and in various directions, we should attempt to attain our object. I am confirmed in that view by the success which has latterly attended our cruisers on the Coast of Africa. It was thought that the exertions of the cruisers to restrain the Slave Trade would be entirely fruitless; but on many parts of the Coast of Africa their endeavours to suppress the traffic have been completely successful. In the River Bonny, according to recent accounts, the Slave Trade can, at this time, scarcely be said to exist. Is not this an encouraging fact? Is it not an inducement to us to persevere? Does it not shew, that, though our efforts may seem, for a time, to fail—though the means which we use may not prosper in our hands—yet, if we persevere, under the blessing of Heaven, they may ultimately be attended with success.

The Report alludes at some length to the Niger Expedition. I am one of those who were most deeply concerned in the projection, and who were most ardently anxious for the success of that Expedition. At the time when that Expedition was undertaken, I was a Minister of the Crown; and I deemed it my duty to ascertain that the Expedition was fitted out in the best possible manner, and that every means was adopted to preserve the health and the lives of those who engaged in it. As we were fully aware of the perils and dangers attending such an undertaking, we did not think it right that

\* The Letter of the Bishop of London, alluded to by Lord John Russell, was addressed to Sir T. D. Acland, and was as follows:—"I am prevented from attending the Meeting of the African Civilization Society which is to be held this day; but I am desirous of expressing my heartfelt sympathy with the friends of the undertaking, under the grievous disappointment with which it has pleased God to visit them, in the partial failure of their first efforts under circumstances of the most afflictive kind: and at the same time I wish to declare my firm persuasion, that other channels will be opened to us, through which we may pay some portion of that vast debt of justice and charity, which is due from Christian Europe to oppressed and benighted Africa.

"It seems to me impossible that we should not be permitted, by a gracious Providence, to do some good to the millions of our fellow-creatures who have received at our hands such a measureless amount of evil, if we proceed with all due prudence and circumspection, and in a spirit of humble reliance upon Him whose glory we are seeking to advance, by emancipating, enlightening, and improving his persecuted and neglected children."

any persons should be engaged in it but those who voluntarily expressed their wish to join the Expedition. Great as has been the failure, in part, with regard to the objects of that Expedition—lamentable as has been the loss of life which has attended it—it is not to be regarded, as some have represented, as an utter failure and calamity.

In the first place, we have shewn to the people of Africa that the authority of England and of England's Sovereign is engaged, and earnestly engaged, in putting down the Slave Trade—in discouraging the system of human sacrifices—and in favouring the establishment of peaceful commerce and civilization in Africa. Do not imagine these will be, in after-times, or among savage nations, unimportant circumstances. If those nations were to see the commercial navy of England intent only on gain—if they were to see our naval forces intent only on dominion—they would give little credence to our professions of being directed by the light of the Gospel, and of being guided by a better rule than themselves: but when they see men ready to sacrifice their lives for objects of peace and charity, they will give credence to our professions, and they will unite with us in suppressing those horrible and inhuman practices to which they have hitherto afforded encouragement. The loss of life which has occurred in carrying out this Expedition is deeply to be deplored; but those who have endeavoured to exaggerate its extent are greatly to be blamed.

I believe that most important consequences will result from this Expedition. It was apprehended that the greatest mortality, in ascending the river, would occur in the Delta; but we have found, by sad experience, that the upper parts of the Niger are most fatal to Europeans, though they have not proved so to Africans. This fact teaches us, that we ought, by every means in our power, to qualify Africans for the task of civilizing and instructing their fellow-countrymen. One would imagine that slavery could contain no cheering point—no light by which its darkness could be illumined. It happens, however, owing to the institution of slavery, that enslaved Africans have been accustomed in the West Indies to habits of civilized life—they have received instruction from the Ministers of Religion in the truths of the Gospel. How important is it that means should be taken for enabling

these men, accustomed to civilized habits, and acquainted with the doctrines of Christianity, to become the teachers and instructors of their fellow-countrymen in Africa! There were in this country, not long ago, some young Africans who were educated under the care and at the expense of the State, and who have now returned to their own country, to impart to their countrymen the instruction which they have here received. I had the satisfaction of introducing those Young Men to her Majesty; and her Majesty was pleased to tell them that she sincerely hoped they might be the means of promoting the spread of Christianity in Africa.

These are, then, among the means to which we may hereafter look forward for success. If our attempts to introduce civilization and Christianity into Africa, by means of Europeans, are unsuccessful, let us endeavour to effect our object by means of persons of African blood. But, above all, let us not despair of the ultimate accomplishment of our object. If we are defeated in one mode, let us try another: let us vary our means: let us acquire fresh information: let us consider of fresh enterprises in new directions. But, above all, let us not doubt that the spirit of universal emancipation, aided and sanctified by the spirit of the Christian Religion, will ultimately attain the happiness and salvation of millions of our fellow-men.

[Lord John Russell.]

We cannot but remember those bright hopes with which, two years ago, we assembled in this room. We cannot but recollect, that we then dared to anticipate that Almighty God was about at once to effect, by our hands, a great and blessed work; and we must feel that we have received a great and signal check—that our tone, though as resolute as before, must be subdued. If our tone is more subdued, it is probably more safe. We have not, perhaps, sufficiently borne in mind this great truth, which lies at the root of God's dealings with us—that He rarely permits any great work to be accomplished, except by the voluntary sufferings of those who undertake it. It is a principle of universal appliance—They who *sow in tears* shall be the men who *reap in joy*. If we are permitted to do the Lord's work, we must expect to be called on to make sacrifices; especially if we endeavour to remedy a long-continued work of crime. It was, I think, too bold

of England to expect that she would be permitted at once to redress the wrongs of Africa—wrong which she had had so great a share in inflicting—without being prepared to make a sacrifice of her boldness and her best, to prove her sincerity in the work.

If my feelings are to-day of a mingled character, there is not mixed with them a shadow of misgiving. Having looked back, under the influence of that disappointment which we have experienced, at every step which we have taken, and at every principle which we have affirmed, I believe those principles are based in truth and justice, and that if we persevere they must lead to ultimate success. From which of those principles is any one of us prepared to recede? Can we recede from the first proposition, that we owe a debt to Africa? Have the two years' inspection which we have now been enabled to make of the deep and unutterable wrongs which we have inflicted on that great continent lessened our sense of that debt which we owe to millions whom we have never seen? Have they weakened the impression that England, if she would not bring upon herself the curse of God, must bestir herself in remedying the wrongs which she has committed? All which we have seen of the Natives of Africa must surely have tended to encourage us. The remarkable circumstance, that some of the Native Princes have concurred with us in permitting the destruction of their baracoos, or slave-warehouses—this, and other facts, prove most clearly that that first dawning is appearing on the horizon, which, if we are true to ourselves, will undoubtedly, by the blessing of God, be the harbinger to a conclusion of success.

Not only this principle, but all with which we set out, have been affirmed. The necessity of endeavouring, by a wholesome system of commerce, to undo the effects produced by the iniquitous Slave Trade has been distinctly established. We have always avowed, and I think we ought always to avow, our belief that it is Christianity, and Christianity alone, which can destroy slavery. We must remember that slavery is not of new or recent growth in the world. There never was a period at which it has not been working as a pestilence in the dark places of the earth, breaking out as some recurring taint which holds its deadly roots in the inveterate selfishness of man.

We know, too, that civilization has

been wrestling with the monster in many other nations than our own, and yet in vain. Grecian and Roman civilization failed in putting down slavery, and in mitigating its severities; and it was not till the fourth century of the Christian Era, when Christianity had taken a deep hold on the civil institutions of mankind, that persons came forward publicly, on the great days of rejoicing of the Church, to manumit the slaves whom they had held in unrighteous bondage. So it must be. No other, no lower principle than Christianity, can ultimately destroy this infamous traffic. But we may do much toward effecting this result, by substituting a wholesome for an unwholesome commerce, and we are bound to do this. If our first attempts have been in some degree unsuccessful, may we not, by other means, which have not yet been tried, effect that amount of good which we seek to attain? We have not only learned experience, but we have gained great strength, by the exertions which we have already made.

As to the question of the mortality which attended the Expedition, it has not been borne in mind by those who have written most fluently on this subject, and who have endeavoured, with ungenerous hostility, to magnify the evils of the enterprise;—it has not been remembered by those who, at the commencement of our career, were doubtfully with us, but who sprang on us with undisguised enmity at the first whisper of disappointment;—they have not remembered, that we never occupied any of the West-India Islands without finding that the regiments stationed in them wasted away under the influence of the climate, till we learned by experience what were the particular spots over which the malaria prevailed, and until we found how the danger might, to a great extent at least, be avoided, by placing the troops in other stations.

I have watched this expedition with great care; and I have been struck most forcibly by the circumstance, that the malaria seems uniformly to have broken out among the crews at one particular point. If, therefore, we had been fully acquainted with the climate and with the country—if we had known the character of the place at which the ships anchored—we should have been aware that it was a spot especially to be avoided, as charged with pestilential vapours.

I believe that an acquaintance with

this river—gained in the first instance by means of civilized Africans—may hereafter open this noble stream to our commerce, to our Christianity, to our Missionaries, and to our Bibles. In spite of the pitfalls which have fallen in the way of the first travellers on that river, it may eventually become the highway for the conveyance of Christianity and Civilization into the heart of Africa. Believing this, I confess I am not one of those whose foot falters as I advance. I am encouraged by the determined resolution evinced by this assembly to persevere in this cause. If the faint-hearted have left us—if those, who, for a season, concealed their hostility, have unmasked their batteries—there is still in the humanity, in the Christianity, and in the civilization of England, a phalanx strong enough to do the Lord's work in fighting even with the pestilence of Africa.

I complain that, in these attacks on us to which I refer, it has been taken for granted—and commented on in a professed but spurious spirit of philanthropy—that we, and her Majesty's late Government, had no feeling for the safety and the lives of those brave men who went forth on the Expedition. I believe there are many beside myself who followed them in our thoughts with most painful anxiety; and that numbers of those who attended our Meeting two years ago, have felt bound to every step, and sharers in every peril, which was encountered by those noble-minded men. If nothing else had impressed this feeling on my mind, I could not have failed to experience it from having been the companion, in my own parish, of the sorrows of the widowed mother of a young man who joined this Expedition as a midshipman. He was an only son: his mother went on board with him and saw him sail from Portsmouth: she read with me every Letter received from him, to the last sad communication from Capt. Trotter, relating that, being attacked by the disease, he quitted his bed before he had entirely recovered, in order to minister to the wants of those who suffered more severely than himself. He died, and lies buried by the river side, one of those pledges given to God, to humanity, and to Africa, that England has begun this work, and never will relinquish it.

But while I complain for those around me of the attacks which I have mentioned, I complain still more for those

gallant men who formed the Expedition. It is a most nauseous and miserable pity, which now comes forth, and says, "You did not count the cost. Look at the victims—see where you have left them!" Did not these gallant men count the cost? Did they not volunteer to do the work? Was it any secret that pestilence and death lurked on the shores of Africa to meet them? Did they go forth on their mission ignorant of the perils which threatened them? And yet, while we are admiring and weeping for those Christian heroes, there are those who say to us, "Turn your voice of admiration into tears of pity for these misguided men, who knew not whither they went, or the dangers which they had to encounter." No; I value too highly their fame—I admire too deeply the simple heart, which, in many of them, taught by God's grace, led them, calmly counting the cost, to be ready to make the sacrifice—I value their memory too highly to allow this stigma to be thrown on them—to permit them to be pitied as misguided and deluded victims. If any thing else is necessary to prove that we who have engaged in this work have been led to undertake it by no morbid sensibility—if any thing else is necessary to confute the slanders which I have noticed, I cannot appeal to your Lordship, but I may appeal to every individual in this Meeting, if the best and most convincing evidence is not this—that he, who leads us on to-day in this work of humanity to Africa, is, himself, the chosen friend and the undeniable champion of humanity at home. It is, indeed, a thing for which to thank God, that we come before Europe, able to say that it is not from the fantastic dreams of our benevolence, but it is with that same Christian determination to redress intolerable wrongs, even by self-sacrifices, which has led you at home, my Lord, to take that course—it is this self-same principle which is uniting us; and as God is true, and as God is just, and as He rules this world, and as eternal truth and eternal justice must prevail in spite of all the apparent confusion which appears around us, these things must lead to the accomplishment of God's glory and of man's happiness. If we, who trust in God's support, undertake calmly and soberly the great work, we must, either in ourselves or in those who follow us, see it crowned, through God's blessing, with undoubted success. *(Archd. & Wilberforce.)*

It is no small matter to find that the flag of England has been seen, carrying up her corporate and national character into the very heart of Africa, in the attempt to suppress that trade which her efforts had been for so many centuries employed in extending or propagating and enforcing. In the course of the inquiries in which the Parliamentary Committee has been engaged, in which I have been called on to take a share, nothing has excited more interest than this matter—to inquire how far lawful commerce co-operates with our attempts to put down the Slave Trade; and I confess that this is one of the most difficult points. True it is, that, on the margin of the Coast of Africa to which our cruisers have access, English Commerce can lead, and does lead, most efficient co-operation, by offering to those who desire it all that English and European Industry can supply—by offering the products of our industry in exchange, not for money, but for the products of their own soil. But while this is the case with respect to places situated on the margin of the coast, the difficulty has arisen, How will you meet the case of those extensive countries in the interior, which have been accustomed to enjoy the advantages of European Manufactures, but which, being deprived of the only means which have hitherto enabled them to obtain those articles, namely, the export of their slaves, shall still be desirous of possessing what has become, if not a necessary, at least a comfort of life? English Traffic has, at present, been scarcely able to advance toward these parts. It has been almost entirely confined to the margin of the Coast of Africa. The English Trade, except in very trifling instances, has hardly been able to penetrate into those dangerous regions where the great marts of slavery existed, and where the desire for European Manufactures, which has hitherto been satisfied by the Slave Trade, has to be met by demonstrating that those advantages are to be secured by an exchange of the products of their own soil, instead of a continuance of the infamous traffic which has hitherto been carried on. Now, in this great object, English Commerce, alone and unassisted, must fail. The Expedition, in which this Society has taken so large a share, will be able to contribute very largely to its success. Between 300 and 400 miles up the greatest river of Africa, the En-

glish Flag has been seen, conducting men of peace, men of benevolence, men who have shewn the people of that quarter of the globe how to develop the products of their own soil; and I believe that nothing will contribute more to the extension of the moral influence of England in the discouragement of the Slave Trade, and the encouragement of lawful traffic, than the appearance of the British Flag so deep in the Interior of Africa, on this honourable and peaceful mission.

Even if we never visit these waters again, it will remain a tradition among the inhabitants of that part of Africa, that there was a great European Country ready to offer them all the blessings, moral, temporal, and religious, which they could desire; and the name of an European will not be associated, as it hitherto has been in the inner parts of Africa, with nothing but the encouragement of an odious traffic. It is gratifying to know, from the inquiries of the Committee, that, at present, the name of Englishman is honourably distinguished along the Coast of Africa as the friend of the Africans—that the word of an Englishman, and the protection of an Englishman, is always relied on—that they distinguish an Englishman from every other European—and that the character of an Englishman is not only a protection for himself, but a protection to every one to whom he offers it. I believe that opinion, so widely extended along the Coast of Africa, will, by the Niger Expedition, be spread over every part of those wide and extensive countries which hitherto have been the principal seats of the Slave Trade; and, with this conviction, we have already produced a desire for further acquaintance with this great Nation, and a knowledge that there is a great European Nation, which is a friend to Africa, able and willing to give all which she wants, in respect to her moral, religious, and temporal condition.

It has already been pressed on your notice, that we ought not to consider the disaster which has befallen this our first work as any indication on the part of Providence that our efforts, even in this direction, are to be discouraged. We must consider that all the great efforts which we make, whether in benevolence, in commerce, or for the extension of the power of England, are, in the first instances, accompanied with heavy losses—that on this very river, the enterprise of that great



commercial town with which I have the honour to be connected was allowed to penetrate a considerable distance, and to incur much heavier losses than have been incurred by this Expedition, without an outcry having been raised from every part of the Empire against those who had exposed their fellow-men to danger. The merchants of Liverpool were allowed, not only without blame, but with commendation for the hardihood of their enterprise, to send eight and forty White Men up the Niger for the development of the commercial resources of the country, and to bring back only eight of those men. Not only was no cry raised against them for staying at home, while they exposed others to these dangers, but, on the contrary, the loudest expressions of public approbation were bestowed on them for their enterprise. Why is it that less danger is to be incurred from motives of benevolence than in those of commercial profit? Why is it that the benevolence of this country is to be considered as cruelty, for incurring those risks which the mere objects of gain—highly honourable certainly—are considered to be entitled to call forth?

I think it most desirable, at the present moment, that the Society should not only continue, but increase its efforts. We should not consider that the fate of this Society is tied up with the success of any effort, however great and important it may have been. The results of the Expedition have been important; but we have not yet had the opportunity of hearing from the banks of that mighty river of the effect of the growth of those seeds of reputation—the effect of that new acquaintance with this great Nation which has been disseminated along that channel. But at the same time, we must not tie up the fate of the Society on a single effort, however important. We must consider, that there is, at this moment, a very peculiar crisis in the affairs of Africa—that new opportunities are offering themselves to our observation—that we are provided at this moment with instruments for promoting the civilization of Africa, which, until this moment, never existed—that we are now beginning to perceive the fruits of our liberating the Africans at Sierra Leone—that the amount of civilization among them, which has hitherto been treated as so imperfect—that the education bestowed upon them, which has hitherto been considered as useless and so defective—is beginning to display itself;

in the civilization of their Black Brethren in other parts. We must not forget the growing desire among the Liberated Africans at Sierra Leone to embark in this and other enterprises for the benefit of those of their brethren who are less civilized and less instructed than themselves;—we must not forget the share which they took in this very Expedition up the Niger;—we must not forget the desire which they are beginning to shew, not in word, but by deed, to go back to their countrymen in those parts of Africa from which they were transported, to diffuse that portion of light in which they now rejoice;—we must not forget, that civilization, hitherto so imperfect in Sierra Leone, is beginning to shew its fruits, in the production of men calculated to be Missionaries among their brethren. Nor must we lose sight of the singular fact, which came to our knowledge only yesterday, that the son of a Liberated African at Sierra Leone is coming here to receive Ordination as a Minister of the Church of England, having been prepared for Orders by the Church Missionary Society at Sierra Leone. These are great inducements to lead us on.

We must not, however, confine our views solely to the Coast of Africa. We must see the result of that great and good work which is going on among that portion of the African Race which was transported to the West-India Islands. We must see there 800,000 Black Men, fitted by constitution to brave the climate of Africa, imbued with an ardent desire for conveying to their Black Brethren in Africa the blessing which they have received: we must not forget that they are in a great degree civilized—that they are not only in a great degree religious, but that they are invested with great and growing wealth; for we have Black Men, slaves themselves, or the children of slaves, who are becoming freeholders to no small extent in the West Indies, who are rising in the scale of civilization so as to become our equals in almost any society. These men are not losing sight of the disadvantages and degradation of their brethren in Africa. We have examples without number of collections made by them for the benefit of the African: we have examples of persons in the West Indies, who are now forming colonies in the heart of Africa, for the purpose of teaching its inhabitants the arts of life, the civilization and the great moral lesson in which they them-

selves have been instructed. These are indications that a great change is going on in the destiny of the Negro Race: and there ought to be established in this great Nation, which has taken so large a share in inflicting the utmost misery on the African, an Association to watch over the good which may develop itself, and apply the resources of British Wealth to every channel which may from time to time open for the benefit of that unhappy race.

It is our duty not to confine ourselves to any one channel of benevolence. There are two or three from which we are precluded. We are precluded from the great channel of Missionary Benevolence: from which, however, the Country is not precluded, for almost every Denomination of Christians has its own Missionaries. We are precluded from engaging in commerce and agriculture; but the knowledge and enterprise of England require no voluntary association to call forth the enterprise of her commerce. But we may collect information—we may connect benevolence

with commerce—we may facilitate the resources of Religious Societies—we may collect information useful to all, whether in language, religion, agriculture, or commerce; and in all the various opportunities which develop themselves from time to time, there is an ample field in which the benevolence of this Society may find room for its exertions. And not only is there ample room, but it is absolutely necessary that such a Society should be in existence: for there is much to be done, which Religious Societies cannot do: there is much to be done, which commercial enterprise alone can never be able to effect. All that is left undone, by such means, is left to this Society. It is a large and ample field: it is one which England is peculiarly called on to occupy: it is one from which I am glad to see the Society is not disposed to shrink. Although we have been humbled for a time, we ought not to be discouraged in the great enterprise in which we have embarked.

[Lord Viscount Sandon.]

#### COLONIAL BISHOPS.

The following Report has been issued by the Committee appointed for the purpose of increasing the number of Colonial Bishops. It may be right to add, that, beside the erection of the two new Sees there mentioned, it has been determined to subdivide the Diocese of Barbadoes into three.

The Archbishops and Bishops forming the Committee appointed to arrange measures, in concert with Her Majesty's Government, for the erection and endowment of additional Bishops in the Colonies and Dependencies of Great Britain, deem it right, at the expiration of a year from the time of their appointment, to report the progress which, by God's blessing, they have been enabled to make toward the attainment of the great object proposed.

In the autumn of last year, Her Majesty was pleased to issue her Royal Letters, erecting New Zealand into a Bishopric; and the Rev. George Augustus Selwyn having been consecrated first Bishop of that See, embarked on the 26th December in the same year for his Diocese, accompanied by five Clergymen, and three Catechists, being candidates for Holy Orders. One-half of the requisite endowment of this See, namely 600*l.* a

year, will be provided by a special contribution to the fund from the Church Missionary Society, until they shall be enabled to redeem this annual payment by a grant of land producing an equal revenue.

This first design being happily accomplished, the Committee then proceeded to take the necessary steps for securing the advantages of Episcopal Superintendence to the Clergy and Congregations of our own Communion in the Islands and on the Coasts of the Mediterranean; and they have much satisfaction in stating, that the Queen has been pleased to declare her intention of founding an Episcopal See at Gibraltar, and of nominating the Rev. George Tomlinson to be the first Bishop thereof. Toward the endowment of this See the Committee have appropriated the sum of 20,000*l.* to be invested in English Securities, and have appointed a Sub-Committee to solicit special contributions in aid of the fund to be set apart for this purpose.

Her Majesty has also been graciously pleased to sanction the separation of Van Diemen's Land from the vast Diocese of Australia, and to approve of the foundation of a separate Bishopric for the former Colony. The Rev. Francis Russell Nixon has been called to be the Bishop of this new See. The main part of the endowment will be obtained by a transfer to the Bishop of the provision hitherto made for

the support of an Archdeacon: but a grant of 5000*l.* in aid has been voted from the General Fund; and a Sub-Committee has been named, to collect such a further sum from parties specially interested in the well-being of the Colony as may suffice to raise the revenue of the Bishop to the required amount.

The progress already made must be regarded as a cause of thankfulness, and an encouragement to further efforts. Within twelve months from the date of the Declaration agreed on at Lambeth, three new Bishoprics have been founded; and the Committee of Archbishops and Bishops are now devising measures for the erection of Episcopal Sees in the Colonies of New Brunswick and South Australia. When these arrangements shall be completed, they will proceed to direct their attention to the important Dependencies of the Cape of Good Hope and Ceylon.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### THIRTY-EIGHTH REPORT.

##### *General View of the Year.*

WITH feelings of grateful joy, your Committee proceed to review the labours and successes of another year: for it may well be permitted them to speak of success, when a Society, whose sole object is a wider diffusion of the Scriptures of Truth, has added to the distributions of former years more than EIGHT HUNDRED THOUSAND copies of the Inspired Records. And should we not review, with joyful gratitude, labours which, under the blessing of Almighty God, have issued in so cheering a result?

Your Committee, then, at the very outset of their Report, would adopt the devout exclamation of Holy Writ, and say, *Let the Lord be magnified, who hath pleasure in the prosperity of His servants.*

##### *Funds.*

To correct a misapprehension which has been found to obtain, in some quarters, in regard to the Society's Income, it may be proper to state, that the total amount received during the year, applicable to the GENERAL OBJECTS of the Society, including subscriptions, donations, legacies, dividends on stock, and contributions of Auxiliary Societies, is 44,045*l.* 11*s.* 5*d.*; which is an increase on the last year of 1300*l.* 17*s.*

The Sales of the year have amounted to 50,204*l.* 14*s.* 10*d.*; but as none of the Books are sold for more than cost price,

no income to the Society is, strictly speaking, obtained from this source.

The Free Contributions from Auxiliary Societies amount to 30,363*l.* 17*s.* 7*d.*

##### *Issues of the Scriptures.*

The Issues of the Society have been—  
At home ..... 584,544  
From dépôts abroad ..... 231,007

Total ..... 815,551

being the largest amount issued in any year, except the last, since the Society was instituted. The Total Issues, from the commencement of the Society, amount to 14,038,934.

##### *Reduction in the Prices of Bibles.*

Your Committee reported last year that they had adopted the several cheap Editions of the English and Welsh Scriptures now published in this country. Of these Editions, including those more especially prepared for the use of schools and the room, the number circulated has been 207,803. On two or three of these Editions some loss is sustained: it has amounted in the whole, during the past year, to 167*l.* 12*s.* 8*d.*

##### *Variety of Bindings.*

The Committee have this year, in further compliance with the wish of many, introduced a greater variety of bindings; stipulating, however, that the books in superior and ornamented bindings should not be sold under cost price. Of these, with gilt edges, there have been sold in seven months 190,938, on which no loss has been sustained.

##### *Auxiliaries and Associations.*

From the Report of the Domestic Agents, it appears that the total number of Societies in England now in connection with your Society is 2828, of which 100 have been formed in the course of the year: they are classified as follows:—

Auxiliary Societies .....	379
Branch Societies .....	343
Bible Associations .....	2106

The number of Meetings attended by the Officers or deputed Representatives of the Society in the last year appears to be 1178: the number of Public Meetings held without any direct assistance from the Parent Society is 277, more than half of which have been in the county of Norfolk. Adding these together, the total number of Meetings held in the last year is 1455.

*Grants of Money and Books.*

	£	s.	d.
Domestic.....	4902	3	9
Europe .....	20121	5	11
Asia .....	8208	8	10
Africa.....	1923	1	10
America.....	903	2	10
West Indies.....	907	8	5

Total.....£36,965 11 7

*The Society's Operations a ground for Praise.*

Your Committee would ask whether they were not justified, at the outset, in employing the language of joy and praise; and whether their friends are not now prepared to unite with them in again exclaiming, *Let the Lord be magnified?*

Does it not afford matter for praise and thankfulness, that the Society, in this the THIRTY-EIGHTH year of its history, should have such a Report to present? The charm of its novelty has passed away, and the freshness of its youth is gone: Societies have sprung up around it, which were not thought of when this was formed; some of them are indeed allies, but some of them are competitors—all occupy some space in the public mind, and draw to themselves attention: many of the early friends of the Society have been called to their Rest: the union which distinguishes this Society has been endangered by a confluence of circumstances; and it has suffered from the commercial depression of the year—yet the position of the Society at the present moment is highly gratifying: the numerous band of its supporters spreads through every rank of society, from the palace and the throne, to many a humble cottage in the land. Our funds are, on the whole, well sustained; and our issues so large, that if we were not accustomed, in connection with this Society, to speak of thousands and tens of thousands, the number might seem almost incredible. And what fields of labour and usefulness are still opened to us, and in part occupied, at Home and in our Colonies, in Christendom and in Heathen Lands; and above all, what enlarged tokens of Divine Benediction are manifested to us, in the manner in which the Sacred Books are received, read, and evidently prized; and, in happy instances not a few, wherein they are rendered, through the blessing of the Holy Spirit, the means of transforming men, *making them wise unto salvation, through faith which is in Christ Jesus!*

But from the circumstance of its being a British Society whose proceedings are reported, may we not adduce an additional reason for praise?

When we think of the place which Britain holds among the nations—of the extent of her colonies, her commerce, her language—of the religious privileges by which she is distinguished—must we not feel that the responsibility of Britain is great; and must we not desire that she may be faithful to her trust, to her position, and her God?

There are, indeed, some things among us which make us tremble for our beloved Country: there is much in its religious state to clothe us with shame: still, is it not a token for good, that there are Societies within her borders, which are zealously seeking to glorify the Most High God, by spreading abroad the knowledge of His will; and that there is *own*, among these Societies, which has circulated, in the course of the past year, above 800,000 copies of the Inspired Writings?

But this British Society has also its Foreign Operations. Call to mind its Correspondences and Agencies abroad; the extensive and often remarkable and unexpected co-operation obtained from Foreigners of distinguished name and rank, as well as from others, especially in translating, revising, and circulating the Scriptures;—think of these things in their order, their combination, and their results;—must we not acknowledge in them the hand of God? Is it presumptuous to say, *The Lord hath been mindful of us;* and even to add, *He will bless us?*

*The Society and its Object unchanged.*

The circumstances which now surround the Society may be different from those under which it was first launched on the wave of public approbation, and greeted by many voices on its course; but the Society itself is the same as it ever was, nor has the great object which it contemplates lost any thing of its interest and importance. "Would that THAT book alone," exclaimed the great Saxon Reformer, "were in all Languages, before the eyes—in the ears—and in the hearts of all!" He was speaking of the Bible: he might have been speaking as an advocate of the Bible Society, for no words can more aptly describe the one simple object which we have in view.

And is not this object as important now as it ever was? Do not the controversies

and conflicts of the day in which we live clothe it with a new and unexpected interest? Never, surely, was it more incumbent upon us than now, to hold up the Scriptures as the only infallible source of religious truth—to maintain their authority—to assert their sufficiency—and to give to all the means of searching these Scriptures for themselves.

Would that we had more of that profound reverence for the Inspired Records, and more of the delight in them, which animated the great Reformer, above referred to, and his friend Melancthon, when occupied from day to day in translating them! "Charmed with their simplicity, and solemnly impressed with the depth of their import, these two friends," we are told, "would pause in their labours, to give free expression to their wonder. If reason could speak," exclaimed one of them, "it would say, Oh, that I could once hear the voice of God! I should think it worth a journey to the very uttermost parts of the earth! Give ear, then, my fellow-man—God, the Creator of heaven and earth, now speaks to thee!"

And would that we might see revived that spirit of eager delight with which the people, who had heard the Reformers preach, hailed those first attempts to put into their hands the translated Scriptures. "'You have preached Christ,' said they, 'now let us hear Him HIMSELF:' and they caught at the sheets given to the world, as a Letter coming to them from Heaven."

But a kindred spirit is awakening, on the plains of Africa, and in the Islands of the Southern Ocean: Bechuana, Tahitians, New Zealanders, and the Natives of Rarotonga, are acting the part of the German Peasants—"they catch at the sheets given to the world, as a Letter coming to them from Heaven." This Letter from Heaven it is our single object to publish and circulate: we wish it to be read by men of all nations, kindreds, and tongues.

With an object like this in view, shall we seek for excuses, or accept them? Shall we speak of discouragements, or fear them? Shall we dwell on the distinctions which divide us, important though in some respects they be? Rather let us hasten to bear each his part in putting into the hands of the whole human family the common record of our Heavenly Father's love. Angels might envy us our honourable employment—angels, whose song best expresses its catholic and ultimate design—*Glory to*

*God in the highest! on earth peace! good will toward men!*

#### WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1841-42.

##### *Summary View of the Society.*

MISSIONARIES: in Ireland, 25—Sweden, 1—France, 20—Spain, 1—Western Africa, 17—South Africa, 33—Malta, 1—South India, 14—North Ceylon, 5—South Ceylon, 13—New South-Wales, 7—Australia, 5—Van Diemen's Land, 8—New Zealand, 14—Friendly Islands, 8—Feejee Islands, 6—Demerara, 7—Honduras, 2—West Indies, 74—British America, 97. *Total*, 358; of whom 193 are principally connected with Heathens and converts from Heathenism, and 165 labour among Europeans and British Colonists.

*Assistants:* These Missionaries are assisted by 480 Catechists and Readers, and by 514 salaried and 4119 gratuitous Teachers; of whom 3664 labour in Missions among the Heathen, and 1449 among Professed Christians.

*Members in Society:* Stockholm, no returns—Winnenden, in Germany, 657—France, 1183—Gibraltar, 97—Gambia, 552—Sierra Leone, 2371—Cape Coast, 690—South Africa, 2236—Malta, no returns—South India, 335—Ceylon: Tamul, 207; Singhaliese, 726—New South-Wales, 707—Australia, 459—Van Diemen's Land, 565—New Zealand, 1565—Friendly Islands, 8248—Feejee Islands, 592—Demerara, 3208—Honduras, 193—West Indies, 49,467—British America, 14,257. *Total*, 88,315: being an increase of 4081; and consisting of 71,670 chiefly among the Heathen, and 16,645 from among Professed Christians.

*Scholars:* Ireland, 4000—France, 1246—Gibraltar, 287—Gambia, 252—Sierra Leone, 1462—Cape Coast, 316—South Africa, 6201—Malta, no returns—South India, 2047—Ceylon: Tamul, 1596; Singhaliese, 3318—New South-Wales, 743—Australia, 895—Van Diemen's Land, 970—New Zealand, no returns—Friendly Islands, 9241—Feejee Islands, 797—Demerara, 3098—Honduras, 90—West Indies, 16,754—British America, 7758. *Total*, 61,071: being an increase of 4222; and consisting of 45,172 chiefly among the Heathen, and 15,899 from among Professed Christians.

*Missionaries sent out in 1841-42.*

To *Macarthy Island:* Mr. Symonds—

*Sierra Leone*: Messrs. Raston and An-  
near—*Gold Coast*: Messrs. Allen, Row-  
land, Wyatt—*Madras*: Messrs. Edward  
J. Hardey and Sanderson—*West Indies*:  
Mr. and Mrs. Hudson, Messrs. Brown,  
Thompson, Savery, Sinclair.

*Missionaries returned into the Foreign  
Work.*

To the *Friendly Islands*: Mr. and Mrs.  
Cargill — *Newfoundland*: Mr. and Mrs.  
Pickavant.

*Deceased Missionaries.*

*Gold Coast*: Messrs. Thackwray and  
Walden—*Cape Town*: Mr. Goodricke—  
*West Indies*: Messrs. Redfern, Loft-  
house, Cameron, and Bates—*At Sea*:  
William Scott Fox.

To this affecting list must be added five  
excellent Females, Wives of Missionaries,  
who have fallen in the service of their  
Master.

*State of the Funds.*

*Receipts of the Year.*

	£	s.	d.
Contributions paid at the Mission			
Home .....	2110	1	1
Auxiliary Societies .....	68678	2	2
From Ireland .....	5061	13	4
From Foreign Districts and Sta- tions .....	12322	7	10
Legacies .....	1156	18	1
Public Grants .....	3864	17	11
Dividends .....	1134	12	6
Donations on Annuity for Life..	298	11	0
Contributions for Schools in Ire- land .....	102	10	0
Special Contributions for Ashantee,	1412	1	1
Juvenile Christmas Offerings ..	4721	7	4
Interest on a Grant from the Centenary Fund for Retired Missionaries and the Widows and Families of Missionaries..	825	0	0
Total .....	£101,688	2	4

*Payments of the Year.*

	£	s.	d.
Missions—			
Irish .....	3648	2	0
Stockholm .....	131	1	8
Germany .....	51	3	4
French .....	3112	18	5
Gibraltar and Spanish .....	810	4	4
Western-Africa .....	7379	6	8
South-Africa .....	15283	18	0
Malta .....	238	19	7
South India .....	5605	0	3
Ceylon—			
Tamil .... 2042 15 10 }	4486	1	9
Singhalese, 2443 5 11 }			
New South-Wales .....	4473	11	9
Australia .....			
Van Diemen's Land .....	1872	8	8
New Zealand .....	4451	4	0
Friendly Islands .....	1499	18	8
Feejee Islands .....	2823	5	4
Demerara .....	1286	16	10
Honduras .....	995	14	10

August, 1842.

West-Indies .....	16351	9	10
British America .....	10141	3	6
Returned Missionaries .....	1391	16	7
Widows and Children .....	772	5	6
Medical Expenses .....	17	0	6
Missionary Candidates .....	14	11	0
Students in Theolog. Institution, Stock to cover Annuities on Do- nations .....	618	16	0
Interest and Discount .....	1618	5	3
Annuities on Donations .....	989	4	8
Publications .....	3780	17	9
Salaries, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries .....	3181	16	0
Advances to Stations, to be re- paid .....	1427	5	1
Total .....	£98,754	7	9

*Remarks on the State of the Funds.*

The analysis of Income is, in the view  
of the Committee, very encouraging: it  
shews that of the total Income of 101,688*l.*  
2*s.* 4*d.*, the sum of 75,849*l.* 16*s.* 7*d.*, be-  
side the Juvenile Christmas Donations of  
4721*l.* 7*s.* 4*d.*, has been contributed at  
home, chiefly through the various Societies  
in Great Britain and Ireland; and that  
of the whole year's Increase of 11,505*l.*  
13*s.* 8*d.*, the Home Increase is 6779*l.*  
6*s.* 9*d.* If the Juvenile Christmas Do-  
nations be added, the Home Income  
amounts to 80,571*l.* 3*s.* 11*d.*

The same cheering result appears in  
the sum of 12,322*l.* 7*s.* 10*d.*, and the in-  
crease of 2461*l.* 4*s.* 10*d.*, received from  
the Foreign Auxiliary Societies and Mis-  
sionary Stations. Beside considerably  
abridging, by means of additional local  
efforts, their own claims on the Parent  
Fund, they have thus largely contributed  
their distinct and separate quota of assist-  
ance to that Fund. Not a few of our  
devoted Missionaries themselves have been  
most honourably distinguished by a spirit  
of generous and self-denying sacrifice.

The Juvenile Christmas Donations de-  
serve special mention. That effort was  
suggested to the children and young people  
of the Wesleyan Societies and Congrega-  
tions; and though made under the dis-  
advantage of haste and inadequate pre-  
paration for such a movement, was very  
generally and zealously sanctioned. One  
Shilling, to be given or collected at Christ-  
mas, was respectfully solicited from each  
child of Wesleyan Families; and the pro-  
duce was estimated at only 3000*l.* In-  
cluding some arrears, recently received,  
it has amounted to about 4890*l.*

The Diminution in the Expenditure for  
the Year 1841 is 10,472*l.* 8*s.* 1*d.*

It has been partly accomplished by the successful endeavours, in various Missions, to raise, by local contributions, a larger proportion than heretofore of the amount required for their expenses, and thus to lessen the amount of their claims on the Parent Society.

But a considerable part of the reduction, the Committee are bound to add, must be ascribed to that stern and resolute forbearance, as far as it was in any sense innocently possible, not merely from the commencement of new Missions, but from the ADEQUATE REINFORCEMENT of existing Missions, enfeebled, and in some instances temporarily paralysed, by the death or removal of former Labourers. This, however indispensable, until the Society's Finances shall be effectually relieved and recruited, the Committee regard with a deep and just regret. The consequences they know to be most injurious, even economically considered.

#### *Extinction of the Old Debt.*

The following statements were made by Dr. Bunting at the General Meeting, and are placed as an Appendix to the Report:—

On the 31st of December 1840, the accumulated Deficiencies of 1838, 1839, and 1840, after deducting certain Advances and Balances due to the Society, in course of re-payment, amounted to 30,616*l.* 12*s.* 9*d.* This out-standing debt was not rashly or carelessly incurred. It was the sure, foreseen, and inevitable result of a large extension of the Society's Missions among the perishing Heathen in former years. Some, nobly and piously impatient of delay, and pondering the uncertainty of human life and opportunity, have spontaneously, and without any direct stimulus or general concert, already forwarded, or announced their intention very soon to forward, sums amounting to 5102*l.* 11*s.* 1*d.*

The Committee have also received a Donation of 4000*l.* from the Centenary Fund, and expect in a few days the payment of a further Grant of 2000*l.* voted by the Appropriation Committee of the same Fund; making, from that source, the sum of 6000*l.* And, in consequence of the lamented decease of the late excellent Mr. William Dawson, a sum of 1609*l.* 12*s.* becomes the property of our Missionary Society.

These facts were stated in a Private Circular which was sent to between one

and two hundred friends. The application has been very liberally met already. I have on my book rather more than 15,100*l.*, including all the sums before specified. The one-half of the debt amounts to 15,308*l.* 6*s.* 5*d.*

At a later period of the Meeting, Dr. Bunting further stated, that several generous donations had been added to the amount previously mentioned; so that he had now the heart-felt pleasure of announcing that ONE-HALF of the Debt was swept away.

#### *Fund for a Native Ministry.*

Convinced of the desirableness and importance of training up, especially in tropical climates and among people of strange tongues and peculiar habits, Converted Natives for the Ministry, in order to diminish the waste of European life in Missions of that character; and satisfied that such a Native Ministry—to act, however, at least for years to come, under the guidance of European Missionaries—would be found the most likely means of accelerating the final triumphs of the Gospel, as well as, eventually, a measure of economy, both as to life and pecuniary expenditure; the Committee have determined annually to set apart an additional portion of their future Income as a Fund for that purpose, referring especially to Southern and Western Africa, Polynesia, Continental India, and Ceylon.

#### *Responsibility entailed by Missionary Success.*

The steadily advancing success in which the Society participates with the other leading Protestant Missionary Institutions is not to be regarded merely as a matter of congratulation, but also of serious practical inquiry. Its pecuniary difficulties have not resulted from the indulgence of a spirit of speculation, but chiefly from an endeavour to meet the urgent claims of existing Missions; and it is just because God has heard prayer, and prospered the exertions of its Missionaries, that those claims have arisen. It is obvious that such effects must always follow the establishment of successful Missions. If a Missionary be sent to a heathen land, and his zealous endeavours be furthered by the Divine Blessing, the increasing number of his converts will require greater pastoral attention than he can personally afford, and a spirit of inquiry will be awakened which he cannot meet.

A greater number of Missionaries therefore becomes necessary. But if more be sent, their success will still more widely extend the circle of evangelical light; a similar spirit of inquiry will consequently be excited in still more distant Tribes; and further help will thus be imperatively required.

In this view of the case, it behoves all to ponder the responsibility which Missionary Success imposes. The thickly-gathering signs of the times indicate that a conflict of principles, on the most extended scale, is at hand—the mighty struggle contemplated by ancient seers in the visions of futurity, on the issue of which the destinies of mankind depend, is fairly begun. The prophetic prayer uttered by Israel's royal bard—*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things*—is emphatically receiving its accomplishment.

## Continent.

### BIBLE SOCIETIES.

#### PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Thirty-Eighth Report of the B F Bible Society.

#### France.

The Report states, with respect to the proceedings of Mr. De Pressensé—

Under the valuable Agency of Mr. De Pressensé, 146,045 copies of the Scriptures have been issued from the dépôt at Paris during the year: 95,194 of these copies have been put into circulation by the colporteurs, 84 of whom have been more or less in the employ of the Society in the course of the year. The total distribution by the Agency of your Society in France, since its establishment in 1820, is 1,692,659, of which 961,509 have passed through the hands of Mr. De Pressensé, during the nine years which he has had the charge of its affairs.

The communications from Mr. De Pressensé have been, during the year, very copious and gratifying:

selections from them have appeared in our pages; see pp. 369, 410, 485, of our last Volume, and pp. 212, 327, of the present.

Never has the blessing of God appeared more eminently to rest on this field of labour. At no previous period have facts been more calculated to swell every Christian's heart with joy: many of these prove, "that among the ranks of infidels, who abound in France, a larger number than formerly have not only manifested a desire to obtain the Bible, but have even received the truth of the Gospel;" and that among others, who had only a form of godliness, many now seem to be experiencing the power of it. Your Committee trust that they are warranted in adopting the language of their devoted Agent:—"We know and we see that our work has not been in vain: the Word of God is purchased—it is read—and, the Lord be praised! numbers of souls are, through it, added to the Church of Christ."

The Protestant Bible Society of Paris, whose labours are restricted, as its name imports, to the Protestant part of the population, reports its issues for the year 1840-41 to be 5156 Bibles and Testaments.

The French and Foreign Bible Society reports that during the year it had issued 18,999 Bibles, and 41,268 Testaments. Its total issues in the eight years since its formation have been 458,074 copies. During the last year, its receipts from every source had amounted to 100,239 francs; while its expenditure has been 100,822 francs; and 56,000 copies of the Scriptures have been printed. This Society continues to direct much of its attention to the sailors and soldiers of France, among whom many gratifying fruits of their labours have been already witnessed.

The Messrs. Courtois, of Toulouse, with unabated vigilance and zeal, embrace every opportunity of circulating the Scriptures in their neighbourhood. These excellent friends bear the following testimony to the importance of the Society's labours in that country:—

Never can we sufficiently express our deep conviction that your Society has rendered the cause of Christianity in France a service, of which the results are incalculable. No Society has done, or could ever do us the good which you have been instrumental in procuring our



poor, so deeply superstitious, country. May the Lord bless and strengthen your hands, and render you tenfold the blessings which the abundant diffusion of the Bible has done among us. It is on that first and important work that all the good which exists in France stands.

#### *Switzerland.*

From the Twenty-Sixth Report of the Bâle Bible Society, it appears that its issues during the year had been in all 7064 copies.

A Clergyman in Upper Swabia writes to the Bâle Society as follows:—

Several individuals have assured me, that, amid poverty, sickness, and distress of various kinds, they had derived so much comfort and consolation from the Word of God, that they would not part with their Bible under any consideration. Several poor pilgrims, who had been to see the pretended "Drop of the Saviour's Blood," called on me on their way home, and purchased Testaments; although they would have preferred whole Bibles, of which, however, I had none. They frankly told me that the tumultuous scenes which they had witnessed during their pilgrimage had greatly disgusted them; and they expressed an earnest desire to be able to carry home to their families something more valuable than an account of the relic which they had gone so far to see: and they therefore begged me to furnish them with the Gospel of the Lord Jesus Christ, from which, they had been told, they might daily derive edification and instruction, without putting themselves to so much trouble and expense.

#### *Belgium.*

The distributions of Mr. Tiddy, the Society's Agent at Brussels, have amounted to 9750 Volumes.

The Committee have still to deplore the great opposition which their work has to encounter in Belgium from the Roman-Catholic Church. The chief pretence is, the alleged MUTILATION of the copies circulated, referring to the absence of the Apocryphal Writings. Mr. Tiddy has supplied the following anecdote:—

In the month of January last, a young lady, one of the earliest converts to the Truth, was called to glory. It is most interesting to trace the Lord's dealings with regard to this person, and the other members of her family. An old Bible had been handed down from father to son, as an heir-loom, in the family of the deceased. This Bible was lent by its present owner to the different members of the family, who wished to read it, among whom was the young lady's father. In reading it, he became convinced of the errors of the Church of Rome. He spoke to his daughter and to his son about it, but they turned

a deaf ear to his instructions. The father ceased going to the Roman-Catholic Church, but the son and daughter continued assiduously to follow the rites and ceremonies of that religion. When we first began our colportage, the priests preached against the distribution of the Scriptures. This raised a little curiosity in the mind of the son: he questioned his father about the books sold by our colporteurs. He told him that they were books exactly similar to the one which he had, and which he had wished him to read. "That cannot be possible," replied the son, "for you say the book you read has the approbation of the Church attached to it: the priests would never preach against a book to which the Church has set her approbation." On his father persisting that the books were the same, he said he would buy one on purpose to compare them. He did so: he and his father sat down and read different parts of the Bible, and great was his astonishment to find that the old and the new book were word for word the same. This fact begat a suspicion in his mind that the priests were not sincere. He continued to read the Bible; and it pleased the Lord to bless that Bible to the conversion of him and of his sister, the young lady above alluded to.

#### *Germany and Prussia.*

Dr. Finkerton continues his labours at Frankfort; and has made, as usual during the summer, a tour on behalf of the Society, visiting a number of his correspondents. He gives the following summary of his proceedings:—

Our issues amount to 42,914 copies; viz. *Bibles*: German Lutheran, 6235; Polish, for Protestants, 134; Bohemian, 5105; Hebrew, 323; Italian, 1800. *Testaments*: German Lutheran, 7563; ditto with Psalms, 6905; Polish, for Protestants, 1138; German, for Roman Catholics, 6347; Polish, for Roman Catholics, 550; Bohemian, with Psalms, 5050; Hungarian, with Psalms, 500; Lithuanian, with Psalms, 370; Wendish, with Psalms, 100; Italian, 242; Hebrew *Pentateuchs*, 72; *Bibles and Testaments* in Greek and Latin, English, and other Languages, 480.

The net amount of proceeds, after deducting expenses, is 1367*l.* 3*s.* 9*d.*

On comparing this statement with that of last year, it will be found that it falls considerably short. The Hanoverian Society has received 2000 copies less in this than in the preceding year. Our amount of receipts, however, is but 21*l.* 15*s.* 2*d.* short of that of the year preceding.

As true Religion gains ground in this country, the attention of the public is naturally drawn to the numerous abuses and deviations from Christian Doctrine and Practice which had crept in during the dark night of infidelity. Hence

the religious stir and fermentation observable, more or less, in every part of Germany; hence also the many plans of reform in Church affairs which are now so largely discussed in the periodicals of the day; and already some of these abuses have been corrected, and many improvements are still contemplated. But every proposed change in favour of Evangelical Christianity has to encounter a mighty opposition; and the outcry against mysticism and fanaticism is loud and continual in all their publications.

Among the favourable changes going forward in Prussia, there is one which demands to be specially mentioned, namely, the formation of a Society in Berlin to promote the better observance of the Sabbath.

Another favourable sign of the times is the improvements taking place in the Seminaries for training Schoolmasters. Men of better principles, and books of purer devotion, have been introduced into some of them; and several new ones have been established upon a decidedly Christian Foundation.

A further symptom of improvement is the reformation which the Church Hymn-Books are now undergoing. The importance of this can only be fully understood by those who know what a prominent place the Hymn-Book occupies among the Germans. After the Bible, it is by far the most influential manual of devotion in use among them. The beautiful spiritual songs of the Reformers had been so changed and mutilated, as to deprive most of them of their Gospel Doctrines and spiritual strength. Even the Church of Württemberg has not escaped this sacrilegious process. However, a new Hymn-Book has lately been prepared of purer doctrine; and at present there is an Edition of 100,000 being printed in Stuttgart, and a Society has been formed there for the purpose of supplying the poor with it at a very low rate. Toward this object the King of Württemberg gave a donation of 2000 florins.

The Missionary Institutions afford another favourable sign of religious improvement. These Societies increase in number and efficiency in proportion as evangelical light gains upon the darkness: they are liberally supported; and not merely assist in evangelizing the Heathen, but are also influential in inculcating Gospel principles through their publications. To these we may add the Evangelical Societies, Religious-Tract Societies, Religious Periodicals, Week-day Meetings for expounding the Scriptures to the people, classes for the religious instruction and edification of young mechanics, religious circulating libraries—all favourable symptoms of the awakening interest of the German and Swiss Protestants in favour of true Religion.

Still, the appalling fact must not be concealed—and, while writing these encouraging state-

ments, it was far from my intention to mislead the mind of the reader by presenting merely the fair side of the picture—the appalling fact, I say, must not be concealed, that the great majority of Protestant Literati of Germany, such as Professors in their Universities, Teachers in their Gymnasiums and Schools, Ministers in their Churches, and writers in every department of science, are men of unsound religious principles: most of them either deny or call in question the inspiration of the Scriptures, the Divinity of Christ, the doctrine of grace, and all the supernatural principles of the Word of God. But we know how to distinguish the morning dawn from midnight darkness; and we bless God for the improvements which we have been permitted to see.

But we must turn again to the Bible Society, through whose labours the first impulse was given to all these various religious movements.

The German Bible Societies continue to prosecute their work with more or less energy and success; most of them continue to hold on their way, and unitedly disseminate annually about 100,000 copies of the Word of God. The Prussian Society, with its numerous Auxiliaries, still takes the lead.

It is stated—

The *Prussian Bible Society's* issues from the Depository have been 12,829 Bibles, and 208 Testaments.

Since the establishment of the Prussian Bible Society in 1814, its issues, together with those of the Auxiliary Bible Societies, have amounted to 1,076,467 copies of the Sacred Volume.

In this number are not included the Testaments, which, with the assistance of the British and Foreign Bible Society, have been distributed in the Prussian Army, and which, in the last ten years, have exceeded 170,000 copies.

In reference to the supply of the Prussian Army, the Committee report, that their correspondent, Mr. Elsner of Berlin, to whom this work has been chiefly committed, has applied for, and received from the Society, during the year, 700 Bibles, and 1500 Testaments.

The King of Prussia has not only confirmed the munificent donation annually made to the Prussian Society by his Royal Father, but has increased it.

We collect from Dr. Pinkerton's communications the following particulars of various German and Prussian Bible Societies:—

The *Württemberg Society* has issued 14,550 Bibles, and 5462 Testaments; of which upward of 12,000 were circulated in Württemberg, and the rest sent into different parts of Germany.

The *Saxon Bible Society* circulated 4882

Bibles and 457 Testaments during the year; and the Ladies' Societies in Dresden and Bautzen have disposed of 252 Bibles and 56 Testaments.

The *Cologne* Society's issues were 389 copies. Their funds are very low; yet there seems a few active men in the Committee.

The *Bavarian* Society has distributed during the year 5801 Bibles, 956 Testaments, and 74 Psalters.

The following solemn warning of Luther is contained in one of the Saxon Auxiliary Reports for the last year, and is again sounded in the ears of the people of Saxony, as peculiarly applicable to their circumstances, and the labours of the Bible Societies among them:—"Dear Germans," says Luther, "purchase while the market is before your door: lay up while it is there; for this ye must know, God's Word and Grace is as a shower of rain, which returns not where it once has been. It was once with the Jews; but it has left them and passed away, and they have now nothing. Paul brought it to Greece: it has passed away, and they have now got the Turks. Rome also received it; but it is gone, and now they have got the Pope."

In *Hesse Cassel*, Professor Lohr has placed small dépôts in the hands of upward of fifteen pious Schoolmasters, Ministers, and others in different parts of the country. This plan he adopted after the Government put a stop to the labours of his colporteurs.

The *Göttingen* Society is likely to become more active soon, as Superintendent Hildebrand has lately been chosen to be its President; and he informed me of various measures which he proposes to employ, in order to promote the cause in the Principality of Göttingen.

The *Hanover* Society, in two years, has circulated 6400 Testaments, which we furnished to them at half the cost price. The issues of their own Society, during the year, were 3340 Bibles and 2198 Testaments; making their total distributions 78,770 copies.

The *Stade* Society, in two years, has circulated 1000 copies, and has received a fresh supply of 500.

The *Bremen* Society continues to be well supported. They circulated 1023 Bibles, 259 Testaments, and 79 Psalters, last year; and their Agent at the Port of Bremen continues to supply the Emigrants to America with copies of the Word of God. Their own funds are adequate to furnish these with Bibles; and we supply them with Testaments for the Catholics on the usual terms. Of the 100 copies sent to them in April, they still have a part on hand. This measure of supplying the emigrants I proposed to them six years ago; and, in that period, the number disposed of has been up-

ward of 2000: and Letters from America shew that these copies have been blessed to some. Among others, a Jew has had his mind drawn to the Truth, and has written a Letter of thanks to the Committee for the copy which he received.

The *Bremen* Ministers have also, of late years, introduced the usage, at marriages, of bestowing a neatly-bound copy of the Scriptures on every new-married couple, with suitable exhortations; and this Marriage Bible is not only well received, but is generally esteemed as a precious boon belonging to the newly-formed household. A usage similar to this has existed in the Principality of Hildesheim since the year 1748. At that time, L. C. Böttcher, the founder of the Schoolmasters' Seminary at Hanover, left a legacy of 200 dollars for the purpose.

The issues of the Society, during 25 years, amount to 16,765 Bibles, 1994 Testaments, and 1404 Psalters; chiefly among their own population; of whom 50,000 belong to the town of Bremen, and 17,000 to its small territory.

In *Osnabrück* the Society prospers, and has distributed upward of 1000 Bibles last year, making their issues, in 25 years, 21,000 Bibles and 2369 Testaments.

In *Münster*, the issues of Kistemaker's Testaments have amounted to 3052 copies since 1838.

The *Berg* Society, at Elberfeld, continues to manifest great activity. Their issues last year amounted to 9911 copies, of which 5038 were disposed of by their three active colporteurs. A considerable part of these were Testaments for Catholics; and 380 copies were disposed of to Jews. Their funds being nearly exhausted, they requested a fresh supply of 500 Octavo Bibles, which I engaged to send to them; and for these, as well as for the copies still in our dépôt here, they engaged to obtain the half of the cost price; and should more be received for them than the half cost price, this also, of course, will be transmitted to us.

This Society has, from its commencement in 1814, been one of the most laborious Bible Societies in Germany. The total of its distributions is now 135,996 copies.

Grants made by Dr. Pinkerton amount to 3313 Bibles, and 3687 Testaments.

The Countess Von Reden, President of the Society, on making an application for a few Hebrew and Bohemian Bibles, furnishes a review of the Labours of

The *Buchwald* Bible Society.—"We now reckon," says the Countess, "241 places belonging to our circuit, and nearly 500 members to our Bible Society. We put into circulation, in the year 1840-41, 2177 copies of the Holy Scriptures."

In *Silesia*, Mr. Otto, of Brieg, whose

services have been continued with great diligence for many years, has been obliged, from age and infirmity, to lay down his charge of the dépôt. On his recommendation, the Rev. Mr. Koschinski, in Cronstadt, has been appointed to his place, and has received 120 Bibles and 350 Testaments.

In *Hungary*, about five years ago, a respectable Protestant Clergyman was introduced to Dr. Pinkerton and your Committee, as anxious for the distribution of the Scriptures among his countrymen, and willing to devote himself to the work. His efforts, begun at first on a small scale, have now swelled to a considerable magnitude. There have been issued, during the year, from the dépôt under his care, 3551 Bibles and 8313 Testaments.

There have been printed for the use of Protestants, in the German, Hungarian, and Bohemian Languages, 54,500 volumes of the Scriptures; the greater part of which have already been distributed, with the happiest results. The work of distribution is greatly facilitated by means of more than 200 Protestant Clergymen.

At present there are in the press, 5000 German, 5000 Hungarian, and 5000 Bohemian Testaments, in pocket size, for distribution among the Protestant Troops. These various works have been undertaken, and will be completed in the course of twelve months.

The Rev. J. Stockfeld, Missionary of the London Society among the Jews at Creuznach, has received, at different times, 325 copies of Hebrew and German Scriptures.

The issues of the *Hamburgh and Altona* Society were 1743 Bibles and 52 Testaments; making the total distributions 69,353 Bibles and 6680 Testaments, or 76,033 copies.

#### *Holland.*

The Netherlands Bible Society has distributed during the year 12,080 Volumes. The translation of the Four Gospels into Javanese, undertaken by the Society, is now completed. A sale of 200 English Bibles and Testaments has been made to this Society.

#### *Denmark.*

On the application of Joseph John Gurney, Esq., a grant of 100 Bibles, 400 Testaments, and 500 Testaments with Psalms, in Danish, has been made to the Prison Discipline Society at Copenhagen.

The Rev. Mr. Röntgen, of Christiansfeld, in Sleswig Holstein, has remitted

the proceeds of the sale of 589 Testaments, and 81 Bibles in German and Danish, and has received a further supply.

#### *Norway.*

The Agency at *Christiana* have issued 881 Bibles and 2681 Testaments.

The Agency at *Drontheim* have been much interrupted in their labours by two dreadful fires in that city in the course of the year; by the first of which all their stock of Bibles and Testaments was consumed. Before a fresh supply of 500 Bibles and 1000 Testaments had been received, the second fire broke out.

Friends at *Bergen* have distributed 128 Bibles, and 108 Testaments.

#### *Sweden.*

The agency at *Stockholm* have issued during the year 5364 Bibles and 15,302 Testaments, together 20,666 copies; being 1601 more than in the preceding year. They have also, empowered by your Committee, printed 5000 Swedish Bibles, 3500 Testaments with Psalms, and 6500 without; in all, 15,000 copies.

Their Annual Report furnishes also the following fact:—

Our list of Correspondents has received an addition of 47 new names; while many of our former coadjutors have been, during the year, increasingly zealous.

The *Swedish Bible Society* has issued 1313 Bibles and 13,646 Testaments, or 14,959 copies. Its total issues have been 536,084 copies. It has printed during the year 25,000 New Testaments.

The Committee of the Swedish Bible Society report—

The Anniversary Meeting of the Society was attended by His Royal Highness the Crown Prince, accompanied by his eldest son, Prince Charles, Duke of Skania. A remarkable circumstance, which took place the same week, may be noticed; viz. that on Easter-day, His Majesty the King, His Royal Highness the Crown Prince, and Prince Charles, took the Sacrament of the Lord's Supper together, comprising three generations of royal persons.

The Swedish Church celebrated last year, over the whole kingdom, a remarkable secular festival, in commemoration of the first issue of the Bible in Swedish print, in the year 1541, and during the reign of Gustavus I.

A recent communication from the *Westeraas* Bible Society states, that, according to the last investigation, there are in the diocese of Westeraas still 8000 families destitute of the Scriptures, a great pro-

portion of whom are very poor, and many unable to pay more than a very reduced price for them.

#### *Russia.*

The Agency in *St. Petersburg* have issued, during the year, 11,754 copies, in various Languages. The total distribution by this Agency, or by private friends who preceded them, amount, since 1828, to 81,208 copies. They have been furnished, during the year, with 1495 copies in English, German, French, and Hebrew.

The Agency has been engaged in important correspondence with the Archbishop of Abo, on the supply of *Finland*. The Archbishop has transmitted a very full and satisfactory account of the distribution of the 20,000 Finnish Testaments entrusted to him. The Committee have issued instructions for another Edition of 25,000 copies of the Finnish Testament to be put to press.

The Finnish Bible Society at Abo reports a distribution of 2978 copies during the year, in the different provinces of Finland.

There have also been ordered 5000 copies of the Reval Esthonian Testament, in consequence of the appeal and request contained in Letters from the Rev. T. S. Ellerby, on the part of the Agency; and another from an Esthonian Clergyman, Pastor Kettler.

A Gentleman in the south of Russia has been industriously employed in circulating the Scriptures among the numerous German Colonists, Jews, and others, found in that part of the empire. In the course of three years he has distributed above 7500 copies, in German, Hebrew, and other Languages, supplied by your Society in conjunction with the American Bible Society.

#### *Portugal.*

The revised Edition of Almeida's Testament has left the press, but your Committee have not heard that there has been any demand for it.

#### *Spain.*

In Spain, the still unsettled state of its affairs, both civil and ecclesiastical, and the restrictions imposed on the introduction and circulation of Religious Books, present, for the time, an effectual barrier to the prosecution of the work of the Society. Still, your Committee find that here and there, when opportunity has offered, the Scriptures have been eagerly

bought up; which gives reason to hope that, ere long, a brighter day will dawn on that unhappy country—a day how much to be desired!

#### *The Azores.*

The grant to the Azores Mission, through Dr. Edgar of Belfast, has been renewed; and to the Rev. Mr. Brant, the British Chaplain in *St. Michael's*, 175 copies of the Portuguese Scriptures have been supplied.

#### *Madeira.*

Your Committee have been pleased to hear from a Correspondent, who is actively employed in seeking the spiritual welfare of its inhabitants, that there is a general and increasing desire to learn to read throughout the Island, and that respect for the Word of God is growing.

#### *Italy.*

The Committee are not without encouragement in the distribution of the Scriptures in some parts of Italy.

## **Mediterranean.**

#### *Syria.*

#### CHURCH MISSIONARY SOCIETY.

#### *Visit to the Druses.*

In our Number for July 1841, p. 333, our readers were informed that the Rev. S. Gobat had been directed by the Committee to visit Syria, for the purpose of investigating the state of the Druses, and of ascertaining what encouragement might be afforded, by their present circumstances, for the Society's undertaking Missionary Labours among them. Mr. Gobat accordingly left Malta on the 13th of July 1841, and arrived at Beyrout on the 22d of that month. Circumstances were somewhat unfavourable to Mr. Gobat's visit, as the plague then prevailed in parts of the Mountains of Lebanon inhabited by the Druses.

Having heard that there were some Druses at Damascus, and in the neighbourhood of Balbec, he determined, in the first instance, to visit those places. He accordingly left Beyrout on the 29th of July, and reached Damascus early on the 1st of August. He was, however,

disappointed in the object of his visit.—"I regret very much," he says, "that I cannot see the Druses living at Damascus: though I have frequently asked after them, I could not meet with them as Druses; for ostensibly they all profess to be Mahomedans." This remark of Mr. Gobat's will give some insight into the real character of the Druses.

Failing of intercourse with the Druses at Damascus, Mr. Gobat proceeded to Balbec, which he reached on the 7th of August; but was there told that there were no Druses in the neighbourhood.—"I visited," he says, "the Ruins of Balbec, of which I had read many descriptions; but no description is sufficient to give the least idea of the admiration excited by the sight of this immense, half regular and half irregular, heap of stones and rocks." Being disappointed of his object in visiting Balbec, Mr. Gobat returned to Beyrout, which he reached August 14. He left again on the 18th, for that part of Lebanon inhabited by the Druses.

The following passages from Mr. Gobat's Journal explain the state in which he found this remarkable people:—

*August 19, 1841*—I went this morning, at six o'clock, to visit a Druse Village, called Allât, about an hour's ride from Ainanob.\* I had a Letter of introduction from Sheikh Talhook, one of the chief Akâls of the Druses; but when I entered the village, I met a venerable old man with a long white beard, whose costume and piercing eye told me that he must be a Sheikh of some importance. His name is Ahmed; and he is the governor of seven villages, though he is not rich. When he observed that I meant to salute him, he immediately took my hand to lead me to his house. We had scarcely finished the ordinary compliments, when two other of the principal Druse Sheikhs came in. They were on their way to a meeting, of which I shall speak hereafter. I had a Letter of introduction to one of them, Sheikh Ismael, of the house Abd

Elmalek, governing the district of Djurd. Soon after this, the house became full of people. After having expressed their attachment, which I believe to be sincere, to the English, and their hope that the English would help them out of their present difficulties, they asked me for what reason I had come to them. When I told them that I had been sent by a Christian Society in England, to see whether they would be disposed to receive Christian Missionaries, sent from England to establish schools among them and to teach them, they all exclaimed together, "It is what we have desired from our hearts for a long time. When will you begin? Begin by opening a school in this village."

One of the Sheikhs asked me what we intended to teach them. To this question, which I had expected, I replied, that the Church Missionary Society was composed of persons of all conditions, who desired the temporal and apiritual welfare of the Druse Nation; that consequently we proposed to teach them all that was useful and necessary for the present life, as reading, writing, arithmetic, history, &c.; but that the chief aim of the Society was their apiritual good, the salvation of their souls; and that therefore—as Christians convinced of the divine truths of the Bible, the only light which is able to guide men through this dark and wicked world to everlasting salvation by faith in Christ Jesus, in whom the whole contents of the Bible concentrate—we should teach them and their children all the truths contained in the Word of God, revealed in the Law, the Psalms, and the Prophets—the Arabic division of the Bible. After having taught them, I continued, the truths of the Christian Religion, as contained in the Holy Scriptures, we should leave them at full liberty to receive them to their own salvation, or to reject them to the perdition of their souls. To this they said, "We cannot desire any thing better."

After this, the conversation was rather confused, for every one appears to have a right to make such observations as he chooses. The impression left upon my mind is, that the Druses of this place constantly desire that somebody may come and teach them; and there is no people in whom they have more confidence than the English. By this I do not mean that they have not the fullest confidence in the American Missionaries, whom they consider to be one with the English in

\* Ainanob is about a four hours' journey from Beyrout, and is a station of the American Board of Commissioners for Foreign Missions.

Religion; but they believe that English Missionaries would succeed better in removing the obstacles thrown in their way by the Maronite Patriarch and the Emir, who hitherto have prevented them from availing themselves of the means of instruction offered them by the American Missionaries.

After a conversation of about two hours, I told them that I had brought some books, and asked them whether they desired to have any. All said that they desired to receive them; and in a few minutes it was known through the whole village that I had books to distribute, and all hastened to take advantage of the opportunity. The choice I left to them; and observed with pleasure, that the Bible and the Book of Common-Prayer were the books which they chose, in preference to others. In an instant, all the books were distributed; except a few Tracts, which they did not appear to like, because they think that the excellency of a book must be proportioned to its size. However, I was grieved to observe, on this and on other occasions, that when they see in the title of a book the words "OUR LORD Jesus Christ" an involuntary gesture of disgust is generally to be observed. This circumstance has frequently lowered my expectations on their behalf, especially as they have not said any thing to me about it; shewing at once their enmity against the Lord, and their dissimulation. When I went out of the village, I saw, under all the trees, and elsewhere in the shade, men and boys sitting and reading their books. I did not even try to sell any book; for it was expedient to give them as presents to the Sheikhs, and the others have not the means of paying for them.

Aug. 20, 1841.—In the afternoon, I went to Bahâmoon; where I spent several hours with two Sheikhs, and several other people. One of the Sheikhs is connected with a Christian Emir, and appeared to me to be divided between the interest of his nation and his own interest. He was very civil; but appeared to prefer the friendship of the French to that of the English. The other Sheikh is Kassem Elkhadhee, who went to Malta two or three years ago in order to ask for English assistance. I spoke to them about the desire of English Christians to instruct them in the doctrines of Christianity; which they appeared to approve, adding, that they had heard with pleasure that the chief Sheikhs had expressed

a desire to be taught by Protestants. Kassem is in some degree acquainted with the difference between Protestant and other Churches. He has some knowledge of the Word of God, and has had for some time past a New Testament. He was very friendly. He is probably the best of all the Druses.

I spoke to them chiefly about the vanity of the things of the world, the shortness of life, and the necessity of preparing for eternity by reading the Word of God, prayer, repentance, and faith in Christ. It was night when I returned to Ainanoob.

Aug. 21 — Yesterday evening I retired to consider my position. It seemed to me that the chief end for which I had been sent—viz. "to ascertain the present state of the Druses, and to see whether they would be disposed to receive Missionaries, and whether there were reasons to hope for success in case the Church Missionary Society should begin a Mission among them"—might be considered as already attained. Still, there remained one point, concerning which I had received no order, but which I have considered from the beginning as very important, viz. a friendly and brotherly arrangement with the American Missionaries. I had seen almost all the principal Chiefs of the Druses, without whose consent nothing can be done among the people, who are very much attached to, and altogether dependent upon, their Chiefs. I had told them by whom, and for what cause, I had been sent to them; and they had approved of all in a numerous assembly, and several of them in private. They had all expressed a desire soon to see English Missionaries come and instruct their children in the truths of the Word of God; but, at the same time, I had observed that they love the American Missionaries, and that they have an almost unlimited confidence in them; whence I concluded, that, without the voluntary consent of the American Missionaries, the Church Missionary Society, in sending Missionaries to the Druses, could not gain their confidence, except with great loss of time and expense, and to the detriment of the American Mission; the result of which experiment would necessarily be, to convince the Druses that Protestantism, like Popery, consists in a vile opposition among the different parties called Protestants, which would probably prevent them from ever from embracing Christianity.

At 11 o'clock A.M. I left Ainanoob, and went to visit the large village of Shoifate, whence the family of Sheheen, the only remaining family of Druse Emira, derives its origin; but I found only two Emira, of less importance, with whom I dined. They were very civil; but did not shew so much confidence as the superior Chiefs. This I have always found to be the case among this people. They had about a dozen persons around them, to whom I sought to say some words of exhortation from time to time. I have hitherto everywhere observed, that a traveller cannot have any religious conversation with the Druses, and that it would be useless to try to address them at any length: they are too ignorant and restless. The higher Sheikhs are an exception. Before I left them, I distributed among them the few books which I had with me; but very few could read. At 5 o'clock I left for Beyrout, where I arrived before it was quite dark.

Mr. Gobat remained at Beyrout until the 24th, when he again went to Ainanoob; but left on the 25th for Deir el Kamer, at which place he arrived at noon of that day, intending from thence to visit the Druse Villages in the vicinity.

*Aug. 28, 1841*—I went this morning to Cafar Nabrahk, about six miles east of Deir el Kamer, and the chief place of the Arkoob district. I passed the day in the house of an inferior Sheikh, the superior being absent. I first spent a few hours with some Sheikhs and Akâla, to whom I preached the Gospel. One of them, after receiving a New Testament, read some chapters, which he found to be very good; asking me to explain to him what he did not understand, especially the first verses of Matt. v. Afterward he observed, that if God was so gracious to him as to lead him to everlasting salvation by means of this book, my reward for having brought it to him would be very great. From this observation, I took opportunity to preach to him and others the doctrine of justification by faith through the pure grace of God in Christ, to which neither he nor the others made any objection. I then exhorted them to improve the time of grace, and all the means given them, in preparing for eternity. This exhortation seems always to make a good impression on the Druses. Before I left, I

distributed the rest of the Books and Tracts which I had taken with me. My host contrived to keep as many New Testaments as he could for his friends. I returned to Deir el Kamer in the evening.

On the 31st, Mr. Gobat left Deir el Kamer for Beyrout; at which place he remained until the 8th of September, when he left for Alexandria, reaching it on the 13th. The next day he started for Cairo, and spent a few days with the Missionaries, returning to Malta on the 30th of September.

In a Letter dated Oct. 27, 1841, Mr. Gobat thus sums up his views relative to the condition of the Druses, and the openings for Missionary Labour among them:—

My stay among the Druses was very short; but under the present circumstances it would have been almost useless to remain longer with them, either for the purpose of gathering information from them, or communicating Christian knowledge to them; for the minds of all are entirely taken up by their strife with the Maronites, and by their difficulties in settling the tribute which they are required to pay to Government. I have spoken with all the principal Chiefs of the Druses, without whom nothing can be done among that nation; for I have never seen any people so entirely dependent upon the will of their Chiefs as the Druses are, though these Chiefs appear to be very kind to their inferiors. In general, they will not even give a positive answer to any question in the absence of their Sheikhs. Still, I should have liked to visit a few more villages in the district of Shoof, if the plague had not been there. I am inclined to consider the Druse Nation as a field open for Missionary operations—a field containing thorns and briars, but which is chiefly rocky. In other words, they are outwardly accessible. They are sensible of their want of foreign help. They are friendly disposed toward the English, and the only natives of Syria who love and respect them. They are ready to receive Missionaries. They wish very much to have their children educated by Protestant Missionaries, though they have been given to understand that the Bible will be the principal school book. Those



who can read desire to be furnished with every kind of books, and many prefer the Bible to any other. They are, in general, delighted whenever they hear a moral sentence, whether taken from the Word of God or not. They have a feeling for morality, and I believe that the Sheikhs and Akáls are of a better moral character than their Christian and Mahomedan neighbours; but they are self-righteous, and the lower classes are exceedingly ignorant and vicious. All, with very few exceptions perhaps, are most fearfully indifferent toward the doctrines of Christianity; besides that they betray a hatred against Jesus Christ, which they can never fully conceal when they hear him called Lord and God. I found their hearts very hard. They are sensible, to a certain degree, of their ignorance, but not of their sinfulness. If the present opportunity can be improved, there is much hope for future generations, as the children will not find much systematic opposition at home to what they learn at School. The great aim of Missionary Societies, working among them, must be the religious education of the young. The great difficulty will be, to find proper Schoolmasters.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

At pp. 220, 221 we gave some account of the Ministerial Labours of the Missionaries, and of the state of the Schools: we now give some extracts from the Journals of Rev. C. F. Warth, and Rev. J. Dixon. Missionary Tours of considerable extent were undertaken by them during the dry season, at the close of 1840 and the beginning of 1841.

*Extracts from the Journal of Rev. C. F. Warth.*

Mr. Warth thus describes, June 24, 1841, the nature of his journey, and the direction in which he proceeded:—

Most of the districts through which I travelled had never before been visited by Christian Missionaries; and some of them are, on the best maps, yet marked as unexplored. I had to encounter many difficulties, and to submit to many privations, especially as I travelled, as much as practicable, like a Native. I frequently walked on foot, in the middle of the

night, through wild inhospitable countries, only affording shelter to the menarch of the forest: yet I received no injury, and felt happy, because the Lord comforted my soul.

I followed the course of the Godavery to its junction with the Prentka, on the eastern frontier of the Nizam's territories; when I turned due north, through the wild country of Gandwanah, to Chamortee; and then commenced my return through Chandah, and the Highlands of Berar.

On the 8th of October Mr. Warth left Nassuck, and came to a village called Chandoree, where he was soon surrounded by attentive hearers. After crossing the river Godavery by means of several gourds joined together, an expedient commonly adopted by the Natives, he passed through the villages of Wangaree, Patheree, and Neinbgaum, and reached Bhokar on the 13th. He remained a night at each of these places, and had many conversations with the inhabitants on the subject of Religion. In most instances, both Heathens and Mussulmans were quiet and attentive, and very thankful for the Tracts which he distributed. On his way from Neinbgaum to Bhokar Mr. Warth met with an instance of Hindoo Superstition, and also an encouraging proof of attachment in an old pupil, which he thus relates:—

Oct. 13, 1841—On asking my guide, a Mahar, whether he worshipped God, and how, he said that he did worship God, inasmuch as he worshipped Toolsa, a small shrub which is found in every house, and worshipped by all Hindoos. This gave me an opportunity to shew him how he should serve God. As I was going on, a boy, who had formerly been at my school, came running four miles after me, merely to see me. I was glad at this proof of his attachment, and asked him whether he still worshipped idols. He answered that he did not: he prayed to Christ alone.

On the following day, Mr. Warth arrived at Newass, which he thus describes:—

Oct. 14—We crossed the Pehera, near Newass, a town containing about 10,000

inhabitants, including many Brahmans. The Pehera joins the Godavery, eight miles from hence, at Toka; which, on that account, is a famous place of pilgrimage. On my arrival at Newasa, all the Patels (Headmen) and Government Officers of the town came to see me, and many others assembled. I was tired and indisposed; but yet I was glad to have this opportunity of declaring Christ, and spoke of the Creator of the Universe, man's fallen state, the nature of sin, man's responsibility, and the importance of preparing for eternity. They often interrupted me; and asserted that God Himself was the author of sin—that God had not created them, but that they existed by fate—that all which a man may do, or any thing that may befall him in this world, is owing to the merits or crimes of a former birth—that our Religion and theirs were the same—that they had no time to think of Religion—that to depart from the customs of their ancestors was the greatest sin. Having answered these objections, I directed them to the Saviour of sinners. Some said they themselves had many Sadhoos, who were as holy as the Saviour; but when I asked them to name them, they did not name one. All were very anxious to receive Tracts.

In the evening, I went to the Mahara, who are not allowed to live within the town. Having asked them some general questions, I gave our conversation a religious turn. They heard me gladly, and professed to assent to the truth of the Gospel. Afterward, I had a visit from two Patels and several intelligent Mussulmans, who were very thankful for the Tracts which I gave them.

Oct. 15, 1841.—On my arrival at Dagegaum, I asked the Patels who had come to me, who was the Giver of rain; as we had a shower to-day. They said that rain itself was a god. Indra is the god of the sky; and the clouds, the Hindoos suppose, are living creatures under his orders, which fetch the water from the sea, and shower it down. I explained the cause of rain; and shewed them their guilt in forsaking the True God, and worshipping the works of their own hands. They said that they were willing to worship both; but I shewed them that they could not serve two masters. In the evening, the people wished to hear me again, and listened very attentively while I spoke of the necessity of repentance toward God, and faith in our Lord Jesus Christ.

Oct. 17.—As I proceeded toward Paithan, I saw the image of Maree, a personification of the cholera, thrown away by the road-side. I suppose the people expected that the cholera would cease as soon as the idol was turned out of the town. Paithan is a famous place of pilgrimage, second only to Nasauk in this part of India. The Godavery, which I crossed in a boat, is much larger here than at Nasauk, and forms the boundary between the British and the Nizam's territories. Paithan belongs to the Nizam, whose territories bear, among the Natives, the name of Mengoly. Nine flights of steps lead up to the town from the river, and the flat-roofed houses give it the appearance of a succession of regular terraces. It contains about 8000 inhabitants, chiefly Brahmans and Mahomedans.

The ancient name of Paithan is Prastithan. Shalizabethan, the author of a new era called after his name, is said to have reigned here. At first he lived in the house of a potter, and made soldiers and horses of mud. These he threw into a well, where they by some means received life. Vieramaditya, the King of Ugeis, grew jealous of Shalizabethan, and commenced war against him; in which he himself was defeated, and driven back beyond the Nerbudda. This river still divides the two aras; the people of Northern India using Vieramaditya's, and the people of the Deccan the Shalizabethan era. Another cause of the religious reputation of Paithan is, the assertion of the Brahmans, that Brahma, after creating the world, performed his ablutions here, and received his sacerdotal or Brahminical thread.

Being unable to find a place in the town, I took up my quarters at some distance from it, in Ekanath's temple. There were many attendants of the idol, and pilgrims, who very unwillingly allowed me to remain among them. Ekanath was a holy Brahman: he was buried here, and is now worshipped as a god. Every evening the Brahmans of Paithan worship at his shrine; and at certain seasons great numbers come from distant countries for the same purpose. Several Brahmans, who called themselves Sadhoos, or Saints, danced before the idol throughout the night, and repeated his name times without number. I could scarcely close my eyes in consequence of their discordant noise. As I staid two days here, I had many discussions with the people who

lived in the temple or resorted to it. Many of them, and especially the Sadhoos, who assert that they commit no sin, and, by repeating the names of their gods, have obtained a vast deal of merit, were exceedingly insolent and obstinate. I do not regret their startling objections, as they afford opportunity for refuting their erroneous views, and contrasting them with Christian truths: frequently, however, so many of them object at once, talk of so many different things, and are so bitter and abusive, that it is quite impossible to get a hearing. They often deny all moral obligations, contradict the plainest dictates of common sense, and assert the greatest absurdities. Some brought forward their usual doctrine of all life being the same—an emanation of the Deity, and therefore God itself; of fate; of the worship of the five Hindoo elements; and of the impossibility and wickedness of forsaking one's own religion. In proof of Ekanath being a true god, one asserted that he had, when alive, restored a dead ass to life. Another said, that when the Emperor Aurungzebe destroyed an idol of stone, blood gushed out of it; and this, he thought, was an incontrovertible proof of all idols being true gods. I spoke to him of the attributes of the True God, man's guilt, and the Saviour's sacrifice. At other times I endeavoured to shew them the folly of their assertions; the uselessness of their rites; the wickedness of their pride of caste; and the abominable character of their gods. Many took my part against the unreasonable demands of my opponents; and all importunately demanded Tracts. Two respectable and well-dressed Brahmins came from the village where I had been the day before, in order to hear me again.

Oct. 19, 1841—I proceeded this morning from Paithan by Dahigum to Naogaum, where I was very kindly received, before the gate of the village, by several Hindoos and Mussulmans. As I am now in the Nizam's territories, the Mussulmans are much more numerous than on the other side of the Godavery. They are, however, much like the Hindoos here, and equally divided into castes. In fact, Hindoos and Mussulmans frequently worship each other's idols and peers (saints). I was not quite certain whether I should stay at this village; but, on the entreaties of the people, I determined to remain.

Afterward I spoke to a number of Mahars on the wickedness of idolatry.

They said they had committed as many sins as there were hairs on their bodies, viz. 35,000,000; but yet they did not care for them. In the afternoon, I explained the Lord's Prayer and several Parables, which a Brahmin read. They all said that we must be saved by faith; but I had to explain to them that it must be a true faith in the True God. All very willingly received Tracts; and said that I was the first Missionary who had ever come among them. Some of them had heard me at Nasruck.

Oct. 27—This morning I proceeded to Anjher, a considerable place on the Godavery, about ten miles from Rheir. There is a large and very old temple of Ram here, built of stone, but now beginning to tumble down. Its style of architecture resembles the Chinese. This temple is the more remarkable, as the temples in this part of India are commonly very mean and small, of stone or brick, and frequently painted with gaudy colours. If anywhere, as at Nasruck, a large, well-built temple is found, it is, with few exceptions, modern, built during the Marhatta Empire. I addressed a number of men at a Gosavee's Math.

Afterward, two respectable Brahmins came, and mildly, but obstinately, argued with me for a long time. The subjects of discussion were, the character of the Hindoo gods and demi-gods, especially Ram and Krishna; ablutions; pilgrimage; gifts to Brahmins; and the nature of faith. When speaking of the holy places of the Hindoos, I alluded to the proverbial wickedness of the inhabitants of those places, particularly Nasruck and Benares. Nasruck-kar, or an inhabitant of Nasruck, is a term of reproach, and is applied to lewd persons; but a Kashi-kar, or inhabitant of Benares, is so much worse, that it requires 100 Nasruck-kars to make up one Kashi-kar. In the afternoon, many came to ask for Tracts; and before I left them, I addressed them once more, explaining the Ten Commandments, and directing them to the Saviour.

Our limits will admit of only one more extract from Mr. Warth's Journal—a description of Nandeir, the capital of the district, and of a Sheikh Colony or College in the neighbourhood.

Oct. 29—In the middle of the night I proceeded to Nandeir, through fields, the black soil of which promised rich

crops. The town contains about 20,000 inhabitants, chiefly Mussulmans, but also Hindoos, Sheikhhs, and Rajpoots. The houses are not large, but neat, and white-washed. The streets are paved, though badly; and close by the river is a large caravansary, chiefly occupied by Sepoys. There being no convenient room for me in the serai, I occupied a small hut opposite to it: some beautiful tamarind-trees afforded shelter. I thought it advisable to avoid exciting angry discussions with the Mussulmans; as, if hostility were once excited, I felt sure they would send me out of their country, or at least prohibit me from distributing Tracts. This I was the more anxious to avert, as it was my principal object to distribute Hindoostanee Tracts among the Mussulman population. In this I succeeded remarkably well, and had much reason to be thankful for the kind reception with which I met.

On the following morning I paid a visit to the Sheikh Colony and College, or rather military monastery, which is under the patronage of the Nizam's Prime-minister. On the north-west side of Naudair is an extensive enclosure, intersected by well-constructed roads, and full of large trees. In the middle of it is a temple, erected on the spot where Gooind Singh, or Gooroo Gooind, the second founder of the Sheikh Religion, and the greatest and last successor of Nariok, the original founder, is said to have been assassinated. Around the temple are several buildings, forming a square. These belong to the college, and are inhabited, I understand, by several hundred adult students, or rather monks, or military knights, with long beards, armed with heavy swords, spears, and a weapon in their turbans, to defend their heads, or to be used as a projectile. They are all strong and short men, of a fine aspect. In the lower parts of the building are fine halls, furnished with beautiful carpets and pillows, on which I saw several elderly men, with long venerable beards, reclining, and reading aloud large books written in the Panjabee Character. These were probably the officiating priests or professors. All the members of the college dine together. The women and other Sheikhhs do not live within the square, but occupy several streets leading into it. The whole number settled here, or only on pilgrimage, exceeds 1000: they themselves told me that there were several thousands of them. As I

approached the colony, I was rudely requested to dismount; and when I was about to enter the square, I was desired to take off my shoes. As I declined, I was only just allowed to walk through, without entering the square or the temple. In one of the streets I observed a venerable old man who taught Sheikh children to read and write. I likewise saw several chowries, full of arms, and well guarded. I spoke to several Sheikhhs; but as they knew little of Hindoostanee, and nothing of Mahratta, it was difficult to converse. They worship Gooroo Gooind, and especially a standard near the temple; abstain from killing cows; perform many ablutions; repeat certain prayers; and read their Shasters. They asked me what my religion was; but I had scarcely begun to answer the question, when they ordered me to leave the place immediately.

Our Readers will have observed in our last Number, p. 352, a notice of the death of this devoted servant of Christ. The Mission has lost in the Rev. C. F. Warth an intelligent and highly valuable Labourer.

*Extracts from the Journal of the Rev.  
J. Dixon.*

Mr. Dixon commenced his tour on the 6th of January 1841; and proceeded, in a north-easterly direction, through several villages, most of which he had visited on former occasions. Of his hearers at one of them he gives the following somewhat encouraging account:—

*Jan. 19, 1841: Dhurungaaw*—I went into the bazaar, and addressed the people at two different places. They recollected that I had been here three years ago, and said that none of the same profession had been here since. They did not remember much of what I had formerly said to them; but from several remarks which they made, it appeared that what I then said had not been altogether unintelligible at the time, and had not since been quite obliterated.

Mr. Dixon reached Berhampore on the 28th, and remained in the city four days. His labours during this period are thus described:—

*Jan. 28*—Berhampore formerly belonged to the Mogul dynasty, and contains many mouldering monuments of the architectural genius and spirit of that

powerful and enterprising people. It now belongs to Sindhis of Gooallor, and is evidently in a state of rapid decline. It is situated on the north-west bank of the Taptée; and is about a mile in length, and about half a mile at its greatest breadth. The greater part of the city wall is yet entire. On the side next the river stand the ruins of a castle, reared from the bed of the river to a great height: it must have been executed at great labour and expense. In the centre of the city stands a mosque, built wholly of hewn stone: it is the most magnificent and elegant I have anywhere seen.

In the afternoon I addressed the people in one of the principal streets; but was several times interrupted by their noisy marriage-processions, and my ears stunned by the musketry which they discharge on these occasions. The crowd heard me more quietly and attentively than I could have expected; but as few of them spoke Mahratta, what I said was but partially understood.

Jan. 29, 1841.—This morning I addressed the people in one of the principal streets. Most of them listened with great apparent attention, but it was only apparent; for when I questioned them on the subjects on which I was speaking, none of them could give any intelligent answer. In the evening, I again spoke to a crowd in another of the principal streets.

Jan. 30.—I went through the city this morning, to distribute Tracts to the Mussulmans. There are much fewer Mussulmans in the city than I expected, and very few of them could read; so that I could not distribute many Tracts, and those who received them did so with great aversion and indifference. In the evening, I addressed the people in one of the chief places of concourse. They heard me quietly and attentively, till some Mussulmans began to cavil and gainsay; and then the crowd shewed that they needed only a little instigation to be both tumultuous and mischievous. They commenced shouting and hooting; and when I retired, I was twice struck by something thrown at me.

Jan. 31: *Lord's Day*.—On account of the people being so injuriously disposed yesterday, I did not again go to any of the places of concourse, but to a part of the city where I was likely to be less liable to such annoyance. I was soon surrounded by a pretty large company, who listened quietly and attentively; but after I

had spoken for some time, a Physician Brahmin, whom I supposed to be the most intelligent of my hearers, made some remarks, which shewed that he understood nothing at all of the nature of the subjects on which I was speaking. When I retired, the audience hoisted me, and called me by reproachful names.

From Berhampore Mr. Dixon continued his journey toward Ellichpore, resting at different villages; in all of which he proclaimed the Gospel to hearers more or less willing to listen to his message and to profit by his instructions. The following notice of his proceedings at Ellichpore occurs in the Journal:—

Feb. 15.—Ellichpore is a large city, and has been much larger. A great part of it is desolate, and, except on one side, its walls have disappeared. It is under the jurisdiction of the Naib, who resides here. I pitched near a small mosque; and walked into the city as far as the front of the Naib's palace, which is a very large building. Some of his people were disposed to be very insolent, and said among themselves that I was some European in quest of employment. I did not attempt to say any thing to such persons, in such a place; but went into the principal market-street, and endeavoured to speak in different places. I did not succeed, however, either in collecting many hearers, or in gaining their attention. In the afternoon I went through the principal part of the town, and distributed Tracts to such as could read. Although this is one of the principal Mussulman towns in this part of India, very few of the Mussulmans can read. While I was distributing, I was sent for by the Naib, and interrogated by him respecting our designs in distributing Tracts among the people. I replied, that it was to impart to them the knowledge of Christianity. After having inquired under whose auspices, and at whose expense, we prosecuted our undertaking, he gave me to understand that it would not be with his approbation if I distributed any more. He was in his open court, reclining against a large cushion on the ground, and attended by his men of business. He is above sixty years of age, of a grave, sober, and intelligent aspect. On account of his having lost most of his teeth, I could not readily understand what

he said; and therefore he made an old Brahmin, one of his men of business, act as interpreter. I endeavoured to declare the Truth to him and all who were present; but I could not expect that any thing said by one in my circumstances would make much impression on such an audience.

Between Wulgauw and Gunoree Mr. Dixon came to a populous town called Oomurawutter, and pitched his tent under a tree at some little distance from it. Besides other trials, he was here in *perils of robbers*.

*Feb. 20, 1841*—This morning, about four o'clock, I was suddenly awakened by robbers, who, having cut and spoiled my tent, carried off two trunks containing books, desk, &c., and all the money I had to defray the expenses of my journey. The trunks and books were afterward recovered, having been cast away as useless; but of course the money was carried off. This is the third time I have been robbed, within two years.

In the course of the day I received a note from the apothecary in charge of the Bheel corps at Dharungauw in Kandeesh, communicating the death of two out of three of my pony-drivers, whom I left under his charge. They were alighty affected with fever; but I had no apprehension that the result would be so serious.

*Feb. 21: Lord's Day*—My mind is still perturbed by yesterday's alarm; and I have been much exposed to heat, the fear of robbers having induced me to remove my tent into the open plain. This evening I went into the town, and addressed the people in one of the principal streets. A numerous audience heard me attentively, but not intelligently. The population is about 25,000 or 30,000; and I believe a good and able Missionary might make some impression, if he were some time resident among them. The town is reckoned a den of thieves: there is no efficient police, and little protection for property.

From Oomurawutter Mr. Dixon directed his steps homeward. He reached Aurungabad on the 9th of March, and arrived at Nassuck on the 18th, with recruited health, and thankful that he had been permitted to proclaim the glad tidings of redemption during "a long journey, through populous and benighted regions, but little frequented by any of the heralds of the Cross."

*August, 1842.*

#### GOSPEL-PROPAGATION SOCIETY.

MADRAS.

*Extracts from a Letter from the Bishop of Madras.*

WOULD that our friends in England could have been present at the Consecration of the beautiful Church in Vepery, now the church of St. Matthias! I was assisted on the occasion by fourteen Clergymen, beside the candidates for Holy Orders at the approaching Ordination. When my present Archdeacon arrived in India, there were scarcely so many Clergymen in the whole diocese. We have now 68 resident Clergymen in the Archdeaconry of Madras, 22 of whom are maintained by the Gospel Propagation Society; and their number is likely to be added to, at my next Ordination.

Having alluded to the Consecration of the Church at Vepery, I will say a few words about the Native Confirmation which I held there last month. One hundred and thirty-nine were confirmed; and among them was an old woman of seventy-five, in whose appearance we were all much interested. It was indeed a pleasing sight in this heathen land to see her totter up to the rails of the Communion Table, and place herself upon her knees to be blessed in the name of God by her Bishop: and I was assured by her Minister that she well knew and felt the need of God's blessing. The Service being conducted in three languages, lent it, moreover, an interest unknown to it in England; Mr. Taylor interpreting for me in Tamul, and Mr. Howell in Telooogo, and I myself officiating in Portuguese, as three distinct congregations were brought to me. After Mr. Howell had explained my Address to the poor Telooogos, an old man among them, the Chief of his village, stood up, and begged hard for a Church, be it ever so humble, near to their own homes; and it shall not be long, please God, before they have one.

#### CHURCH MISSIONARY SOCIETY.

MAVELICARE.

Of the Mavelicare District, the Rev. J. Peet has furnished the following

*Report for the Half-year ending June 30, 1841.*

Since I last forwarded an account of this Mission, several events have transpired, tending to call forth deep feelings of gratitude and thankfulness on the one hand, and to excite a spirit of humility and watchfulness on the other.

My people, with the exception hereafter to be named, have gone on steadily; and some of them have given evidence that they have made progress in Christian graces: the mention of the following circumstance, which in itself is but trivial, will shew the truth of this. Some five months since, several of my people came before me, to settle a marriage dowry. One of their number was a man who had been very self-willed and obstinate, and could not brook the slightest contradiction. On the occasion in question, this man was warmly opposed for about two hours; but though he afterward proved that his opinion was correct, he did not once lose his temper. During the whole of the discussion he replied with so much of the *meekness of wisdom*, that, at the close of the meeting, one or two of the people involuntarily exclaimed, in their own peculiar way, "Well, elder brother, you shew you have got some good: you would not have remained so quiet under rebuke in former days."

Allow me now briefly to relate a most remarkable instance of the way by which three Nair females have been rescued from the dominion of Satan, chiefly through the labours of one of the female members of my Church. All that I may be said to have had to do in it has been a constant endeavour to awaken in my people a spirit of compassion toward all, but particularly to those of their own households; and this attempt, it will be seen, has not been altogether in vain. The instrument in this blessed work is a woman who was baptized by me some two years since. During the last twelve or fifteen months she has frequently stated to Mrs. Peet her anxiety to save the souls of her relations; and at length the feeling grew so strong, that she resolved, at all hazards, to make some attempt to gain admission into her mother's house, from which she had been cast out on account of her Religion. She was encouraged and promised assistance by her husband, and a good old man, one of my Church Members. After much consultation and prayer, they all three resolved to go to the town where her relations lived. Upon reaching the place, they took lodgings near her mother's house. After several attempts, the daughter succeeded in gaining admittance: this led to the introduction of the others; and after repeated trials, and the exercise of so much prudence and wisdom that the account of it constrained me to say, *Surely this is the finger of God*, she induced her mother and

two other females of the family to go home with her to her Christian house. She next persuaded them to visit Mrs. Peet; and, after many efforts, she succeeded so far in overcoming their prejudices, as to induce them to learn the Christian doctrines. From one step to another they thus proceeded, till brought, in truth and sincerity, to look alone to Christ for salvation. They were examined and further instructed both by Mrs. Peet and myself; and being satisfied with their conduct and good profession of faith, I publicly baptized them, together with a Nair Lad, on last Good Friday. After Baptism, we assembled, with our new friends, around the table of our common Lord, and experienced that it was indeed a Good Friday to our immortal souls.

Would that I were able to give so good a report of all my Church Members as of the woman just referred to! but such is not the case. A sad instance of backsliding occurred lately in my little Church. The unhappy subject of it was one of my chief men, who, from frequent bad conduct, has occasioned me a great deal of uneasiness, as, from his influence with the other members, I had to fear the worst. I felt it to be my duty to the Church of Christ and to the cause of Christianity publicly to suspend him from the Church. Within two or three days after this, the offender came to me in great affliction of mind, requesting that the suspension might be removed, and expressing deep contrition for what he had done. As he continued in this mind, I most gladly received him again; and trust that the whole affair will tend to promote a spirit of watchfulness, and recommend true Religion to the consciences of the surrounding people.

In all other respects, the three congregations of Mavellicare, Mallapalli, and Changanoor, are, as far as I know and believe, going on well. At Changanoor the little flock is increasing, but not without opposition. *The offenses of the Cross* has not ceased, even in the wilds of Malabar. But, thank God! the knowledge of vital Religion is gaining ground: that stumbling-block to the carnal mind, that key-stone of all true reformation, that soul-comforting, God-glorifying doctrine of justification by faith in Christ alone, is known and loved by some here, whom the Lord hath made willing to receive it, and to rely upon Him for present peace and everlasting bliss. To our Triune Jehovah be all the praise! Amen.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### General View.

FROM the preparatory work which has been for years carried on by the Missionaries in this Island, the field of labour occupied by them may be regarded as one of peculiar hopefulness. Hitherto, indeed, it has been chiefly sowing-time; yet every succeeding year has presented some cheering indication that the *precious seed* has not been scattered in vain, and that a humble yet confident hope may be entertained that those who have gone forth, weeping at the apparently little success of their labours, *shall doubtless come again with rejoicing, bringing their sheaves with them.*

The number of Missionary Labourers is greater than at any former period. At each Station there is the experience and knowledge of the native character possessed by the older Missionary; at each Station, also, is to be found the vigour and freshness of one who has more recently entered upon the work; and the two more important Stations are each provided with the additional assistance of an Ordained Native. May our Readers be earnest in prayer, that the varied qualifications here referred to may be rendered eminently conducive to the extension of the Redeemer's Kingdom in Ceylon!

#### COTTA.

The Rev. J. Bailey has been suffering in some degree in health; but after a short residence in the bracing climate of Nuwera Ellia, he was, through mercy, enabled to resume his usual duties, with his wonted zeal and devotedness.

The valuable labours of the Rev. J. F. Haslam have, we regret to say, been suspended by a severe attack of illness, and his health still continues in a weak state. The Institution is at present temporarily under the charge of the Rev. F. W. Taylor.

The Rev. Cornelius Jayesinha, the

Native Assistant Missionary, continues to be steadily and diligently engaged in the performance of Ministerial duties. His time is much occupied with assisting in carrying Singhalese Publications through the Press, and in examining the Schools.

#### Christian Institution.

This important Institution continues in a satisfactory state. It contains 24 Students; who are under a course of training, in order to become Christian Teachers. In Classics, the first class read Virgil and Sallust, Xenophon and the New Testament; and in Mathematics, Euclid, Algebra, Trigonometry, Conic Sections, and Mechanics. The Annual Examination, held in September last, was attended by His Excellency the Governor, Sir Colin Campbell, and his Family, the Senior Puisne Judge, the Archdeacon, three Chaplains, and many others, to whom the answers of the Youths gave very general satisfaction.

The following Extracts are from the *Report for the Year ending Sept. 1, 1841.*

*Ministerial Labours*—The Service at Cotta Church on Lord's-day Mornings has been generally pretty well attended during the past year: the average attendance, including both school children and adults, is 276: of these, perhaps about 40 are adults.

The English Services on Lord's-day and Thursday Evenings are attended by the Institution Boys, a few of the English School Boys, the Boys of the Preparatory Class, and the Mission Families.

The Singhalese Service, formerly held on Wednesday Evenings, is now held in the forenoon of that day, and is made a Catechetical Lecture: the Girls of Mrs. Bailey's School, the Boys of the English School and Cotta Singhalese School, and the Boys of the Preparatory Class, attend.

The number of Congregations at the Out-schools is 32; the average attendance, 1891. We feel encouraged by the regular attendance of some individuals at the Out-schools.

Services are also held during the week at a few of the Out-schools, at which we cannot have Service regularly on the Lord's Day. The people manifest much willingness to come to these Week-day Lectures.

*Communicants*—The number of Com-



municants is 27. We trust that all these are enabled to walk consistently.

*Baptism and Candidates*—Four adults and 48 children have received Christian Baptism during the past year. The adults had been under regular instruction for some time previous to their baptism; and we hope that in some measure they understood and felt the nature and importance of the ordinance.

There are also 39 candidates for Baptism, 23 males and 16 females, who are regularly instructed preparatory to their receiving that holy ordinance.

*Catechists*—The Catechist and Probationary Catechists at this Station continue to give us much satisfaction, by their attention to the duties assigned them: we trust that—though at present we see not much fruit resulting from their labours—the seeds of religious knowledge are being diffused among the people, and may hereafter, by the blessing of God, produce an abundant harvest, to His praise and glory.

*Schools*—The *Girls' School*, under the superintendence of Mrs. Bailey, contains 75 girls, and is proceeding very satisfactorily. The happy death of little Cornelia, an account of which has been published, shews that the instruction afforded in this school has not been in vain.

A favourable account is also given of the *Boys' English School*, in which there are 87 pupils.

A decrease is reported in the number of *Out-schools*, and of the scholars attending them: the decrease in the scholars may be accounted for by the prevalence of disease, and a continuance of rainy weather for nearly three months toward the close of the year, and also by an alteration which it was considered desirable to make in the system of rewards adopted in the schools. The number of *Out-schools* is 41, containing 1458 scholars.

On this subject the Missionaries remark, in their Report:—

Of the children now in attendance, 505 are able to read the Holy Scriptures; and this we cannot but regard as a great redeeming quality, amidst the many acknowledged deficiencies of our *Out-school* system. A reading population is thus being raised up; and intelligent audiences are provided for the Missionary, wherever he

has to proclaim the great and important truths of the Gospel. Our successors in the Missionary Field will experience far less difficulties than we have ourselves had so long to encounter, in having had from year to year to preach to our village congregations in words, and phrases, and terms, either entirely unknown to them, or understood in a Buddhistical or Heathen sense, conveying ideas as remote as possible from those which it was our wish and endeavour to inculcate. To mention one instance: the word "sin," as understood by an adult Native, who has not been otherwise taught from the Scriptures, means something in which he himself has had no concern—something committed in a former state of existence, and which is therefore not his fault, but his misfortune. This we believe to be the universal idea with respect to "sin," as understood by the adult population who have not received Christian instruction; while every child who remains long enough in our schools to be able to read the Scriptures, if asked "What is sin?" would probably answer, "Sin is the transgression of the Law of God." Of this we have repeated and encouraging testimony, in our catechetical instructions at our *Out-schools*.

Petitions from the inhabitants of several villages at which we have schools have been presented to the Government Agent of this province, for the suppression of the village taverns. The result has been the suppression of more taverns than were complained against; and many, who were ruining themselves and their families by their idleness and drunkenness, and their neighbours by their bad example and perpetual quarrelling, have become sober industrious men. So great has been the change in some places, that the inhabitants constantly speak of it as the work of God; as those who are now reformed were before deaf to all remonstrance, and devoid of all sense of shame, having been known not to leave the tavern for a fortnight together. We consider this to be one of the beneficial results of our school system, and of our practice of regularly holding Service on the Lord's Day in our *Out-schools*; and would therefore thank God and take courage.

*Press*—The operations of printing and bookbinding have been carried on with some vigour during the year, under the immediate superintendence of Mr. Bulmer. Soon after our last Meeting, an edition of the Prayer-Book and Psalter in Singhaliese, as then resolved upon, was

commenced, and has been carried as far as the Communion Service. Of the new edition of the Scriptures, the whole Epistles, and two Books of the Pentateuch—Numbers and Leviticus—have been printed during the year.

During the year there have been issued 2319 copies of the Scriptures, and portions of the Scriptures; 2210 School-books; and 10,487 Tracts.

*Presentation of Communion Plate by the late Governor, for use of the Church at Cotta.*

From their first arrival in the Colony, the late Governor and Mrs. Stewart Mackenzie uniformly afforded their valuable countenance and support to the Mission. Before their departure, they kindly presented a silver chalice and paten for the use of the Church at Cotta.

## New Zealand.

### CHURCH MISSIONARY SOCIETY.

#### *Gradual Decline of War.*

AT p. 62 of our January Number we gave an account of a sanguinary engagement, at Waitotara, between the Taupo and Taranaki and other Natives, the Taupo party being the aggressors; in which the Taupo tribes were routed with great slaughter. The following extracts from the Rev. J. Mason's Journal refer to the return fight from Taupo, the Natives of which place and Rotorua united their forces, in order to cut off the Natives of Waitotara and Taranaki, as a payment for the death of their countrymen.

*March 27, 1841*—We arrived this morning at the place of encampment, which is about half way between the two Pas Ikurangi and Pukahika, and close to the edge of the river. To this place there is a pathway from Taupo; and on the opposite side of the river another path leads to Waitotara, which formed the route of the last fighting party in August 1840. As we proceeded up the river, we were joined by many Natives from the several Pas and villages; and as we drew near to the Taupo camp, our Natives halted and discharged all their muskets as a salute to the other party. In about five minutes the salute was returned, which was a token of peace. We then landed on the beach directly opposite to the Taupo

camp; the river, about forty yards wide, running betwixt us. After we had breakfasted, Turoa and his party, who are near relatives of the Taupo tribes, crossed the river, accompanied by Mr. R. Matthews and myself.

On our arrival at the camp, the native tangi commenced, which, to a person unaccustomed to such sights, would appear to be a most bitter mourning, weeping, and lamentation; but which, in reality, is a mere ceremony, and in most instances is accompanied with little feeling of love or sorrow. This tangi lasted about two hours, after which the speaking commenced; the Taupo Chiefs expressing their firm determination to proceed to the scene of the late fight, and take up the bones of their deceased friends. The Wanganui Chiefs, on the other hand, were very urgent for them to return home; stating, that since they of Wanganui had received "the Book," and believed in Jesus Christ, they could not become their allies, as they had been formerly; neither would they countenance their fighting by lending them canoes to go down the river. The fighting party, on finding the Wanganui people so decidedly against them, became very resolute, and declared they would go down the river and see the White People, even if they had to swim thither. We walked round the camp, and spoke with many of the Chiefs; the principal of whom, Te Heuheu, from Taupo, assured us, that if they were allowed to take away the bones of their friends in peace, they would not fight; but that nothing should deter them from going to the spot. On finding them so determined to proceed, and that their route lay down the Wanganui, and past our houses, we judged it best to go before, and make preparations for their arrival.

*April 1, 1841*—Engaged in packing up our few clothes and household articles.

*April 3*—To-day we heard that the fighting party had arrived within eight miles of us. During their passage down the river they have been under the restraining hand of the Lord. They have not been suffered to plunder the plantations, or disturb the peace of the Natives residing in the Pas which they have passed.

*April 4: Lord's Day*—Our Chapel, which is capable of containing about 200, was crowded to excess, and many sat outside. Some of these people are drawn together through fear of the approaching enemy; supposing that the God whom

we serve will be pleased with their formal service, and save them, not from their sins, but from the apprehended danger. However erroneous their motives may be, their thus assembling together affords me an opportunity of making known to them the service which is pleasing to God, and the class of people who are under His especial care and protection.

*April 6*—The whole of the fighting party having assembled on the opposite side of the river, I crossed over to speak with Te Heuheu. He is firm in his determination to proceed to Waitotara, about twenty-five miles up the sea-coast, and take thence the bones of his deceased friends. I despatched a messenger to Waitotara, recommending them to give up the bones in peace.

*April 20*—Melancholy news from Waitotara; the Natives of which place, being panic-struck on hearing of the arrival of the fighting party, deserted their Pa, and retired twenty miles on the coast to Patea, leaving behind them two sick people, a man and his wife, who were not able to flee with the others. These two unhappy creatures were cruelly murdered by the Taus; who finding the Pa deserted, set fire to the houses, and afterward destroyed the canoes by splitting them to pieces. When will the wickedness of the wicked come to an end? "At the coming of Jesus Christ," replied one of my Natives, to whom I put the question. May the day be hastened in His time!

*April 21*—No little alarm was excited this morning by the returning Taus, who, while passing along the opposite bank of the river, discharged their muskets, and several balls were heard passing through the air above the native houses. Our Natives immediately interpreted this as an intimation of anger, and intended attack on them; and accordingly began to make every preparation.

*April 22*—During this day the wrath of the wicked has been restrained.

*April 23*—I crossed the river to-day to speak with the Taus, and took with me medicine for Te Heuheu's daughter, who had been suddenly taken ill. I asked Te Heuheu what his intentions with regard to my people were; reminding him that he had before promised me that he would both go in peace and return in peace. He said he was angry with my people; and would have gone to war with them, had we not been living here, and been so kind to him and his daughter. He again promised me that he would return in peace.

*April 24*—The main body of the Taus have gone up the river. I would fain hope that the late attempt to raise a fight has been the expiring struggle of the native "ritenga."

The next instance which we give is from a Letter of Mr. J. Matthews, dated Kaitaia, Northern District, June 4, 1841.

If the native character be duly considered, it will be freely acknowledged, by all, that great have been the achievements of the Gospel. This is, on all sides, candidly admitted by the Natives themselves. They, knowing what trivial events used formerly to involve all their tribes in war, are quite astonished at the effects which the Word of God has produced. The Word of the Lord, and the influences of the Holy Spirit, are felt in a very tangible manner, not only by those who have professedly embraced the Gospel, but by those who have from the first altogether opposed it. They tell us, wherever we go, that until now they could not eat the produce of the soil in peace!

The murder of Tipako, of the North Cape, followed by that of four others, was a very serious affair. Several PAs were erected, and hundreds of Natives assembled, either for war, or to behold it. One battle took place at Herekino, about twenty miles from hence by the coast. It was, however, a most notable engagement, for not one life was lost, and only one Native slightly wounded. A few Christian Natives, who were pressed by their Chiefs to carry food, as they would not fight, were made to sit in the front of the battle—which took place on two opposite beaches, with a river flowing between—to see if any of the balls would hurt "believers," as they are called.

After this singular skirmish, Papahia, Chief of Wangape, advised that peace should be made; which advice was acted upon. All the Christian Natives, excepting four or five, went about their several occupations as though nothing had happened.

## West Indies.

CHURCH MISSIONARY SOCIETY.  
TRINIDAD.

*Relinquishment of the Society's Operations in Trinidad.*

THE Committee have taken measures to relinquish their operations in this Island, in order that the Society may be enabled to carry for-

ward its labours in those parts of the world which are more strictly within its province as a Society for Missions to the Heathen.

On this subject the Rev. J. G. Mühlhauser remarks, in a Letter dated Sanfernando, Sept. 9, 1841—

I fully agree with you in all the arrangements which you have proposed; and think that you are perfectly justified in withdrawing your Missionary funds from this Island, to apply them to some place which can with more propriety be called a Missionary Station. In saying this, however, I wish not to be understood as implying that Trinidad never has been a proper place for your exertions: on the contrary, it was so, in every sense of the word, when you sent us here in 1836. Then it could be truly said of this Island, that darkness covered the earth. But when you sent us here, and when the Bishop followed you up by sending us reinforcements—for at the time of our landing there was but one Clergyman of the Church of England here—and when we

began in the name of the Lord to preach the Gospel, to erect Churches, Chapel-Schools, and Schools, a considerable change was effected, by God's blessing, in the conduct and habits of the people. The standard of morality has been considerably raised—witness the general abolition of polygamy, and the frequency of marriage; the Lord's Days are kept more holy; the Ordinances of Christ more sought after, and much more appreciated; and I trust that I may add, many an erring sheep has returned to the *Bishop of souls*, and has found with Him pardon and life everlasting. It is but too true, that hundreds and thousands are still held in vassalage and bondage: there is yet sufficient room left for the exercise of the Ministry, for faith and patience. In truth, the work has only just begun: you have but done the work of pioneers: and as I consider that this was the object of your Mission, your time has arrived for withdrawing, leaving the finishing of the work to other Bodies, whose object it is to complete that which you undertook as a Missionary Body.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*University of Oxford*—Summary of Members, in January 1842; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....919 .. 494	Pembroke.....174 .. 109
Brasenose.....412 .. 221	Magdalen.....170 .. 137
Exeter.....362 .. 158	New.....160 .. 74
Balliol.....322 .. 161	Lincoln.....160 .. 74
Oriel.....319 .. 171	Merton.....152 .. 71
Queen's.....299 .. 179	Jesus.....128 .. 68
Trinity.....295 .. 129	Corpus.....120 .. 94
Wadham.....274 .. 97	All Souls.....111 .. 84
St. John's.....266 .. 137	St. Edmund Hall, 101 .. 54
Worcester.....253 .. 120	St. Mary Hall.....77 .. 34
University.....243 .. 116	New Inn Hall.....64 .. 6
Magdalen Hall 109 .. 57	St. Alban Hall.....24 .. 9

Total Members on the Books.....6530

Total Members of Convocation.....2823

*University of Cambridge*—Summary of Members, in January 1842; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....1708 .. 1016	Jesus.....206 .. 90
St. John's.....1167 .. 616	Magdalen.....186 .. 88
Queen's.....338 .. 146	Clare Hall.....172 .. 86
Calais.....282 .. 142	Trinity Hall.....142 .. 63
Corpus.....263 .. 107	Pembroke.....122 .. 49
Christ's.....234 .. 119	King's.....112 .. 62
Catherine Hall, 225 .. 86	Sidney.....103 .. 51
Emmanuel.....219 .. 112	Downing.....86 .. 23
St. Peter's.....216 .. 100	Com. in Villa .. 0 .. 12

Total Members on the Boards.....6823

Total Members of the Senate.....2991

*Colonial Bishops*—On Wednesday, the 24th

of August, at Westminster Abbey, five Colonial Bishops were consecrated—Archdeacon Thomas Parry, for the see of Barbadoes; Rev. George Tomlinson, D.D., for Malta and Gibraltar; Rev. Francis Russell Nixon, D.D., for Van Diemen's Land; Rev. Daniel Gateward Davis, D.D., for Antigua; and Archdeacon William Piercy Austin, for British Guiana. The Archbishop of Canterbury was prevented from officiating at the ceremony by severe indisposition; and a Commission, empowering the Bishops of London, Winchester, and Rochester, to act for his Grace, had been granted.

*Gospel-Propag. Soc.*—The Society has voted 1000*l.* for a Church at Baripore, Calcutta—The Society has appointed a Special Committee to make an Appeal to the Public in behalf of the Church in New Zealand: the Committee have received of the New-Zealand Company grants of 2000*l.*, 500*l.*, and 5000*l.* for the use of the Church in Wellington, New Plymouth, and Nelson, respectively, on condition that the Bishop shall raise equal sums, or make annual payments at the rate of five per cent. on these contributions.

*Baptist Miss. Soc.*—Mr. and Mrs. Philippo, Mrs. Dallewell, and Alexander Fuller, a member of the Church at Spanish Town, Jamaica, who wishes to be employed among his brethren in Africa, reached London on the 9th of July.

*London Miss. Soc.*—On the 24th of June, Rev. C. Davidson Watt and Mrs. Watt arrived from Demerara—On the 26th, the Rev. John Smith, returning to his Station at Madras, the Rev. John Wardlaw, appointed to Bellary,

and the Rev. J. O. Whitehouse, appointed to Nagercoil, sailed from Portsmouth.—On the 14th July, the Rev. Micaiah Hill, accompanied by Mrs. Hill and youngest son, embarked for Calcutta, to rejoin his Station at Berhampore.

*Jews' Society*.—Rev. C. Schwartz left London for Constantinople on the 19th of May.—On the 22d of May, Mr. E. Bellson, the Society's Missionary at Posen, was admitted to Deacon's Orders by the Bishop of London.

*German Missionary Soc.*—Mr. and Mrs. Riis (p. 24), connected with the Basle Missionary Society, sailed, together with the Rev. J. G. Widman, and George Thompson, a Negro Youth who had been thirteen years in training at Basle, on the 29th of May, for St. John's, Antigua, whence they purpose to sail to the Gold Coast, Africa.

*Home and Colonial Infant-School Soc.*—The half-yearly meeting of the Teachers of this Institution took place, as usual, in July. About 130 were present, including a young African from Bechuana, brought over by Mr. Moffat; and a young Hindoo, from the neighbourhood of Calcutta, also brought over by a Missionary. Various questions connected with the instruction of young children were discussed. This Institution has constantly from 40 to 50 Teachers in attendance, and above 250 children in their Model School in Gray's-Inn Road. The most satisfactory accounts were given of various Infant Schools throughout the country; and also of Infant Schools at Malta, Nova Scotia, &c.

*Church-Building Soc.*—At the Twenty-fourth Annual Meeting of the Society, held on the 23d of May, it was stated in the Report that 178 applications for aid had been received; and 143 grants made, involving an outlay of 19,090*l.* By these means 41,554 persons have been afforded opportunity of attending Divine Service; of whom 30,048 may have sittings without cost. The liabilities of the Society amounted to 50,985*l.*; to meet which there was but 47,759*l.* The number of grants made by the Society, from its commencement in 1818, is 1043, involving an outlay of 323,980*l.*; providing thereby 550,000 sittings, of which 400,000 are free.

#### CONTINENT.

*United Brethren*.—On the 5th of March, died at Christiansfeld, Br. John George Grilleh, in his 80th year: he had spent 48 years in the service of the Mission in Greenland.

#### WESTERN AFRICA.

*Baptist Miss. Soc.*—Mr. and Mrs. Sturgeon (p. 64) have arrived at Fernando Po.

*American Board*.—Rev. Alex. E. Wilson, M.D. of Cape Palmas (p. 26) died on the 13th of Oct.

*Amer. Presbyt. Board of Missions*.—Rev. E. W. Sawyer and Mrs. Sawyer arrived at Monrovia on the 10th of December (p. 30).

#### SOUTHERN AFRICA.

*United Brethren*.—On the 9th of November, departed this life at Shiloh, in South Africa, the married Sister Sophia Bonatz, in the 34th year of her age.

#### MEDITERRANEAN.

*Jews' Society*.—Rev. F. C. Ewald and Mrs. Ewald (p. 555 of our last Volume) reached Jerusalem on the 4th of February.

*American Board*.—Letters dated the 10th of December state:—

Mr. Leyburn and family had been obliged, in consequence of the proceedings of the Greek Government, to give up the School and abandon the Station at Areopolis. There are some indications that the Government, under the influence of the Ecclesiastics, is about to adopt a course which will seriously interfere with, if not put a stop to, farther direct efforts by Protestants for benefiting Greece, either by means of schools or the press. Just before Mr. and Mrs. Leyburn left Areopolis, their house was broken open in the night, and themselves assailed with deadly weapons; and had not providentially an immediate alarm been given to their neighbours, the lives of both would have been in imminent peril.

*Amer. Bapt. Miss. Soc.*—By a Letter from Mr. Love, we are informed that Mr. Buel (p. 129) has been insulted in the streets, assaulted in his house, and rescued from an infuriated mob by the military. He was sent away in a vessel by night, to avoid further violence. The uproar was occasioned by Mr. Buel's giving away a few Tracts.

#### INDIA BEYOND THE GANGES.

*American Board*.—On the 1st of July 1841, Mrs. Johnson, wife of the Rev. Stephen Johnson (p. 153), of the Mission to Siam, was removed by death, seven weeks after her arrival at Bankok.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—By despatches from Krishnagaur, we regret to learn that Mrs. Alexander, wife of the Rev. A. Alexander, died at Solo, of cholera, after an illness of a few days, about the end of May or beginning of June last.

*Amer. Presbyt. Board of Missions*.—Messrs. Wray and Janvier, and their Wives (p. 64), arrived at Allahabad in March.—Mrs. Porter, wife of the Rev. Joseph Porter of Loodianah (p. 235), departed this life in March last.

#### CEYLON.

*Gospel-Prop. Soc.*—Rev. H. Von Dadelzen, of Madras, has gone to Nuwera Ellia, to open a new Mission there.

#### AUSTRALASIA.

*American Board*.—The Mission in the Sandwich Islands has been afflicted in the death of Mrs. Munn, wife of Mr. Bethuel Munn, on the 24th of August, after an illness of about four months (p. 246).

#### WEST INDIES.

*London Miss. Soc.*—Mr. James Giles, of Barbice, died on the 21st of May.

#### UNITED STATES.

*American Board*.—Mrs. Powers, wife of the Rev. P. O. Powers, of Broosa (p. 93), was removed by death on the 15th of February.—On the 20th of April the Rev. Isaac Bliss and Mrs. Bliss, Mr. Bethuel Munn, and Mr. Samuel N. Castle, arrived at Boston (p. 246).—Rev. George B. Rowell and Dr. James W. Smith and their Wives embarked at Boston, May 2d, for Honolulu.

*Amer. Episc. Missions*.—Miss F. Mulligan (p. 127) sailed on the 14th of April, by way of Liverpool, for Athens.

*Amer. Presbyt. Board of Missions*.—Rev. Walter M. Lowrie sailed from New York for Canton on the 19th of January, on his way to Singapore.

# Missionary Register.

SEPTEMBER, 1842.

## Biography.

### OBITUARY NOTICES OF THREE WIVES OF MISSIONARIES.

MRS. HEBARD.

*Wife of the Rev. Story Hebard.*

REV. S. HEBARD, Missionary at Beyrout, in connection with the American Board, has given the following account of the sickness and death of Mrs. Hebard:—

"Since I last wrote the Lord has laid his hand heavily on us, and diminished once more our little number, by death. My dear wife was suddenly attacked on the 19th of November with violent inflammation in the left side: the most active means were immediately resorted to, to bring down the inflammation and check the progress of the disease, but with very little success. Her disease continued its silent progress about eighty days, gradually diminishing her strength, though giving her but little pain, till, on the 8th of February, she sweetly fell asleep in Christ.

Her health during the summer and autumn had been rather feeble, and she did not derive as much benefit from her residence on Mount Lebanon as usual.

In the former part of her sickness she manifested a strong desire to recover, that she might do good to this poor perishing people, and tell the story of a Saviour's dying love to dying sinners. She felt a very deep interest in the spiritual welfare of all around her; and during her severe illness she was enabled to see and converse with all her native friends several times. Jesus Christ and him crucified was her constant theme; and with entreaties and tears did she beseech sinners to be reconciled to the Saviour. Never will the Natives forget the affecting scenes in her dying chamber: never will they forget her parting exhortations and prayers.

A few days before her death, the Natives Sept. 1842.

five Brethren assembled, at her request, to hear her last words. Among this little band were our friends Bishops Carabet and Jacob Aga. All hung in breathless silence on her lips, as she exhorted them to live near to the Saviour, to let their light shine, to love one another, to do good to all around them, and to be faithful even unto death. They kneeled around her dying bed, while one of them led in prayer; after which they extended to her the parting hand, and received her dying benediction. It was a solemn season. All were bathed in tears, and all wept aloud. In a day or two after this she took her final leave of the boys of the Seminary. To these she had become much attached. She loved them as children. Although very weak, she seemed, like good old Jacob, to summon all her energies of body and mind to give them her parting counsel and blessing. The scene was of thrilling interest, as she pointed them to the Lamb of God, and lifted up her emaciated hand and directed their weeping eyes to the mansions of glory into which she was about to enter. She spoke to them nearly half an hour in the most animated manner. Her soul looked out of its windows, and its wings seemed to be plumed for heaven. She stood as it were upon the very threshold of the gates of the New Jerusalem, and never did she have more attentive hearers. Oh! that this short, impressive discourse might never be forgotten; that the good seed which she sowed while on the very verge of the grave might take deep root in the hearts of these dear Youths, and bring forth much fruit in their lives. She had her reason to the last; and when asked, a short time before her departure, if the Saviour was with her, she distinctly answered, "Yes;" and again, if she feared death, "No, no," with great emphasis.

Many were the kind sympathies and

attentions, the prayers, the fastings, and tears of our Native Brethren. Prayer was made by them without ceasing, while there was any hope of life: two or three times did they assemble at midnight for this object. My dear wife did not find her grave in a land of strangers. The blessed Saviour fulfilled His gracious promise to her, that those who have left friends and their native land and its privileges shall receive a hundred-fold, fathers and mothers, brothers and sisters. Many who wept around her dying bed deeply deplore her death, and will often bedew her grave with tears.

I write in deep affliction; but the Saviour does not leave me comfortless. From constant watching and anxiety, my health has become feeble.

Mr. Thomson, writing respecting the last days of Mrs. Hebard's life, remarks—

At a very early stage of the disease I communicated to her our fears as to the termination, and had frequent and heart-cheering conversations with her; as had, also, the other members of our Mission Circle. Her feet were planted on the Rock, and her anchor sure and steadfast. Last evening I told her that there remained no longer any hope in her case. All our efforts had utterly failed; and now the powers of nature had also failed, and the foundations of her constitution were broken up, so that medicines could produce no benefit. This solemn communication caused no alarm, and only made her more anxious to see all her friends, give them her dying charge, and then to be left quietly to go down the dark valley, leaning upon the Beloved of her soul. She had requested us in our prayers to ask for her life, if it might be the Lord's will to spare her a little longer to her family and her work; but if not, that she might be entirely resigned to His holy will concerning her; that living and dying she might be the Lord's, and might glorify His Holy Name.

MRS. HOUSTON.

*Wife of Rev. Samuel R. Houston.*

Rev. S. R. Houston (see p. 81 of our Volume for 1841), Missionary, in connection with the American Board, at Areopolis, in Greece, having, for the benefit of Mrs. Houston's health, resided awhile at Athens

and the Piræus, and Mrs. Houston not finding the desired relief, embarked for Alexandria, in Egypt. Having remained in Alexandria five months, they proceeded to Cairo, hoping that its drier atmosphere might have a more favourable influence. But the strength of Mrs. Houston continued perceptibly to decrease from day to day, until the 19th of November, when she fell asleep in Jesus. Writing from Alexandria, Mr. Houston gives the following account of the closing scenes of her life:—

On Monday morning, November 18th, she called me to her side, and said that she must soon leave me; that she wished to bid me farewell, and to kiss her dear child while she was able to do it. She did so with much emotion. I prayed with her. Then she said, "Precious Jesus! my only hope is in thee; thou wilt accept me. Yes, I know He will accept me." She afterward said, that during almost the whole time of her illness she had enjoyed a comfortable hope of an interest in the blood of Christ. At one time she seemed uneasy, and said she did not hate sin sufficiently to be admitted into so holy a place as heaven; but her confidence in Christ was soon restored to her, and she exclaimed, "How long! how long! when shall I breath my life out sweetly there?" She seemed very sorry to hear the doctor say that she might live for a day or two yet. "How impatient I am! pray that I may be more patient," she said.

She requested me to write to her sisters "to live for God and heaven, and not for this world." "Tell all my Missionary Friends," she said, "to be diligent in the service of their Lord and Master, and they will prevent much regret on a dying bed." She lamented that she could see so little fruit from her labours. She lived till Tuesday the 19th of November, about noon; and then, after some rather violent struggling, breathed her spirit out, I believe, into the arms of her blessed Saviour.

Mrs. Todd, daughter of Mr. Glidden, United-States' Consul at Alexandria, and Mrs. Krusé\*, wife of the Missionary in Cairo, were present on this melancholy and trying occasion—two excellent women,

\* She has since departed to her rest. See pp. 313—315.

qualified in every respect to comfort and aid under such circumstances. I shall for ever bless the Lord for the kind friends sent to my assistance in my hour of need.—Mr. Glidden's whole family happened to be in Cairo at this time, as also his son-in-law, Mr. Todd, from Alexandria, who had already befriended me in a multitude of instances. They, in their united strength, in connection with Mr. Lieder, the excellent and devoted Missionary at Cairo, relieved me from an immense load of care and responsibility. They shall always be associated in my mind with a recollection of what has hitherto been the most trying period of my life. During our sojourn in every place which we visited, we had reason to thank the Lord for kind friends. An English Lady, Mrs. Friend, visited my dear afflicted companion almost every day while we were at Alexandria, bringing her some little thing to comfort or amuse her.

There being no Protestant Burying-ground at Cairo, I was obliged to remove the remains of my wife to Alexandria. Mr. Glidden, with the aid of the other Gentlemen just mentioned, made every necessary arrangement for the removal. Preceded by the coffin, wrapped in the flag of the United States and borne on the heads of three Arabs, I, with my dear motherless boy, entered a boat on the Nile, at sunset on the 20th; and on the evening of the 22d reached Alexandria, having made a passage down the river of extraordinary speed.

Here, then, sleeps the body of my dearest earthly friend: but, blessed be God! she will not sleep for ever. The Resurrection Morning will, I have no doubt, witness her triumphant rising, with the multitudes of the faithful who fell on this same spot in ancient times, and with the lamented Parsons of modern days. *I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.*

I think I can say it has been good for me that I have been afflicted; and I hope I return with more of the spirit of Christ to my field of labour. I have preached here regularly every Sabbath, to a small but very interesting congregation.

MRS. GOLLMER, WIFE OF THE REV.  
C. A. GOLLMER.

The following account of Mrs. Gollmer's illness and death is furnished by the Rev. N. C. Haastrop, who lived in the same house at Regent, in his Report for the Quarter ending March 1842:—

Mrs. Gollmer was taken ill on the 1st of February 1842, with the general symptoms of country-fever. We were not left long in uncertainty as to the real nature of the disease. No time was lost in procuring medical assistance; and on the following morning Mr. Ilott arrived. God was pleased so to bless the means, that on the 4th all seemed to be going on remarkably well; and Mr. Ilott himself thought her out of danger. But at night, a sharp return of fever came on; at which we were rather alarmed, especially as Mr. Ilott happened to be absent. The next day, however, when Mr. Fergusson was called in, Mrs. Gollmer appeared better again; and in the afternoon both of the medical men gave us great satisfaction, Mr. Fergusson even saying that she was "perfectly safe."

On the 8th of February a Meeting was held at Hastings. Though I doubted whether I should be able to attend, as no decided change had taken place in Mrs. Gollmer, yet finding she had passed a good night, I left early for Hastings, hoping to find her much better on my return. On my entering the house the next evening, my afflicted Brother came to me, saying, "My dear wife is still alive." I found her sensible; but much reduced, and considerably changed. She had had several returns of fever, and the salivation was not going on favourably. From my conversation with her, I perceived that her affection was set on things above, not on things on the earth; and that she was willing rather to be absent from the body, and to be present with the Lord.

On the 10th we began to give up all hope of her recovery, though she had still great strength of body. The doctor wishing her to be kept as quiet as possible, we did not interrupt her by much speaking; and as she appeared to slumber, we hoped that she would get some refreshing sleep. In the evening, the Rev. D. H. Schmid came over; and I agreed to watch with him during the night, in order to induce our afflicted Brother, who could not suffer his dear wife to be left with the nurses, to



take some rest, which he very greatly needed. Mr. Ilott, though very ill with fever himself, did not cease to try every means in his power for our dear Sister's preservation; but God, in His dispensations, had otherwise determined.

Mrs. Gollmer passed a restless night, and in the morning her dissolution seemed to be fast approaching. On speaking to her about the happiness of having a Saviour, and of enjoying His presence at such times of trial, I asked her whether she felt it to be so. She replied in a manner that fully convinced me she was not left comfortless, but enjoyed that peace which the world can neither give nor take away. I quoted the following verse of one of the Hymns in the Collection of the United Brethren, with which I knew she was intimately acquainted; which she immediately repeated with a loud and distinct voice—

The Saviour's blood and righteousness  
My beauty is, my glorious dress:  
Thus well arrayed, I need not fear  
When in His presence I appear.

After a short time, something appearing to trouble her mind, she rose in her bed, and said, with a strong voice, "Number 323: let me choose!" which she repeated six or eight times. She no doubt referred to the beautiful Hymn 323, in the above-mentioned Collection—

My Saviour sinners doth receive, &c.

which Mrs. Haastруп knew to be one of her favourite Hymns. About 9 o'clock, when we thought she would soon depart, her dear husband, Mr. Schmid, and myself, knelt at her bed-side, and commended her in prayer to God; during which her eyes were raised toward Heaven, from whence came her help. At half-past 11 o'clock, she triumphed over the last enemy, and, receiving the end of her faith, entered those joyful mansions above, where Jesus had prepared a place for her; and where the great multitude, which no man can number, stand before the Throne and before the Lamb, clothed with white robes, and palms in their hands, crying, with a loud voice, *Salvation to our God which sitteth upon the throne, and unto the Lamb!*

Thus another dear Sister, who appeared to be eminently fitted for the work of faith and labour of love among the African Females, ended her short pilgrimage, just when she had begun to make herself useful. — Incomprehensible dispensation! May we from this learn, that we are only instruments, without whom God can easily

carry on His work, if it please Him—to be more humble, more meek and lowly in heart—and so to live, as we shall wish to have lived, when we come to die. May we die the death of the righteous, and may our last end be like His!

On the 12th, the remains of our departed Sister were committed to the grave, close to those of the late Mrs. Weeks.

Her bereaved husband thus writes, in his Report for the Quarter ending March 1842:—

I need not say that a more distressing and painful affliction could not befall me. In her I had found a dear and affectionate partner; whose heart was one with mine in the great work to which we were called; and who made it her study and delight to promote my happiness, and to encourage and assist me in my work. It was her earnest desire to be made useful among the female part of our Mission; and it is a consolation to me, that she did not come here quite in vain. Although she was not suffered to labour long, she had commenced her labours; and of her I can say, that *she hath done what she could*. And it is a still greater consolation to my mind, that she died as she lived—rejoicing and believing in her Saviour, whom she loved. This may be seen from her own words: for when she knew that she must leave me, she requested me to tell our relations and friends that she had never regretted having come to Africa; observing, "For if I die, I shall the sooner be with my God. I rejoice that I am going home; only I am sorry to leave you. I must leave you: it pleases God to take me from hence, but to use you still in His service. God bless you, and make you an instrument for the salvation of many souls!"

The Rev. J. Warburton bears the following additional testimony to her devotedness:—

Feb. 14, 1842.—The sufferings of Mrs. Gollmer were light, compared with those which others have experienced; and she was favoured with a tranquil mind, resigned to the will of God. She was fully aware of her circumstances, and died in the enjoyment of peace and hope. Mrs. Gollmer would have been an active Labourer in the Lord's work, had she been spared. It was but a very short time ago, when she was in the full enjoyment of health, and just after we had received

the Rev. J. F. Schön's Letter, full of painful news respecting the Niger Expedition, that I visited Regent; and in conversation with her, I asked whether she was ready to go to the Niger. "Yes," she replied, "I am ready to go to-morrow."

With reference to the mysterious dispensation of our Heavenly Father in the removal of our beloved Brethren, whose last hours are above recorded, Mr. Graf remarks:—

Feb. 11, 1842—Within one quarter, three members of the Mission have gone to their rest, while six have safely passed through the country-fever—all of whom arrived here in December last. If the Lord's

dealing, in taking away some of our friends, be in itself mysterious, it is no less so in the choice which He made. It was neither the weak nor the strong, according to human calculation, who fell victims to the Messenger of Death, but both the one and the other; while those of strong, and those of weak constitutions, have been left behind. This is a fact well calculated to teach us that life is preserved neither *by might nor by power*, and to shew us that it is the Lord's doing. *Let Him do what seemeth Him good!* As for those who by bereavement and afflictions have been tried as it were in the furnace, may the Lord heal their wounds, and make all things redound to the praise and glory of His Name!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 365.)

##### JERUSALEM.

##### *Unexpected Success in establishing the Episcopate in Jerusalem.*

WITHOUT retracing the steps by which we have arrived at our present position, I may, perhaps, be permitted to observe, that when I look back on what has so recently been happily effected, I cannot but recollect that this day twelve-months I received these words from the mouth of the King of Prussia: "Go to England, and in my name offer the hand of brotherhood and of brotherly co-operation to the Church of England over the tomb of our common Saviour." Who is there among us that twelve-months ago but thought that he would be offering up his earnest prayer, rather than his deep thanks, for what has been so providentially accomplished for the cause of true Christianity.

Allow me to make mention of another circumstance regarding my native country, and which has just reached me. The King of Prussia, for whom you have manifested so much affection and regard, permitted, that on the Sundays between Easter and Whitsuntide a collection might be made in the Protestant Churches of that kingdom, in behalf of the Schools and Hospitals, belonging to the bishopric of Jerusalem, on Mount Zion. This appeal of the King to his Prussian Subjects has

been responded to in a way which, I am sure, will as much gratify you as it does the King. When my last communication left Berlin, the whole amount of the collection was not known to the Government; but so much was known, that from the Baltic to the Rhine this collection had met with the greatest sympathy, both from the rich and the poor, though the sum gathered had been more indebted to the widows' and the orphans' mite than to the contributions of the rich and the mighty: the whole produced about 10,000*l.*, which will be placed at the disposal of the Bishop of Jerusalem, in assisting him to erect the Schools and Hospital for the benefit of Germans and Englishmen, and for carrying out the plan which your Society has been so pre-eminently instrumental in forwarding. I wish only to add, we should not forget that the moment in which we live, and the moment in which we are assembled here, is of awful importance. They will be responsible to God who oppose a plan which has nothing of politics or exclusiveness in it: we also shall be responsible to mankind in history, and before the Almighty, for the part we take in the same; and I feel that so much has been done for us, that we must be satisfied that all which is required of us is active co-operation, and, above all, ardent prayer

and heartfelt thanksgiving, to Him, to whom alone be glory for ever.

[*Chevalier Bunson—at Jews' Soc. An.*

#### SOUTH AFRICA.

##### *Happy Results of Missionary Labour.*

The most sanguine expectations of the friends of Africa have been realized in the southern part of that vast and hitherto unexplored country. When we see the degraded Hottentots, whom one would scarcely have touched, raised from filth and misery and degradation, and become clothed and in their right minds, our anticipations are fully realized. Again, if we look to the bold and manly Caffre—wielding the javelin in the presence of English Officers, and daring the arm of England to wrest them from their native place, or drive them to the impenetrable jungles, or expel them from their strongholds in the Amatola Mountains—we see him bend before the sceptre of the Prince of Peace, and exchanging the war-song for the anthem of praise to the Redeemer, who subdued them by His Word, and poured out on them the Spirit of His Grace. When we look into the interior of the country, scenes present themselves enough to melt our hearts, and to call forth our deepest sympathy. Men are to be found there who have gloried from time immemorial in garments rolled in blood. But they have laid down the weapons of their warfare, not only against man, but against God. [*Rev. Rob. Moffat—at London Miss. Soc. An.*

##### *Effects of Native Agency, and the Distribution of Books in the Native Language.*

I would call your attention to the brightening prospects of the interior of Africa, arising from the employment of Native Agency, and the introduction of books printed in their own language. Blessed be God, the Scriptures have been translated and printed, and are now being distributed among thousands who have learned to read in their *own tongue the wonderful works of God!* I will refer to a single fact which illustrates the importance of having the Scriptures in the Native Language. Travelling with a companion across the interior, we came to a heathen village, at that time heathen indeed! We had travelled the whole of the day and the preceding night without having eaten any food. Before sunset, we came within sight of the village; but we approached it with caution, because we knew that the Corannas, by whom it was inha-

bited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last, an individual came to inquire our object: he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. We dared not to proceed, because we knew that, if we did, we should in all probability spend the night with the lions, and be a meal for some of them before the morning. We had tied about us the fasting girdle—an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night: we looked at each other, hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered the two or three buttons which remained on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed. There we sat; and, as we gazed, we saw a woman descend from the heights behind which the village lay. She approached, with a vessel in her hand, and a bundle of wood. The vessel contained milk; and having set that down and the wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shewn kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied—"I know whose servant you are; and I love Him who hath told me that he that giveth a cup of cold water to one of his children shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed; and I asked her to tell me how she had kept the light of God alive in her soul—

how she could keep up this state of feeling and affection without the communion of saints? She drew from her bosom a Testament, and holding it up, she said, "That is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark out-of-the-world place." I looked at the book, and found that it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the Missionaries, when she left the school; and it was that book which kept her hopes alive, and brightened her prospects for the heavenly world.

[The Same—at the same.

#### INDIA.

##### *General State of India.*

Idolatry, with all its superstitions and revolting practices, is still the religion of India. Pantheists still insult the Deity by ascribing to him almost every evil action which can be committed: the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin. Brahminical tyranny is still enslaving the native mind, which is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste still exercises its most baneful influence, in restraining charity, in preventing incentives to personal exertion, and in engendering pride. The practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands. Falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. All these lamentable things are found in India to this day. Is not the state of a country in which these things are to be found well calculated to awaken the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing EIGHTY MILLIONS of inhabitants, perhaps not more than 13,000 have become professing Christians; while the real Christians—taking, as such, all who are members of a Christian Church—do not amount, it is to be feared, to 1000; that is, ONE Christian to EIGHTY THOUSAND Heathen. What a disproportion between the adherents of truth and the adherents of error!

How much, how very much, requires to be done, ere this part of the world can be called the Lord's!

The comparatively unfavourable state of things in India, however, is not to be wondered at, when you consider the scantiness of the means, and the paucity of the Labourers employed. In Bengal and Agra there is only one efficient Missionary to ONE MILLION AND A HALF of idolaters. But while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil, from which no harvest for the Lord can be expected. Oh no! far from it! I am very happy to state, that wherever a sufficient quantity of labour has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced; leading to the certain conclusion, that if the same means, which have locally proved so successful, were more extensively used, the most happy effects throughout the whole country might be confidently anticipated.

Among the gratifying results accomplished, I would mention the less degree of veneration which is now shewn to idolatrous priests and to idolatry; the falling off, and it is very considerable, in the pomp and the expenses connected with the religious festivals—the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and on the engines of idolatry—the fact that very few temples are now being built, whilst many of the old ones are now permitted to fall into decay—the partial, and, in some instances, total desertion of native theological colleges—the reluctance of many Brahmins to temple employments, owing to the gains of idolatry being no longer sufficient to support them—the fetters of caste gradually loosening—the extraordinary anxiety of numbers to obtain a liberal education—the far better attendance of the people on the preaching of the Gospel, and especially where it is preached most frequently—the far fewer objections made to it, and the giving up in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. Now, all these facts, coupled with the still more pleasing one of the establishment of little Christian Communities in almost all the Missionary Stations, which are operating as the salt of the earth, and more or less

spreading their beneficial influence among the surrounding population, will convince you that the soil from which all those effects have been produced cannot be barren, and that the efforts which have caused these effects have not been in vain.

[Rev. A. F. Lacrets—at the same.

*India ripening for the Reception of the Gospel.*

India, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the Gospel. And if this be true, as I hope to be able to prove, is it not clearly the duty of Christians to direct their efforts, primarily, to the promotion of the Missionary Cause in that country? The Israelites travelled when they saw the cloud and the pillar move, and halted when the pillar remained still; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. I am afraid that the omission of this duty has been the temporary cause, at least, of the failure of many a Mission. The Apostles paid very great attention to the leading of the Lord in this respect. The Apostle Paul, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Bithynia, because he was directed to more important fields immediately relinquished the plan of his own devising, and went to Macedonia. And though we have no supernatural intimations to guide our conduct, still we have, in the dealings of God's providence, clear intimations as to what we should do with respect to the Missionary Work.

It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events which affected the social, moral, and political interests of mankind. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the Gospel there? We surely never can err when we are imitators of God. If God thought a certain state of preparedness best suited for the introduction of the Gospel of His Son into the world, surely, where the same features are now to be found in any Pagan Country, we must acknowledge that God has prepared that country for the Gospel. All the requisite features are now to

be found in India. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and thus had been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. The same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and polity, innumerable tribes of nations which were formerly at war with each other; a rule so far professedly Christian, that it affords full and entire liberty—I acknowledge it with gratitude—to the Missionaries to go wherever they wish in the land, and enables them to prosecute their labours with security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things—which expectation was accompanied by a presentiment of great moral revolutions, and the overthrow of the existing religious systems. The same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting, in the age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian Missionaries in India have tended to convey to the Natives the impression that a new order of things is at hand. It is owing to this that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? Again, if you mark the settling down in many parts of the Roman empire of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the Translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his revealed will, and other things—the same state of preparation is now to be met with in India, through the same causes. Europeans, instead of Jews, have settled everywhere; every thing is prepared for the spread of some kind of knowledge; there are churches and chapels where the Natives see a purer worship; there are copies of

the Sacred Oracles, Books, and Tracts, widely disseminated, which are favourably operating upon the people, and very probably far more favourably than the same causes formerly operated upon the Roman Empire.

But there are still other signs of the times, which preceded the first establishment of Christianity, to be found in India. When Heathenism in the Roman Empire was falling, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And — will you believe it? — the very same experiment is now being resorted to in India. There are many learned Brahmins, and among them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and according to which system its adherents are to worship only the god of nature, without any sensible representations. Their object is candidly avowed in a paper which was published not long before I left India. They actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited, than their own, to the people of the present enlightened age.

Take another great national and moral revolution, the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. In India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There, we find the study of European science, literature, the efforts of the press, the intercourse with Europeans, the labours of the Missionaries, and the fact, that many leading men among the Natives have already shewn a want of confidence in their own system of

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religion. Indeed, so much does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism; to which they adhere now only through the fear of obloquy and persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labours, though without neglecting other lands?

*[The Same—at the same.]*

*Shall India be Christian or Infidel?*

If Missionary Efforts are not at the present time more energetically directed toward India, there is a fearful probability that it will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt; and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. Every event in India, the rapid march of intellect, every thing, in short, leads us to this conclusion. But the question is, Shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that it should be by infidelity! yet I fear that it will be so, unless great exertions are made to prevent that calamity. Oh that the Christian World would arise and be doing at this critical juncture, and prevent infidelity from overspreading the land! And how can this evil be averted? By introducing Christianity more extensively than you have hitherto done. What responsibility, then, rests upon Missionary Societies to prosecute and extend the work which they have begun in India! They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the Heathen, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them; to disturb the present, but not to establish and give stability to

a better system. But how can Missionary Societies provide means, unless powerfully supported by the British Public, which has so frequently pledged itself, at Meetings like this, to aid the cause to the utmost of their power, but who have not sufficiently redeemed the pledge? Oh, that you would determine, in the strength of the Lord, that, having once planted the standard of the Cross in India, nothing

shall ever induce you again to lower it in the smallest hamlet where it has already waved; and that you will not relax your endeavours, till that standard of peace and good-will to man has been erected in every city, town, and village, from the Indus to Berhampore, and from the Himalaya Mountains to Cape Comorin.

[The Same—at the same.

#### CHURCH MISSIONARY SOCIETY. FORTY-FIRST REPORT.

##### Introduction.

THE Committee present the Report of their Proceedings during the past year, under a deep sense of the responsibility of the trust which they have had to discharge, *not only in the sight of the Lord, but also in the sight of men.*

They feel it to be no light matter to account for the distribution of the large sums placed at their disposal; contributed by many of God's Children out of deep poverty, in much faith, and with many prayers.

They have endeavoured, throughout many difficulties and perplexities, to act with a single eye to the glory of the Lord: and upon His faithfulness they have depended for guidance and success; desiring to adopt as their maxim that which the great Apostle of the Gentiles took, as his, when entrusted with the gatherings of the Churches of Macedonia and Greece for the poor saints at Jerusalem—*Avoiding this, that no man should blame us in this abundance which is administered by us.*

##### Summary of the Society.

*Missions*, 11—*Stations*, 107: being in Western, Africa, 14; East Africa, 1; Mediterranean, 3; North India, 18; South India, 18; Western India, 2; Ceylon, 4; New Holland, 1; New Zealand, 18; West Indies, 23; N. W. America, 5. *Labourers* (including Wives), 1501; and consisting of 95 English, 12 Lutheran, and 10 Native or Country-born Clergymen, of whom 80 are married; 60 European Lay-Assistants, of whom 29 are married; 7 European Female Teachers; and 1111 Native or Country-born Male, of whom 39 are married, and 58 Female Assistants—*Attendants on Public Worship*, 73,774—*Communicants*, 6050—*Schools*, 733—*Scholars*, 41,335; consisting of 16,550 Boys, 6324 Girls, 8156 Youths and Adults, and 3372, of whom the sex is not specified.

The Numbers given under the heads of Communicants, Attendants, and Scholars are very imperfect, in consequence of defective Returns from some of the Stations. Scholars, excepting Adults, are not generally included in the number of Attendants on Public Worship; though in some of the Returns they have, it is believed, been included.

##### New Associations.

The number of Associations formed during the year is 61. The Committee have again to renew their cordial acknowledgments to the Clerical Friends of the Society for the aid which they have afforded, in furthering its objects in their own localities, and in acting as Deputations in visiting Associations. The Committee earnestly solicit the continuance of these important services; so essential, under the Divine Blessing, to sustain and extend the Home Operations of the Society.

##### New Monthly Publications.

The importance of interesting our Youth in the cause of Missions has been strongly pressed on the attention of the Committee. They have, in consequence, requested the Association Secretaries to promote the formation of Juvenile Associations in their Districts. To further the object, a new Monthly Publication has been originated by the Committee, entitled the "Church Missionary Juvenile Instructor." Each Collector of one shilling a month is entitled to a copy of this publication. The Committee anticipate much advantage to the Youth of our Church themselves, by connecting them from their earliest years with the duty of conveying to the Heathen *the Gospel of the Grace of God*. Adverting to the age of the parties whose exertions are thus called forth, it is a fundamental law of a Juvenile Association, that "No contribution should be solicited from any person without the consent of the parent or teacher of the Collector."

*Deaths of Missionaries.*

The Committee have to lament the number of deaths which, during the past year, have taken place in the West-Africa Mission, and one in the Egyptian Mission. Mrs. Gollmer, wife of the Rev. C. A. Gollmer, died on the 11th of February, at Regent, of fever, after a fortnight's illness—Mrs. Krusé, wife of the Rev. W. Krusé, died suddenly at Cairo, on the 19th of February, of nervous apoplexy—Mrs. Young, wife of Mr. W. Young, died on the 17th of March 1841, at Waterloo, after premature confinement; and at Freetown, Mrs. Schmid, wife of the Rev. D. H. Schmid, on the 7th of June last—Mr. John Reynolds, on the 27th of December; and Mrs. Reynolds, his widow, on the 31st of the same month, both of fever, after a few days' illness.

*Return of Missionaries.*

The Rev. John W. Weeks and Mrs. Weeks, and the Rev. Ebenezer Collins, on account of ill health, and Mr. Smith, on a visit home, left Sierra Leone on the 31st of March; landed at Cork on the 26th of May; and arrived in London on the 2d of June. Mrs. Schön, wife of the Rev. J. F. Schön, her health having failed, left Sierra Leone on the 5th of August, and landed at Gravesend on the 28th of September. The Rev. J. F. Schön left Fernando Po, whither he had returned from the Niger Expedition, on the 23d of November; and landed at Liverpool on the 25th of January, on a visit home. The Rev. Francis Owen, with Mrs. and Miss Owen, and Mr. and Mrs. Hewetson, left Mosika, agreeably to the instructions of the Committee, in September 1840; and reached Grahamstown on the 21st of May 1841. Mr. and Mrs. Owen, with Miss Owen, arrived in the Downs on the 7th of December; Mr. and Mrs. Hewetson remaining at Grahamstown. Mr. George P. Badger and Mrs. Badger left Malta on the 27th of April 1841, on a visit to England; and arrived in London on the 12th of May. The Rev. Frederick A. Hildner and Mrs. Hildner left Syra on the 26th of April 1841, in consequence of ill health; and, having remained for a short time on the Continent, arrived in London on the 22d of August. The Rev. John R. T. Lieder, with Mrs. Lieder, left Cairo, on the same account, on the 22d of October; and landed at Southampton on the 15th of November. The Rev. Christopher F.

Schlien, in consequence of serious indisposition, left Malta, with Mrs. Schlien, on the 2d of February last; and arrived at Falmouth on the 12th of March. The Rev. Charles B. Leupolt and Mrs. Leupolt left Calcutta on the 15th of September last, on account of ill health; and arrived in London on the 28th of January. The Rev. John James Weitbrecht, his health having again failed, left Calcutta, with Mrs. Weitbrecht, on the 11th of December last; and arrived in London on the 5th of April. The Rev. James J. H. Elouis left Madras on the 23d of January 1841, in consequence of ill health; and arrived in London on the 11th of May last. The Rev. Foster Rogers, having suffered much from protracted indisposition, sailed, with Mrs. Rogers, from the same place, on the 28th of February 1841; and landed at Portsmouth on the 1st of July.

*Ordination of Missionaries.*

In the course of the past year, nineteen of the Society's Candidates have been admitted to Holy Orders. Four, both to Deacon's and Priest's Orders, three to Priest's Orders, and six to Deacon's Orders, by the Bishop of London; two to Priest's Orders, and one to Deacon's Orders, by the Bishop of Madras; one to Priest's Orders, by the Bishop of Bombay; and two to Deacon's Orders, by the Bishop of Jamaica.

*Missionaries sent out.*

Fifteen Ordained Missionaries, six Catechists, and one Female Teacher, have been sent forth to the Society's Missions in the course of the year; including eight Ordained Missionaries who have returned to their Stations, and one whose services have been transferred to another Mission. Fifteen of these being married, the total number of individuals sent out is thirty-seven.

*State of the Islington Institution.*

In the Principal's Annual Report to the Committee of Visitors, he expresses his thankfulness "that he can still present a favourable report of the general state of the Institution."

Alluding to those erroneous views which have of late been so extensively prevalent, the Principal remarks:—

It was hardly to be expected that no measure of the excitement which has agitated our own Church should have been felt within these walls. A body of thirty Students, training for



the Ministry of the Gospel, must needs have their sympathies alive to that which so vitally affects *the truth of the Gospel*. Nothing, however, could be more satisfactory than the frank and cordial manner in which every admonition on the subject has been responded to; and the Principal avows his persuasion, that the pupils now resident in the Institution, while cordially attached to the Established Church, are men of Protestant Principles and evangelical piety.

During the year a very hopeful Student has been removed by death. In referring to this event, the Principal says:—

In the death of the Rev. A. P. Lee, who was cut off by a rapid consumption, the Institution and the Society have sustained no ordinary loss. He was a man of a choice spirit, and more than average attainments: his piety was as attractive as it was unquestionable; and his name and his example will long be affectionately remembered.

The Principal concludes his Report with the following appeal to the Members of the Society for their sympathy and prayers:—

In concluding his Report, the Principal is persuaded that he shall be charged with no *vain repetition* when he once more commends this deeply important part of the Society's interests to the blessing of God and the prayers of His people. It would, indeed, cheer and sustain him under a painful sense of responsibility, to know that special intercessions were offered in behalf of an Institution whose influence is felt in so many parts of the world.

Gratefully sensible of past supports thus derived, and now doubly needed, he would venture, in behalf of his pupils, his colleagues, and himself, to reiterate the appeal, *Brethren, pray for us!*

Fifteen Students have been received into the Institution during the year; and twenty-nine still remain under preparation in it.

#### *Appointment of a Second Tutor to the Institution.*

The Principal having represented to the Committee of Visitors the inadequacy of the provision now made for carrying on the established course of studies in the Institution, the subject was fully considered by them. In the event, they were decidedly of opinion, that, in the present state of the Society's Missions, when few Catechists are needed, additional assistance was requisite for the due preparation of the Students for their future labours. The Rev. J. G. Heisch has in consequence been appointed a Tutor,

and the Classical department assigned to him.

#### *Retirement of the Rev. Thomas Vores.*

In reference to the retirement of the Rev. Thomas Vores (see p. 471 of our last Volume) the Committee adopted the following Resolution:—

That this Committee cannot accept the resignation of the Rev. Thomas Vores without expressing the high sense which they entertain of the value of his services in one of the most critical seasons of the Society's history, and their heartfelt and sincere regret at their loss; and they desire to assure him of the lively sentiments of respect and affection which they entertain toward him; and of their earnest prayer, that whatever portion of the Lord's vineyard he may be called upon to occupy, he may be abundantly blessed himself, and made an abundant blessing to others.

#### *Financial Situation of the Society.*

At pp. 279—282 of our Number for June, we gave the Committee's Report of the Financial Condition of the Society. To the Annual Report, just published, there are annexed Two other Reports of the Committee of Correspondence on this subject, and also the Report of the Sub-Committee appointed (see p. 280) to inquire into the financial position of the Society.

It was stated (p. 280) that a Fund to meet the inequality between income and expenditure, which occurs at certain periods of the year, was recommended by the Committee of Correspondence. On this subject the Committee have published the following Address:—

The pecuniary difficulties in which the Society has become involved, led the General Committee, in September last, to refer it to the Committee of Correspondence, to consider the Financial State of the Society in all its bearings, and the measures which might in consequence be called for. The subject thus referred to them was very carefully considered in many Meetings. The result of their investigations has been embodied in two Reports, which have been adopted by the General Committee.

These Reports state, that the Operations of the Society at Home and Abroad are economically conducted; that the General Committee has already done much

to reduce Expenditure in the Missions, especially by gradually withdrawing from the West Indies, and impressing on all the Representatives of the Society abroad the necessity of keeping down the Expenditure; and that there is no prospect of further diminishing the Expenditure, but by a contraction of the Foreign Operations of the Society, or by providing more largely for the support of them from local resources.

The Committee of Correspondence therefore recommended, and the General Committee have already adopted, measures, with a view to cast a larger portion of the Expenditure of the several Missions, than has hitherto been done, on local resources. These are of two kinds—**THE CONTRIBUTIONS OF FRIENDS ON THE SPOT TO THE MISSION CAUSE; and THE CONTRIBUTIONS OF NATIVE CONVERTS.**

**I. CONTRIBUTIONS ON THE SPOT.**—Magnificent Contributions to the General Fund of the Society are now made by many Christian Friends abroad, especially in India; and these, the Committee trust, will be continued: but they think it reasonable to suppose that many will contribute specifically for local objects, in which a peculiar interest is felt; such as, Schools, and Buildings for Schools and Public Worship; and that even Heathen Natives might thus contribute, as some have already done, to the cause of Education. With this view, there will be a **LOCAL FUND** opened in each Foreign Mission.

**II. LOCAL FUNDS FROM NATIVE CONVERTS.**—It has always been a recognised principle of the Committee, in carrying on the operations of the Society, that Native Converts should be habituated to the idea that the support of a Native Ministry must eventually fall upon themselves; as, in their heathen state, they have been accustomed to bear the expense of Heathen Ministrations. The present position of the Society renders it more than ever important that this principle should be carried out to the utmost practicable extent. By this course, the Committee were preparing the way for the transfer of such Native Christian Congregations to the regular Ecclesiastical Establishment; and leave themselves at liberty to go forward in the work of breaking up the fallow-ground of Heathenism, which is the peculiar province of a Missionary Society. The assertion of this principle is not intended, however, to interfere with measures for the endowment and esta-

blishment of a Native Church; but it is hoped that it may rather facilitate and prepare the way for that desirable and ultimate object.

**III. MEASURES FOR ENLARGING THE INCOME.**—Though the Committee are deeply impressed with the obligation which is imposed on the Managers of a Missionary Society, on moral as well as financial grounds, to limit the Expenditure from year to year to the Income of the year; yet they equally feel that the present state of the Society's operations, as well as of its finances, call for the use of all suitable means to enlarge that Income. With this view, and as one of the most effectual means of accomplishing it, the number of Association Secretaries has been increased; past experience having fully attested the efficiency of this branch of the Society's arrangements in extending the influence and increasing the Income of the Society.

The utter inadequacy of the Society's Income to meet the demands from abroad for Missionaries has compelled the Committee to reject many appeals for the formation of new Missions under very encouraging circumstances; and other similar ones are now before them, to which they have no alternative but to return the same painful reply.

**IV. FORMATION OF A SUFFICIENT FUND IN HAND FOR MEETING THE CURRENT EXPENSES OF EACH FINANCIAL YEAR.**—In investigating the Financial Situation of the Society, the attention of the Committee of Correspondence was strongly drawn to the fact, that the Committee have been compelled, during the present year, to obtain large advances, on loan, from individual Members of the Society, as well as from the Bankers, to meet the current expenses. This is a state of things so seriously objectionable, that the Committee are of opinion that the most strenuous efforts should be employed to prevent its recurrence. It has been already stated, that the Committee are powerfully impressed with the necessity of so administering the Society's affairs, that its annual outlay should, if possible, not exceed its annual income. They trust that the measures referred to above will materially tend to secure this object. But even in that case, loans, in future years, will be unavoidable, unless the Committee have at their disposal, at the beginning of each financial year, a sum in hand equal to meet the inequality

between Income and Expenditure, which is constantly found to occur at certain parts of the year. Some years ago the Committee possessed a fund so disposable, of from 25,000*l.* to 30,000*l.* A considerable portion of this was sold, from year to year, when the Income of the Society was not half its present amount, to meet the temporary inequality between Income and Expenditure just referred to. These sums, while the entire year's Income of the Society was equal, or nearly so, to its Expenditure, were replaced, as capital, before the Society's accounts were closed on the 31st of March. As the Society's operations enlarged, the amount requisite to meet this temporary inequality between receipts and outgoings was proportionably greater. In addition to this circumstance, the Income of the Society has of late, on an average of years, not equalled its Expenditure. Hence, what may be called its working capital has gradually been lessened in amount; and at the commencement of the present year was only 8000*l.*; which sum was so far below what was requisite to meet the present year's inequalities between Receipts and Income, that, in addition, loans to the amount of more than 20,000*l.* have been indispensable, in order to meet the current expenses. It thus appears, that a sum equal to at least one-third of the Annual Expenditure will be necessary, as an actual capital, to carry on the operations of the Society through the year, without loans, even when the entire Expenditure of the year does not exceed the Income.

The Committee are very solicitous that the Members of the Society should clearly understand the object and necessity of a fund of this description. The mode of conducting the operations of a Missionary Society is, in certain respects, analogous to that of a commercial body. A Missionary Society incurs pecuniary obligations—those of the Church Missionary Society now approaching to 100,000*l.* per annum—which are to be provided for at intervals throughout the year. The funds for carrying on the operations of the Society in its Missions are provided by Bills on the Parent Committee, drawn, as may be found practicable or most advantageous, in the countries where the Missions are respectively carried on; and the amount of Bills which may fall due at any particular period is variable and uncertain: hence, the necessity of having always at command a sum of money to

meet demands as they arise. In every mercantile concern, such a fund exists, under the head of "Capital," and forms the basis of the whole of the transactions of the concern. But it may be said, that the expenditure of a Missionary Society is to be provided for, if its proceedings are properly conducted, out of the income of the year. As a general position, this is true; but it does not prevent the necessity of a fund in the nature of capital.

1. The periods at which the Contributions of the various Branch Societies reach the Treasurer's hands are not, nor can possibly be rendered, coincident with the periods and amounts of the payments which are to be made. Experience has, as already remarked, fully attested the fact, not only that at certain parts of the year the receipts of the Church Missionary Society are unequal to the payments falling due in those parts of the year; but that this proportion is, at times, very considerable—so much so, indeed, that, in the present year, the sum of about 30,000*l.* was, as stated above, requisite to meet payments falling due beyond the amount actually received.

2. It is, moreover, to be constantly borne in mind, that the Income of the Society, being entirely derived from voluntary contributions, is liable to vary in its amount from year to year. This consideration renders it still more necessary that the Committee should have a sum of money at their disposal, of the nature of capital, to meet the fluctuations which, to a greater or less extent, must be anticipated between one year's income and another.

3. Another consideration which recommends the formation of such a Fund as that in question, is, the peculiar claims to which a Missionary Society is liable. A Bible Society, or similar Institution, if its income falls below the rate of expenditure at which it is conducting its operations, can easily adjust its circumstances, by discontinuing for a time to print books. Not so a Missionary Society. It has contracted obligations to Missionaries and their families in distant countries and to Christian Communities converted and settled into congregations by their instrumentality. Expenditure, and considerable expenditure, on account of these classes of persons cannot suddenly be withdrawn. Neither can they be provided for, in the event of a sudden failure of income, unless

a fund be previously formed to meet such contingencies.

The Committee are persuaded that this simple exposition of the facts of the case will convince their friends that the present position of the Committee in administering the affairs of the Society is not only embarrassing and painful, but objectionable, if not absolutely discreditable. They therefore are constrained to appeal to the Members of the Society at large for such pecuniary aid as may place at their disposal a working capital, equal, at least, to one third of the Society's Annual Expenditure.

The want of such a Fund presented itself so strongly to the mind of the Society's noble Vice-President, Lord Bexley, that, in reply to a communication addressed to his Lordship in July—explaining the pecuniary difficulties of the Society at that time, and the measures then adopted by the Committee for obtaining temporary loans from Members of the Society—his Lordship stated, "The plan proposed is probably the best which could be suggested for immediate relief, and I hope it may be successful, as a temporary expedient; but it seems to me, that nothing can effectually prevent the periodical recurrence of difficulties, similar to the present, but such an effort, in the way of extraordinary Contributions, as may enable the Society to replace a part of the fund reserved for contingencies. For this purpose I enclose 100*l.*; and hope you will find a general feeling of the necessity of such an exertion among the friends of the Society."

The Committee are deeply convinced of the justice of the sentiments expressed by Lord Bexley, and of the necessity of taking immediate measures for creating a capital sufficient creditably to carry on the operations of the Society from year to year: and they earnestly hope that the just views and generous example of his Lordship will have their due weight with the Members of the Society.

The Committee repeat, that they make this Appeal, after a searching investigation into the whole of the Society's Expenditure, and the adoption of stringent measures for bringing the total Expenditure of the Society for the year within the income of the same year.

It is hoped that the foregoing statement will be received by the friends of the Society as a proof that the Committee are determined to take such measures as lie

within their province, in order to release the Society from its present critical and embarrassed situation, as well as to prevent a recurrence of it hereafter, when once the finances of the Society shall be placed upon a satisfactory footing.

It may be asked how this state of things has been permitted to arise. The Committee reply:—

1. The large Expenditure in the West Indies, to promote the favourable transition of the Negro Population from a state of slavery to freedom, has borne very heavily on the finances of the Society. For this specific object a separate Fund was opened, which, contrary to the expectation of the Committee, fell far short of the Expenditure incurred; so much so, that in addition to the proceeds of that Fund—in addition, also, to the portions assigned to the Church Missionary Society of the Annual Parliamentary Grants for Negro Education, and to the sum of 1000*l.* contributed by the Jamaica Proprietors in this country in aid of the Society's operations in that Island—a sum amounting to nearly 60,000*l.* was thrown on the General Fund of the Society in the six years from 1835-1836 to 1840-1841 inclusive.

2. The pecuniary difficulties of the Committee have likewise been materially increased by the very success with which it has pleased God of late years to crown the Society's operations; by which the Missions have been rapidly enlarged, and a consequent increase of Expenditure occasioned, especially in New Zealand, Tinnevely, and North India. The news of multitudes inquiring the Way of Salvation led the Committee to incur expenses, of which the extent was not fully foreseen, in their anxiety to meet the demand.

It is on these grounds that the Committee now appeal to all their friends to make an extraordinary effort for raising a fund adequate to the necessity of the case. Unless such exertions be made, and made promptly, the operations of the Society must be contracted, Stations must be relinquished, Schools must be disbanded, the supply of Missionaries must be stopped, till the required fund can be raised out of the Annual Income.

The Committee are persuaded that their friends will make a zealous effort to avert such a calamity. They appeal to them in the name of the thousands and tens of thousands of Heathens who are

anxiously inquiring the Way of Salvation and soliciting Christian Ordinances at the hands of Missionaries who are already pressed beyond measure by their previous ministerial engagements; in the name also of our Blessed Lord and Master, whose arm has been manifestly revealed in the very state of things which has created their difficulties, and who has left us an example peculiarly bearing upon the present case; as it is written, *Jesus, when He came out, saw MUCH people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and HE BEGAN TO TEACH THEM many things.* Mark vi. 34.

This Appeal therefore rests on grounds which the Committee cannot doubt will be extensively felt. While it pleases God, by means of the Church Missionary Society, to dispense the *unsearchable riches of Christ* to those who are *perishing for lack of knowledge*, it is not for such as He hath enriched with an abundance of *this world's goods* to hold back their hand from imparting them bountifully in aid of the great Cause in which the Society is engaged, and in which it is thus signally prospered. *Freely ye have received, freely give.*

By Order of the Committee,

HENRY VENN,

RICHARD DAVIES, } *Secretaries.*

DANDESON COATES, }

LONDON MISSIONARY SOCIETY.

FORTY-EIGHTH REPORT.

*Summary View of the Society.*

THE number of Stations and Out-Stations belonging to the Society, in different parts of the world, is 393—Missionaries, 161—Assistants, European and Native, 543—Churches, 115—Communicants, 13,156—and Scholars, 42,960.

The Society has 15 Printing Establishments.

The number of Missionary Students is 10.

*Changes among the Society's Missionaries.*

*Deaths*—The *faith and patience* of the Directors have been less severely tried since the last Anniversary by the loss of faithful Brethren than in many former years of the Society's history. Three Male and four Female Labourers have been called from their work—Rev. G. Walton, of Salem; Rev. C. Miller, of Nagercoil; Mrs. Flower, of Surat; and Mrs. Slatyer, Mrs. Holland, and Mrs. Morris, of the West-India Mission.

*Returns*—Seven faithful Brethren, Rev. A. F. Lacroix, Rev. G. Gogerly, Rev. W. G. Barrett, Rev. W. Swan, Rev. E. Stallybrass, Rev. H. C. Werth, Rev. C. G. Stevens, accompanied by their Wives and Children, have been constrained to retire by the loss of health, or other imperative causes, from their fields of labour; but of those now at home, twelve, at the least, anticipate an early return, accompanied by new companions and fellow-labourers in the service of Christ.

*Sailed*—Twenty-six Labourers have gone forth. Of these, 4 have embarked for the South-Sea Islands, Rev. J. T. Jesson with Mrs. Jesson and family, Rev. T. S. M'Kean and Mrs. M'Kean—2 for India beyond the Ganges, Rev. Samuel Dyer and Mrs. Dyer—5 for India within the Ganges, Rev. J. H. Budden, Mr. B. H. Paine and Mrs. Paine, Rev. William Morton and Mrs. Morton—6 for Mauritius, Mrs. Johns and four Malagasy Christians, and Mrs. Baker—9 for the West Indies, Rev. F. W. Wheeler, Mr. and Mrs. Pettigrew, Rev. E. A. Wallbridge, Mrs. Wallbridge and family, Miss Hick, Miss Scrymgeour, Mr. Dalgleish, and Mr. Parker.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Contributions .....	53583	4	3
Ditto at Missionary Stations } and Auxiliaries Abroad. .... }	19461	14	6
Legacies .....	6951	19	5
Dividends .....	877	2	0
Total .....	£ 80,874	0	2

*Payments of the Year.*

Missions—	£	s.	d.
Continent .....	200	0	0
South-Africa .....	9836	14	5
Mauritius .....	1694	1	5
Madagascar .....			
Corfu .....	221	6	0
Siberia .....	125	5	7
China .....	738	10	9
Singapore .....	1191	8	11
Pinang .....	1578	1	6
Malacca .....	1168	8	8
Northern-India .....	9487	6	1
Southern India .....	15472	4	4
Java .....	1074	18	1
South-Seas .....	9580	6	9
Demerara .....	4432	2	9
Berbice .....	11202	9	11
Jamaica .....	7241	6	5
Missionary Students .....	844	6	2
Missionary Families .....	6469	6	0
Publications .....	720	18	7
Salaries .....	1638	17	0
Travelling Agents .....	1357	1	3
Sundries .....	1276	9	4
Total .....	£ 87,551	9	11

The attention of the Society is particularly directed to the increase of contributions, toward their own support, at the several Missionary Stations. The sum received from these sources in 1841 was 11,079*l.* 1*s.* 8*d.*; for the present year, it amounts to 18,490*l.* 13*s.* 9*d.*; being an increase of 7411*l.* 12*s.* 1*d.* This great advance on the contributions of former years affords the greater satisfaction; as it is, for the chief part, the result of no particular excitement or occasional exertion, but a progressive improvement, arising from a growing conviction in the Missionary Churches of the duty of supporting the Ministry and Ordinances of the Gospel among themselves, and thus affording a well-grounded assurance of permanent relief, and ultimate augmentation of the funds of the Parent Society.

#### *Grants received.*

The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society for the following grants:—116 Bibles, English and Arabic; 3000 copies of the Barotonga New Testament; 5000 copies of the New Testament, in Oordoo; 5000 copies of the Book of Psalms, and 2500 of the Psalms and New Testament, in the Sichuana Language.

The Directors also gratefully acknowledge the following grants from the Committee of the Religious-Tract Society:—468 reams of paper; 58,415 Publications, value 474*l.*; money grants, 160*l.*: amounting in all to 634*l.*, for Mission Stations in India, Ultra Ganges, South Seas, South Africa, West Indies, and Mediterranean.

#### *Concluding Remarks.*

In reviewing the operations of the Society throughout the year, with their happy results, the Directors cannot suppress the hallowed expression of wonder and of joy—*What hath God wrought!*—The Lord of Missions has vouchsafed to His servants proofs of his presence so conclusive, and displays of his power so glorious, as to relieve the mind of doubt and dismay, and yielding an ample compensation for years of sacrifice and arduous toil. Souls—immortal souls—have been given as their hire—souls for whom they long travelled; over whom they now rejoice; and who will be their crown of rejoicing in the day of the Lord Jesus.

That great result to which all our agencies are directed, and in which all our hopes centre—the conversion of the

Heathen to Christ by the power of the Gospel and the renewing grace of the Holy Spirit—has been realized in evidence so plain and so abundant, as to leave us nothing to seek, and nothing to desire for the salvation of *all nations and people and tongues*, but the continued application of the same power, and the wider diffusion of the same grace.

In the imperfection of our motives, our counsels, and our measures, we find, indeed, occasion for humility and sorrow; but the weakness and imperfection of the agency serve but to prove more clearly that the glorious results are divine, demanding from every tongue the grateful exultation, *Now thanks be unto God, who always causeth us to triumph in Christ!*

Let us not impede the progress of this hallowed work by estimating lightly its gigantic difficulties; by vainly confiding in our wisdom, or our strength; or by the indulgence of self-adulation, rather than of humble gratitude to God. While our Brethren, ready to faint beneath the heat and burden of the day, are exclaiming, *Who is sufficient for these things?* let us not withhold our tender sympathy and fervent prayers.

The consecrated lives and labours of our Brethren in the Mission-field, sustained by the humble but ardent devotion of our Churches at home, are the secret of our strength, and the pledge of our triumph.

Instead of complaining that our success has been restricted, let us rather inquire, Have our encouragements been faithfully improved, and are we prepared for augmented prosperity? We lament that China, with her multitude of souls, is still closed against the heralds of salvation; but should it speedily be opened (and even now its gates and walls may have fallen), are we prepared to take possession, or even to send a man of God to every million of her people? India, which once excluded the heralds of salvation, is barred no longer: for years that mighty continent has been open to our labours, and still we have not a Missionary to every million of her benighted children! Though joined to us as fellow-subjects, countless multitudes are left to perish in their sins, upbraiding our supineness with the dying cry, *No man hath cared for our soul!* The voice of God in His Providence, no less distinctly than by the commands of His Word, has long been saying to the Church, *Go forward: behold, I have set before thee an open door, and no man shall*

*shut it: go up and possess the land: but, as though unworthy of the honour, we have moved slowly—moved feebly; and slowly and feebly we are moving still. Our prayers have been answered; prospects of usefulness, of boundless extent, have been opened to us; and our responsibilities have, in like amount, been multiplied and strengthened. Can we, then, complain of hindrance or disappointment? Ought we not, rather, with the deepest contrition, to confess our want of zeal, fidelity, and gratitude? While we pray for augmented success, let us pray also that our hearts may be prepared more justly to value, and more diligently to improve it; and then the time to favour Zion, yea, the set time, will come.*

#### EASTERN-FEMALE EDUCATION SOCIETY.

NOTICES have appeared relative to the Society at pp. 33, 87, 141, 182, 236, 239. The following is a

##### *Summary of the Eighth Year.*

During this year four fresh Labourers have been sent out; viz. Mrs. Willing and Miss Burton to Bombay, Miss Hansford and Miss Wells to Ceylon. Two more are accepted. The Committee have also given a grant to the Bâle Society toward the expenses of a Female Agent for their Missions in the Canarese Country.

Grants of money have been made during the year; and supplies of work estimated at 668*l.* have been sent abroad. The returns of the proceeds of sale, although incomplete, amount to 473*l.* These funds do not appear in the receipts of the Parent Society, being placed at the disposal of the Local Committees abroad.

An Auxiliary has been established at Oporto; and an Association has been formed at Edmonton. The Committee continue their friendly correspondence and co-operation with the kindred Societies in Scotland, at Bâle, Geneva, and Strasburg.

The net Receipts of the year were 1029*l.* 10*s.* 3½*d.*; and the Payments, 1473*l.* 13*s.* 6½*d.*, including 204*l.* 7*s.* 8*d.* for the purchase of Exchequer Bills.

##### *Appeal.*

It will be seen that there is a considerable falling off in this year's Receipts. The donations and subscriptions which in former years ranged from 1200*l.* to 1450*l.*

now only amount to 992*l.* The Committee believe that this is partly to be accounted for by temporary causes: still the circumstance calls for renewed effort; since, in proportion to the diminution of their supplies, their labours must be cramped and their liberality restrained. Their work is no longer an experiment. For eight years they have been enabled to persevere: and as a proof that they have done so to good purpose, they can point to the success which has attended the labours of their own Agents, and to the constant applications which they are receiving for help; to the general interest which has been excited in the cause of Female Education in Heathen Lands; and to the fact, that, since they entered the field, other Societies in other countries have successfully taken up the work, and adopted the plan of sending forth Female Agents. In asking for continued support, therefore, the Committee do so with the confidence, that as their work has approved itself worthy, their appeal will not be in vain.

##### *Stations and Agents of the Society.*

*South Africa*—Miss Tunstall's reports of her Schools at Cape Town continue highly satisfactory. She has upward of 100 in her Day School; about 70 in the Adult School; and from 70 to 80 in the Infant School. Miss Huntly is also labouring successfully in her Infant School connected with the Dutch Church at Cape Town: she has about 115 on the books, and an average attendance of 80. Miss Maclaren continues to prosper in her interesting work among the Caffres at Iggibigha: she has about 50 in her Day School, and 5 promising girls as Boarders. Miss Hanson, at Umxelo, in the same country, is also prospering: she has between 40 and 50 in the Day School, and 7 Boarders. Miss Harding and Miss Pitchers arrived in August last. Miss Harding resides with Mrs. Stretch at Tynmie Vale, and has opened a School under her auspices. Miss Pitchers, after a temporary residence at Knapp's Hope, where she established an Infant School, reached her ultimate destination, Mr. Brownlee's Station at William's Town, in February. She has the charge of three Schools—an Infant School, one for elder children, and one for the children of the Missionaries: the number of native children under her instruction is about 60.

*Egypt*—Mrs. Lieder, having accompa-

nied her husband on a visit to this country, has left her Day School and Orphan Boarders under the charge of Miss Lewis, a young person from Malta. The average number in attendance in the Day School is upward of 100.

*Levant*—Miss Holland, with the sanction of the Committee, removed in April from Smyrna to Mitylene. When she last wrote, she had been prevented by indisposition from opening her School among the Greek Children of that island, but hoped to do so shortly, with a good prospect of success.

*Bengal*—Miss Thomson reports favourably of the Orphan Boarding School at Mirzapore, conducted by her under Mrs. Mather's auspices, and containing 30 native girls. Miss Wilson having left Solo for a time, on account of ill health, various obstacles were raised to her return thither; and her connection with the Society has since been dissolved by marriage. Miss Derry arrived in January, at Berhampore, Orissa, and is engaged in the charge of a Native Orphan Boarding School, containing 25 girls, under the direction of Mrs. Stubbins.

*Bombay*—Miss Jallot arrived in November; and having devoted herself at first to the study of the language, was about to enter on her work, in connection with the Scottish Mission, under the most favourable auspices; but the Committee grieve to say, that the last mail brought the intelligence that she had an attack of cholera followed by inflammation, and that her life was despaired of. They bow in submission to the will of God; assured, whether the next tidings be of life or death, that it will be what He has seen best.\* Miss Puddicombe has been residing with Mr. and Mrs. Valentine, and superintending a small Native School. Her last Letter expressed an intention of removing for a time to Poonah. Miss Burton will be the Agent of the Local Association for Native-Female Education, which has already 7 Schools under it.

*Madras*—Miss Austen continues to

labour zealously and perseveringly. Her School for Indians contains about 25 children. Miss Hale gives a favourable report of her School at Ootacamund, Nilgherry Hills. Her number, when she wrote, was 7 Boarders and 5 Day Pupils; but having a prospect of help, she expected that this would greatly increase. Miss Machell having had a severe attack of illness at Vizagapatam, was ordered to the Hills, and is now residing with Miss Hale. Miss Macklin continues at Bangalore, superintending Tamul Schools under the direction of Mrs. Crisp. Miss Hobbs removed from Colombo to Tinnevely in January, with the sanction of the Committee, and is devoting herself to the study of the language, having also a few native girls as Day Scholars. She hopes shortly to be more extensively employed.

*Ceylon*—Miss Crosthwaite and Miss Giberne continue at Colombo. A change has been made in Miss Crosthwaite's School, the fees for European Children having been raised in order to encourage the attendance of Native Children. She has also been compelled to change her house. These circumstances appear, for the present, to have produced an unfavourable effect on her school. Miss Giberne has been labouring, since January, alone, owing to the removal of Miss Hobbs: her number has been 27. Miss Wells is now on her way to join her; and she has intimated a wish for a second Assistant, for the support of whom she considers the school funds adequate. She expresses a strong interest in her school, and rejoices in having been the instrument of establishing it. The schools at Jaffna, under Miss Twiddy's superintendence, continue to flourish, those on the Mission Premises numbering 120. Miss Hansford has been sent out to assist Miss Douglas, who has in her school at Galle about 16 children.

*Batavia*—Miss Thornton, the first Agent sent out by the Society, continues patiently at her post, having laboured there for nearly seven years. She has removed to a larger house; and her school now numbers 32 Boarders, and 12 Day Scholars of European descent.

\* Since this was written Miss Jallot's death has been announced as having taken place on the 3d of May.



## UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1843.

## JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Dan. 7. 10.	John 10. 14.
2	Pa. 96. 2.	John 4. 34.
3	Is. 53. 22.	Luke 6. 44.
4	Is. 53. 4.	John 3. 14, 15.
5	Is. 54. 1.	Matt. 8. 6.
6	Num. 23. 23.	Mark 12. 10.
7	Judges 6. 12.	John 6. 37.
8	Pa. 105. 1.	John 6. 37.
9	Is. 62. 11.	John 4. 48.
10	Pa. 107. 30.	Matt. 5. 16.
11	Gen. 22. 18.	Rev. 2. 10.
12	Pa. 105. 7.	Mark 8. 26.
13	Pa. 94. 19.	Luke 7. 32.
14	Pa. 41. 1.	John 2. 21.
xv	Gen. 49. 18.	Rev. 2. 4.
16	Is. 51. 1.	Acts 9. 15.
17	Ex. 2. 23, 24.	Matt. 9. 10.
18	Is. 60. 15.	Mark 8. 26.
19	Pa. 110. 4.	John 10. 16.
20	Neh. 9. 6.	John 6. 39.
21	Ezek. 37. 13, 14.	Matt. 6. 24.
xxii	Jer. 2. 12.	Mark 10. 15.
23	Is. 45. 8.	Rev. 3. 2.
24	Ezra 8. 6.	Luke 10. 20.
25	Pa. 19. 7.	John 6. 30.
26	Is. 6. 36.	Matt. 7. 6.
27	Job 22. 28.	Luke 8. 46.
28	Pa. 145. 19.	Luke 6. 23.
xxix	Pa. 33. 1.	John 8. 34.
30	Pa. 75. 17.	Matt. 5. 29, 30.
31	Is. 5. 20.	Matt. 9. 2.

## FEBRUARY.

1	Jer. 29. 7.	Luke 12. 40.
2	Is. 49. 23.	Matt. 8. 2.
3	Pa. 118. 24.	John 8. 21.
4	Is. 44. 22.	John 6. 23.
5	Ex. 15. 1.	John 6. 67.
6	Is. 58. 14.	Matt. 13. 47.
7	Pa. 60. 6.	Matt. 7. 19, 14.
8	Pa. 18. 28.	Luke 12. 15.
9	Jer. 3. 12, 13.	John 6. 44.
10	2 Chron. 34. 27.	Matt. 7. 1.
11	Pa. 139. 23.	Matt. 11. 27.
xxii	Jonah 2. 6.	John 10. 29.
13	Is. 53. 8.	Matt. 12. 40.
14	Is. 53. 10.	John 10. 10.
15	Hosea 2. 1.	Luke 10. 29, 31.
16	Jer. 10. 16.	Luke 16. 15.
17	Pa. 111. 3.	Rev. 3. 10.
18	Deut. 10. 21.	John 9. 39.
xxix	Pa. 46. 10.	Matt. 9. 28, 29.
20	Is. 60. 4.	Luke 14. 23.
21	Jer. 30. 19.	John 13. 36.
22	Pa. 68. 2.	Rev. 3. 19.
23	Is. 60. 6.	Luke 17. 32.
24	Ezek. 20. 41.	John 13. 11.
25	Pa. 44. 1.	Matt. 12. 13.
xxvi	Pa. 22. 15.	John 12. 37.
27	Is. 44. 6.	Luke 12. 36.
28	Jer. 3. 15.	Matt. 11. 27.

## MARCH.

1	Pa. 25. 1, 2.	Rev. 3. 2.
2	Ex. 15. 18.	Luke 19. 42.
3	Joshua 21. 45.	John 13. 26.
4	Is. 52. 15.	John 6. 66.
5	Pa. 77. 1.	Luke 23. 24.
6	Is. 61. 9.	Luke 12. 49, 50.
7	Lam. 8. 47.	Luke 24. 26.
8	Hosea 1. 11.	John 15. 7.
9	Pa. 103. 2, 3.	Matt. 16. 26.
10	Pa. 104. 4.	Rev. 22. 13.
11	Pa. 120. 7.	Matt. 15. 28.
xxii	Is. 1. 8.	Luke 23. 43.
13	Ezek. 22. 20.	Mark 14. 6.
14	Is. 40. 29.	John 14. 22.
15	Is. 69. 31.	Matt. 14. 17.
16	Jer. 1. 18.	John 14. 9.
17	Is. 62. 11.	John 13. 14.
18	Pa. 33. 6.	John 19. 10.
xxix	Gen. 6. 6.	Matt. 15. 28.
20	Pa. 103. 11.	John 19. 26, 27.
21	Deut. 4. 37.	John 16. 20.
22	Is. 51. 2.	Matt. 72. 12.
23	Dan. 9. 14.	John 17. 1.
24	2 Chron. 29. 10.	John 2. 17.
xxvi	Deut. 7. 12.	Matt. 27. 46.
27	Hosea 6. 3.	John 17. 5.

Day.	Daily Words.	Doct. Texts.
28	Pa. 4. 8.	Matt. 28. 40.
29	Pa. 27. 14.	John 17. 15.
30	Is. 41. 14.	Matt. 28. 18.
31	Is. 65. 14.	John 18. 35.

## APRIL.

1	Is. 6. 2.	Rev. 2. 9, 10.
2	Num. 24. 5.	John 19. 28.
3	Pa. 112. 1.	Luke 11. 13.
4	Mal. 2. 3.	Matt. 5. 15.
5	Ezek. 11. 19.	John 6. 12.
6	Deut. 28. 12.	Matt. 6. 24.
7	Pa. 150. 2.	John 6. 40.
8	Is. 14. 23.	Luke 11. 28.
9	Is. 64. 1.	John 19. 20.
10	Pa. 116. 1.	John 6. 63.
11	Pa. 17. 8.	Luke 12. 37.
12	Pa. 102. 34.	Luke 22. 37.
13	Pa. 118. 25.	Luke 23. 16.
14	Gen. 40. 21.	Luke 23. 45.
15	Is. 63. 9.	John 12. 24.
xvi	Job 1. 21.	John 11. 25.
17	Is. 63. 7.	Luke 24. 39.
18	Pa. 118. 22.	John 6. 23, 29.
19	Is. 64. 12.	Matt. 7. 12.
20	Ezek. 37. 23.	John 6. 32, 33.
21	Is. 41. 17.	Luke 8. 17.
22	Prov. 2. 6.	Matt. 8. 20.
xxiii	Is. 2. 10.	John 20. 15.
24	Zech. 8. 23.	Matt. 7. 24.
25	Prov. 30. 6.	John 6. 19.
26	Pa. 123. 9.	John 4. 34.
27	2 Sam. 12. 12.	Matt. 8. 23, 24.
28	Is. 65. 6, 7.	Matt. 6. 8.
29	Is. 18. 8.	Luke 9. 62.
xxx	Deut. 32. 2.	John 14. 37.

## MAY.

1	Jer. 17. 17.	Mark 11. 21.
2	1 Kings 8. 29.	Mark 10. 14.
3	Pa. 95. 7.	Rev. 2. 25.
4	Jer. 37. 19.	Matt. 6. 21.
5	Jer. 30. 20.	Matt. 6. 22.
6	Is. 32. 17.	John 8. 33.
vi	Pa. 95. 15.	John 20. 29.
8	Is. 2. 2.	Luke 14. 11.
9	Pa. 69. 32.	Matt. 9. 12.
10	Pa. 118. 6.	John 6. 48.
11	Is. 63. 10.	Rev. 2. 3.
12	2 Sam. 7. 22.	Rev. 2. 23.
13	Is. 12. 6.	Luke 21. 34.
xiv	Is. 48. 10.	John 21. 16.
15	Zech. 12. 10.	John 10. 30.
16	Is. 53. 11.	John 10. 7, 9.
17	Jer. 5. 3.	Matt. 13. 16.
18	Pa. 46. 7.	John 10. 28.
19	1 Chron. 29. 9.	Matt. 11. 24, 25.
20	Ex. 31. 9.	John 11. 40.
xxi	Pa. 149. 2.	John 20. 17.
22	Pa. 116. 15.	Luke 20. 34, 36.
23	Pa. 119. 23.	Mark 13. 24.
24	Deut. 32. 39.	2 Cor. 12. 9.
25	Pa. 116. 17.	John 16. 22.
26	Pa. 62. 1, 2.	John 12. 35.
27	Pa. 36. 8.	John 6. 51.
xxviii	Zeph. 3. 9.	Matt. 12. 36.
29	2 Chron. 15. 15.	Luke 12. 36.
30	Pa. 81. 13, 14.	John 13. 7.
31	Jer. 31. 17.	Luke 17. 10.

## JUNE.

1	Pa. 76. 1.	Rev. 3. 17.
2	Is. 36. 16.	John 13. 18.
3	Neh. 1. 8, 6.	Matt. 13. 27.
4	Gen. 28. 16.	John 14. 26.
5	Gen. 13. 8.	John 17. 20, 21.
6	Dan. 4. 8.	John 7. 38.
7	Pa. 66. 1.	Luke 10. 15.
8	1 Sam. 12. 23.	John 14. 6.
9	Deut. 5. 32.	Matt. 13. 45, 46.
10	Pa. 119. 6.	John 14. 19.
xi	Pa. 91. 1.	Matt. 15. 19, 20.
12	Gen. 43. 30.	Matt. 15. 19.
13	Is. 61. 1.	Rev. 21. 7.
14	Zech. 8. 9.	Matt. 13. 62.
15	Pa. 123. 8.	Matt. 16. 18.
16	Pa. 18. 49.	John 15. 6.
17	Pa. 65. 11.	Rev. 2. 12.
xxviii	Is. 20. 20.	Luke 22. 25.
19	Is. 64. 5.	Matt. 18. 14.
20	Pa. 99. 2, 3.	John 16. 12.
21	Gen. 26. 28.	Matt. 18. 23, 23.

Day.	Daily Words.	Doct. Texts.
22	1 Kings 2. 2, 3.	John 16. 27.
23	Ex. 23. 17.	Matt. 22. 37.
24	Dan. 9. 24.	Mark 8. 55.
xxv	Pa. 106. 5.	Mark 8. 28.
26	2 Kings 11. 17.	John 17. 4.
27	Mal. 3. 17.	Matt. 25. 24.
28	Is. 9. 8.	John 17. 11.
29	Gen. 26. 2.	Matt. 26. 41.
30	Joshua 1. 9.	John 18. 18.

## JULY.

1	Is. 63. 10.	Acts 9. 5.
2	Zech. 7. 9.	John 8. 21.
3	2 Kings 13. 23.	Luke 10. 7.
4	Gen. 3. 10.	Matt. 6. 9.
5	Lam. 3. 18, 19.	John 1. 20.
6	Is. 55. 1.	Acts 9. 14.
7	Micah 4. 2.	Luke 7. 13.
8	Pa. 71. 5.	Rev. 21. 6.
ix	Is. 22. 22.	John 10. 27.
10	Pa. 50. 15.	Matt. 5. 4.
11	Pa. 103. 32.	John 1. 48.
12	Gen. 50. 26.	Luke 6. 25.
13	Pa. 35. 27.	Mark 8. 34.
14	Pa. 111. 9.	Rev. 1. 18.
15	Eccles. 12. 14.	John 1. 8.
xvi	Pa. 10. 12.	Matt. 8. 8.
17	Is. 54. 14.	John 2. 19.
18	Is. 32. 15, 15.	Luke 6. 46.
19	Pa. 37. 8.	Mark 2. 17.
20	Ex. 12. 21.	Rev. 2. 7.
21	Deut. 32. 2.	Matt. 5. 14.
22	Jer. 15. 16.	John 6. 22.
xxiii	Pa. 91. 4.	John 4. 14.
24	Prov. 16. 7.	Matt. 12. 29, 31.
25	Zech. 9. 10.	Luke 15. 4.
26	Pa. 46. 11.	John 14. 18.
27	Pa. 2. 2.	Matt. 12. 44.
28	2 Chron. 14. 11.	John 14. 18.
29	Deut. 12. 3.	Matt. 15. 13.
xxx	Zeph. 3. 16.	Matt. 16. 17.
31	Pa. 9. 10, 10.	Mark 2. 14.

## AUGUST.

1	Pa. 81. 10.	Luke 22. 37.
2	Zeph. 3. 12.	Matt. 10. 10.
3	Pa. 56. 8.	John 15. 9.
4	Is. 50. 10.	Matt. 18. 21, 22.
5	Pa. 115. 12.	John 16. 24.
vi	Dan. 9. 18.	John 15. 5.
7	Pa. 60. 1.	John 14. 12.
8	Lam. 5. 1.	Rev. 2. 11.
9	Gen. 45. 4.	John 17. 2.
10	Is. 60. 1.	Luke 24. 36.
11	1 Kings 9. 3.	John 17. 9.
12	Pa. 76. 11.	John 20. 28.
xxiii	Job 4. 15, 16.	John 12. 34.
14	Is. 61. 12.	John 12. 8, 9.
15	Dan. 2. 21.	Matt. 9. 12.
16	1 Kings 2. 8.	John 8. 51.
17	Deut. 23. 6.	Matt. 21. 16.
18	Is. 26. 2.	Rev. 2. 8.
19	Ex. 28. 29.	Luke 16. 10.
xx	Joel 2. 13.	Matt. 10. 22.
21	Job 4. 18.	Mark 16. 15.
22	Ex. 32. 13.	Matt. 24. 29.
23	Pa. 28. 14.	Matt. 11. 6.
24	Ezek. 16. 60.	John 10. 5.
25	Pa. 24. 10.	Matt. 10. 23.
26	Pa. 35. 2.	John 10. 18.
xxvii	Jer. 50. 34.	Luke 16. 7.
28	Pa. 129. 1, 2.	John 11. 36.
29	2 Sam. 7. 25.	John 16. 4.
30	Is. 61. 10.	Luke 21. 3.
31	Gen. 19. 21.	John 17. 23.

## SEPTEMBER.

1	Hosea 12. 4.	Acts 20. 26.
2	Job 2. 12.	Luke 12. 27.
iii	Pa. 45. 2.	Matt. 11. 30.
4	2 Sam. 6. 22.	Matt. 11. 28.
5	Pa. 33. 21.	John 12. 47.
6	Pa. 65. 2.	Luke 18. 27.
7	Pa. 25. 18.	John 17. 19.
8	Pa. 120. 9, 10.	John 13. 17.
9	Pa. 1. 6.	Matt. 5. 20.
x	Sol. Song 7. 10.	John 4. 14.
11	Pa. 45. 9.	Luke 8. 15.
12	Jer. 25. 8.	Matt. 8. 45.
13	Pa. 12. 5.	Luke 8. 25.
14	1 Sam. 2. 6.	Luke 8. 25.
15	Pa. 25. 8.	Mark 9. 25.

Day.	Daily Words.	Doct. Texts.
16	Is. 2. 4.	Luke 12. 42.
xvii	Ex. 32. 12.	Matt. 6. 19, 20.
18	Ex. 14. 13.	Rev. 2. 17.
19	2 Chron. 15. 2.	John 5. 46.
20	Jonah 3. 10.	Matt. 8. 31, 32.
21	Lev. 26. 9.	John 6. 39.
22	Ex. 4. 12.	Luke 12. 43.
23	Deut. 28. 9.	Mark 7. 7.
xviii	Ps. 13. 6.	Matt. 7. 21.
25	Prov. 2. 8.	Luke 12. 35, 36.
26	Is. 9. 6.	John 6. 47.
27	Is. 47. 4.	John 7. 37.
28	1 Sam. 23. 16.	Matt. 8. 20.
29	Ps. 20. 1.	John 1. 51.
30	Ps. 19. 8.	Matt. 23. 8.

## OCTOBER.

1	Jer. 7. 12.	Mark 8. 2.
2	Neh. 8. 10.	Matt. 6. 6.
3	Josh. 22. 29.	Rev. 2. 3.
4	Ps. 72. 6.	Rev. 2. 11.
5	Is. 63. 6.	John 1. 47.
6	Is. 58. 12.	Matt. 18. 20.
7	Ps. 72. 18, 19.	Mark 9. 50.
viii	Ps. 20. 4.	Matt. 5. 12.
9	Ezra 9. 12.	Acts 1. 7.
10	Ps. 94. 14.	Matt. 12. 31.
11	Ps. 22. 7.	John 3. 16.
12	Ps. 106. 4.	Luke 6. 46.
13	Is. 42. 13.	Mark 5. 19.
14	Is. 43. 3.	Mark 6. 53.
xv	Deut. 32. 29.	Rev. 2. 8.
16	Prov. 16. 9.	Matt. 5. 12.
17	Deut. 8. 2.	Matt. 5. 18.
18	Is. 49. 2.	John 4. 10.
19	Joshua 2. 16.	John 8. 6.
20	2 Kings 4. 13.	Luke 7. 47.
21	Deut. 29. 28.	Matt. 6. 44, 45.

Day.	Daily Words.	Doct. Texts.
xxii	Ps. 4. 7.	Luke 8. 48.
23	Hosea 13. 5.	John 6. 31.
24	Ex. 23. 20.	Mark 9. 23.
25	Ps. 103. 17, 18.	Rev. 2. 12.
26	Ps. 143. 8.	Matt. 6. 8.
27	Gen. 24. 37.	John 5. 39, 40.
28	1 Kings 6. 12.	Mark 6. 25.
xxix	Is. 37. 35.	Luke 2. 49.
30	Is. 49. 10.	John 16. 8.
31	Prov. 10. 22.	Matt. 24. 26.

## NOVEMBER.

1	Jer. 17. 10.	Rev. 3. 5.
2	Gen. 12. 1.	Matt. 73. 14.
3	Gen. 1. 3.	John 17. 2.
4	Is. 29. 18.	Luke 24. 39, 40.
5	Gen. 16. 1.	John 17. 17.
6	Ps. 18. 37.	John 17. 22.
7	Numb. 26. 61.	John 17. 6.
8	Is. 41. 10.	Matt. 26. 38.
9	2 Sam. 7. 2.	Matt. 28. 20.
10	Is. 40. 13.	Luke 16. 10.
11	Ps. 139. 3.	John 14. 3.
xii	Ps. 107. 8.	John 14. 15.
13	Ps. 82. 1.	John 10. 3.
14	Ps. 93. 6.	John 16. 23.
15	Is. 2. 2.	Matt. 14. 31.
16	Micah 4. 6.	Rev. 2. 20.
17	1 Sam. 22. 23.	Matt. 16. 15.
18	Prov. 16. 35.	John 18. 1, 2.
xix	Is. 9. 7.	Luke 21. 19.
20	Ps. 119. 98.	Luke 21. 26.
21	Jer. 16. 9.	Matt. 18. 3.
22	Is. 25. 9.	Mark 10. 24.
23	Ex. 19. 6.	Acts 18. 9, 10.
24	Ps. 26. 8.	John 12. 26.
25	Ps. 22. 31.	Matt. 11. 27.
xxvi	Is. 49. 8.	Luke 19. 9.

Day.	Daily Words.	Doct. Texts.
27	Dan. 2. 22.	John 12. 45.
28	Ps. 107. 23, 24.	Mark 16. 16.
29	Mal. 2. 7.	John 12. 15.
30	Ps. 2. 8.	Matt. 12. 31.

## DECEMBER.

1	Lam. 3. 40.	Matt. 15. 19.
2	Gen. 4. 9, 10.	Matt. 9. 6.
iii	Jer. 14. 21.	Luke 19. 10.
4	Ps. 118. 23.	Matt. 6. 33.
5	Eccles. 7. 13.	John 8. 36.
6	Ps. 145. 4.	Rev. 2. 8.
7	Ps. 119. 51.	Luke 16. 6.
8	Job 7. 10.	Matt. 10. 16.
9	Ps. 8. 1.	John 6. 54.
x	Jer. 51. 50.	Mark 14. 62.
11	Amos 5. 24.	John 10. 4.
12	Is. 1. 27.	Matt. 10. 22.
13	1 Chron. 32. 25.	John 10. 11.
14	Mal. 1. 6.	Matt. 10. 42.
15	1 Kings 8. 23.	John 10. 30.
16	Is. 12. 1.	John 17. 24.
xvii	Ps. 119. 116.	John 8. 12.
18	Is. 10. 22.	Luke 11. 31.
19	Is. 49. 5.	Matt. 7. 3.
20	1 Sam. 26. 24.	John 6. 46.
21	Ps. 119. 10.	John 29. 27.
22	1 Kings 18. 39.	Matt. 7. 16.
23	Is. 44. 11.	John 7. 17.
xxiv	Deut. 14. 1.	Rev. 22. 16.
25	Ps. 22. 8.	John 8. 56.
26	2 Chron. 31. 21.	Matt. 11. 28.
27	Jer. 33. 9.	Matt. 20. 28.
28	Micah 7. 6.	Mark 8. 12.
29	2 Sam. 22. 29.	John 8. 29.
30	Ps. 37. 19.	Luke 12. 48.
xxxi	Ps. 72. 19.	John 12. 32.

## Western Africa.

CHURCH MISSIONARY SOCIETY.  
CHRISTIAN INSTITUTION.

WE are thankful to find that the Rev. E. Jones is able again to report favourably respecting the general state of this most important of the Society's labours in behalf of Africa. He writes, March 25, 1842:—

The general behaviour of the Youths calls for no particular observation. I have been much pleased with the seriousness of some of the elder ones, and purpose admitting six to the Lord's Supper at the next celebration of that Ordinance.

The Examination held in January last was attended by the Colonial Chaplain and many of the Heathen. The Chaplain seemed much interested in the Youths; and kindly distributed, to the most proficient, rewards in books, to the amount of several pounds.

I cannot but consider the state of the Institution as very hopeful. One Youth has been admitted from Regent during the quarter. We have at present 27 Students, one Monitor, and one Assistant.

I ask for the Youths the fervent prayers of all who have at heart the moral regeneration of Africa.

Mr. Jones, in another part of the Report, refers to the very limited

and inconvenient space allotted to the Youths; and states, that, owing to the dilapidated condition of the present buildings, the whole number are obliged to be accommodated in the verandah of his house. The speedy erection of suitable buildings is, therefore, imperatively called for. The present state of the Society's funds does not admit of the necessary outlay; while the importance of this Institution, as a part of the Society's operations, is becoming more and more evident. The Committee, therefore, impressed with the great importance of taking effectual measures for training Natives of Africa as Schoolmasters and Religious Teachers, have determined that a separate fund should be opened for the erection, at Fourah Bay, of suitable buildings for the reception of an increased number of Africans, as Students.

## FREETOWN.

From the Journal of Mr. T. Peyton we give some extracts, illustrating the

State of the Schools.  
Dec. 21, 1841—The most pleasing

feature of the work of the Lord, in connection with our Station in Freetown, is, I think, the increased attention generally paid by the young men and lads of our Sunday School. Fifty, who in January last were reading the Primer, are now reading the Old and New Testaments. The progress made by some of them in Scriptural and general knowledge is very encouraging. Since the commencement of this year, I have admitted 182 adults and apprentices to the Sunday School; and all of them are steadily progressing. In reference to our Day School, I am happy to say that it continues to be well attended. During the year, this school has increased from 347 to 437. The steady progress which some of the lads make in Scripture History, Arithmetic, and Geography, affords much satisfaction. Eight of the Monitors, during the past quarter, have drawn seven maps of Africa, three of Palestine, and one of England, with the parallels of latitude and longitude accurately given.

*Jan. 9, 1842*—The people of our Sunday School have to-day made a subscription of 18s. 6d. for the Society, as a New-Year's Gift, and as a small token of gratitude for the privileges which they enjoy in the School. The children of the Day School also gave me 9s. 2d. for the same cause.

*Jan. 17*—I received thirty-one children into the Day School. The people of Freetown are becoming more and more anxious for the instruction of their offspring. Our Mission Church is so crowded with scholars, that we cannot possibly receive many more: yet it would be painful to refuse to take them.

#### *Review of past Labours.*

*Jan. 28*—To-day I gave up my school and other duties to the charge of Mr. Beal, who, in consequence of my anticipated return to England, has been appointed by the Local Committee to succeed me in this Station.

Almost two years have now elapsed since I began to labour here; and on a review of the Lord's dealings with me during this period, I feel that I have great cause for thankfulness for what He has been pleased to accomplish by means of my labours in this Station. The attendance on Public Worship has greatly increased, and has been quite as regular as our village congregations. It is true, we have to mourn over the spiritual apathy

and worldly-mindedness of some of our people; yet there are many of them who afford strong proof in their conduct of the new birth unto righteousness. The results of the Divine Blessing are further apparent in a large increase of the Communicants and Schools. During the period under review, thirty-three persons have been admitted to the number of Communicants. Two hundred and four adults have been received into the Sunday School, and almost an equal number have left; many of whom are well able to read the Word of God. In the Day School there are now about 200 more children than there were in March 1840. Since the date just mentioned, 46 boys have left the Schools in a becoming manner: some of them are apprenticed to different trades in the Colony, and a few of them are clerks in merchants' stores. Many of these boys could write well, were advanced in arithmetic, and had a fair knowledge of the outlines of geography. The children of the Girls' School have also improved in plain needle-work, such as making their own garments. During the last year, two dozen gentlemen's shirts have been made in our school at Freetown. I mention these things, to show that the Church Missionary Society is doing something in the way of education in Sierra Leone.

These facts are not to be lightly appreciated, but are grounds of hope for future improvement; and we desire to receive them with joy and thankfulness, and give all the praise to Him who hitherto hath helped us.

#### WESLEYAN MISSIONARY SOCIETY.

##### KINGDOM OF ASHANTEE.

THE following particulars, supplied by the Rev. Robert Brooking in a Letter dated Coomassie, Feb. 14, 1842, have been received respecting *The King's Reception of the Missionaries.*

It affords me great pleasure to inform you that we are now established in this town, and that our Mission is fairly commenced. We were longer on the road than we expected to have been, as we had some little difficulty to contend with, on account of the badness of the roads. In several places we had to cut a way through the bush. On the 13th of December, however, we entered the town, and were

graciously received by the King and his numerous Chiefs and Captains. There was a vast assembly of persons collected together on this occasion, not less I should think, than 35,000. There was nothing revolting in the reception, such as has been described by Europeans who have visited this place on former occasions; and one could not but be pleased with the manner in which we were received. The King and his household made an imposing appearance. The numerous splendid umbrellas, the great number of gold and silver trinkets and utensils, the grotesque appearance of several of his attendants, all went to shew the grandeur of a semi-barbarous people. The day following we had what is called "a private reception;" on which occasion we took some of the presents with us, and submitted them to the King's inspection. He was much pleased, and expressed his sincere thanks to his European friends. The King then ordered us some refreshment; after partaking of which, we went to our quarters much gratified with the interview.

The next day we presented the remainder, with all of which he seemed much pleased; and particularly with the beautiful japanned box presented by Mr. Chubb. I went with the splendid chandelier entrusted to my care by Mr. Edge, a few days afterward; and he was highly delighted with it, said it was much better than the one he had already, and that he would soon have it suspended; which, indeed, was the case, for a few days afterward he sent for me and my carpenter to have it fixed.

We have also been favoured with a strictly private interview with His Majesty. One evening about eight o'clock, after we had retired to our respective quarters for the night, he sent his linguist to us, requesting us to repair to his house, as he wanted to have some conversation with us. We accordingly prepared ourselves, and went and spent about two hours with him, during which time a variety of subjects was discussed. When we arrived, we found him in a large open hall with only his linguists and five or six of his household. His Majesty was sitting about one-third of the length of the room from the end wall: on each side of him sat a few servants and boys with elephants' tails, who, when the King spat, carefully wiped it up with their hands. Behind the servants, on the right-hand side of the King, sat the linguists. We

were directed to occupy the open side of the square opposite the King; and in this way we carried on the conversation. The place was lighted with torches of wood, dipped in palm-oil from time to time. For this purpose, the boys held in their hands brass candlesticks with, pans of gold fastened on the top of them, which contained the oil. It is the custom of the King to converse through the medium of his interpreters; but on this occasion he condescended to break through his accustomed rules, and conversed with us personally.

On Tuesday, December 28th, we were invited to dine at the palace; and, according to invitation, we went about half-past one P.M.; and after a little waiting in one of the areas of the King's house, we were admitted to the banquet, where we found a select party of the principal Chiefs, and in the midst of them his Majesty, dressed in the European style, having on the Admiral's uniform-coat, satin trousers, a silk gauze sash studded with gold, and a black silk hat covered with silver lace. By his side he had two beautiful dirks with mother-of-pearl handles, gold sheaths, and suspended by a handsome gold chain. After dinner, the King invited us to examine the large stone house. We did so: we found the place almost full of presents received from various Europeans, consisting of cut-glass of various colours, patterns, and kinds, time-pieces, tables, boxes of every description, looking-glasses, and pictures. These things were all tastefully laid out, and intermingled with gold chains and trinkets of native workmanship, and large lumps of native or rock gold, the whole of which would weigh from four to five hundred ounces.

On another occasion, shortly after, we were invited to see a sort of domestic scene. The King, his sisters, wives, and princesses were all there, with their female attendants. All the members of the family were richly attired. The King himself was highly delighted, and said that he was much pleased to testify his regard for us in this way. At the close of the evening, the female part of the company amused us with several native songs; one of which was quite extemporaneous, and was composed as a compliment to us for visiting them and doing the King honour: the others were chiefly a recital of the deeds of the King's ancestors, by which it was evident that

the King became much excited: and we were informed by our interpreter, that former Kings have been so much excited on such occasions as to render it extremely dangerous for any one to come into their presence.

The King has paid us the greatest attention. Indeed, it seems that neither himself nor his people are under those superstitious fears respecting us which have hitherto occupied their minds; for when we hold our Public Services, hundreds of them attend, including several of the King's household, all of whom pay the most profound attention. We also hold familiar conversation with them whenever opportunities offer; and by this means we certainly undermine the influence of the fetish-men. One fact may be mentioned, to shew that this is the case. A son of Osa! Tutu Quamina, who has been very familiar with us since our arrival, and with whom we have had several conversations on subjects connected with Christianity, one day told a fetish-man that they were a set of cheats; that they took money from them, and did them no good whatever; and that they should never have his money again. "The White Men," says he, "freely tell us what is good for us, and never charge any thing for it." The Mahomedans have lost their influence with the people: various circumstances have contributed to bring this about. It is a notorious fact, that these persons write charms, which they sell at an enormous price, to prevent fire;—a little piece of paper, about four inches square with a sentence of the Korân written on it, sometimes selling for three or four pounds. The Ashantees had shrewdness enough to observe, that they pretended to sell charms to protect the property of others, but could not protect themselves; for scarcely a house was burnt which had not one or more of these charms in it. Thus their influence is destroyed.

Notwithstanding all these favourable prospects, we cannot expect that where Satan has so long held undisputed authority he will give up his claim without a struggle. This I am prepared to expect. My duty, I see, is faithfully to preach the Word; to embrace every opportunity of doing good; and to leave the event in the hands of my Master.

## India beyond the Ganges.

AMERICAN BOARD.

THE Rev. E. C. Bridgman writes from Macao on Jan. 1, 1842, respecting

*Prospects in China.*

By Midsummer we expect that Sir Henry Pottinger, H. B. M.'s "Minister Extraordinary to the Court of Peking," will be at the Capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but whether it be long or short, we feel certain that it will eventually introduce a new and better order of things.

In China we see a supremacy, lofty and unjust in its pretensions, not only taking his inalienable rights from man, but presumptuously encroaching on Jehovah's prerogatives, attempting to abrogate his laws and stigmatizing the Religion of Jesus Christ as base and wicked. This supremacy is, we think, about to be broken down; and so much toleration and protection granted, that every man may worship God according to the dictates of his own conscience.

The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus to awake to righteousness, to put on strength, and to come up to the Lord's help *against the mighty*. How great is the work here to be accomplished! How few are the means now in operation!

From the contemplation of these animating prospects, your attention might be directed to things of quite an opposite character—things which cause us no little anxiety and sorrow of heart. We are few in number, weak, feeble, while some are sickly. The language which we have to speak is divided into scores of dialects; and their acquisition is very difficult. The people are self-righteous, proud, deceitful, desperately wicked, and exceedingly ignorant. The sword of the Spirit is yet unpolished, and all the other implements of our warfare are in poor condition. Many nominal Christians around us, who ought to be examples of whatsoever things are good, are the very reverse—living in open sin, neglecting all the Public Ordinances of the Gospel, and bringing

constant reproach on the holy name they bear.

But why dwell on these dark scenes? Shall aught of discouragement or difficulty damp the ardour of the soldier of the Cross, the follower of the Lamb? Come what may of opposition, if God be with us, who can be against us?

At Hongkong, Amoy, Chusan, Chinhae, and Ningpo—all of which are now occupied by British Forces—full protection and free toleration are enjoyed. To these places no Missionaries have yet gone to reside; nor, since our last semi-annual Letter, has any one been in Canton, except on short visits. Our labours in Macao have been continued without interruption.

### India within the Ganges.

LONDON MISSIONARY SOCIETY.

SURAT.

*Effect of Calamities on the Heathen.*

THE REV. WM. CLARKSON, writing on the 26th of March, says—

Surat has been again visited by fires, which have destroyed at least 2000 houses. These calamities, instead of having a salutary influence, seem only to make the inhabitants plunge deeper into the follies and abominations of idolatry. The Natives assign two probable causes of these fires:—one, that a particular feast was not kept at the proper season; and the other, that due oblations had not been lately offered to the goddess of fire. To retrieve their past negligence, therefore, they immediately proceeded throughout the city to raise stone altars, and to offer on them oblations of milk, butter, coconuts, &c. Brahmins were in requisition, to recite the muntras, and to embody the divinity of fire in the images prepared for its reception. All this was done at a considerable expense, raised in subscriptions from the people. Thousands have been reduced to abject poverty, but nothing has been done for them. The goddess and the Brahmins have robbed them of the fruits of benevolence which they might otherwise have enjoyed. Alas! all the active principles of benevolence are banished from this place. Money flows freely into the service of a senseless idol or a sensual Brahmin; but want and misery have no power over the sensibilities of a Hindoo's heart.

By these facts, it is shewn how ineffectual

are temporal judgments to turn a people to their only God and Saviour. It seems, as if with an instinctive horror of the truth, they take advantage of every providential dispensation, trying or otherwise, to hold faster to a lie.

If the fields are parched and vegetation burnt up, it is because of the sullenness of some god, taking vengeance for the omission of some trivial rite; and if the bounties of an all-gracious Providence be poured into their laps, it is because of some unusual good humour of one or other of the gods, or a reward for something which their votaries have done.

### Ceylon.

CHURCH MISSIONARY SOCIETY.

KANDY.

IN the midst of many trying discouragements, the Rev. W. Oakley has been faithfully and perseveringly carrying on his Missionary labours. In July 1841, he was joined by the Rev. C. Greenwood; and on the return of the Rev. G. C. Trimmell to Baddagame, it was intended that this important Station should be still further strengthened by the addition of the Rev. A. Goonesekera, the Native Missionary.

*Report for the Year ending Sept. 1, 1841.*

From the Report made by Mr. Oakley to the Annual Meeting of Missionaries in September last, we make the following extracts:—

*Congregations*—At the School-room on the Mission Premises there are four Public Services during the week: two on Lord's Day, one on Wednesday Morning, and one on Thursday Evening. The Service at eleven o'clock on Lord's Day Morning is usually attended by about 140 persons, and that at six o'clock in the Evening by about 40. The Service at ten o'clock on Wednesday Morning is a Catechetical Lecture, at which the children of the Kandy, English, and Singhaless Schools, the Bazaar School, and the girls of the Kandy Boarding and Day Schools, attend: the number usually present is between 80 and 100. At the Thursday-Evening Service, which was commenced in December 1840, about 35 usually attend. All these Services are in Singhaless. At the Bazaar School there is Service in Tamul at eight

o'clock on Lord's-Day Morning, and again at five o'clock on Tuesday Evening: about 40 or 50 attend on Lord's Day; on Tuesday, not more than 25. At Kandy Jail, the Service in Singhalese on Lord's-Day Morning has been attended, on an average, by about 45 persons; several of whom have evinced much interest in what they have heard, and have been more forward in replying to questions than the people in any of the other Congregations. Tracts are distributed to all the prisoners in the jail who are able to read. In the Gatambe and Ampitia School-rooms, Services in Singhalese are held at seven o'clock on Lord's-Day Mornings. At Gatambe, the attendance, between 40 and 50, has been very satisfactory throughout the year: at Ampitia, the attendance does not usually exceed 20. In the Kattagealle School-room there is a Service in Singhalese at four o'clock on Lord's-Day Afternoon, at which 25 persons usually attend. At the houses of three families in the town an Evening Service is held once a fortnight, to which a few of the neighbours are invited. These Services are conducted by singing a hymn, reading a selection of Prayers and Scripture, and closing with a short extempore prayer.

The congregations connected with the Station are at present, with one or two exceptions, in rather a favourable state: a little improvement is certainly visible in some families whose attendance at a place of worship has, of late, been more regular than formerly. Much ignorance and vice, and the most distressing apathy, still prevail, to a fearful extent; yet our hopes are in the promises of our God, who will not suffer His word to return to Him void.

*Communicants*—The number of Communicants is 21: with their conduct we have reason to be satisfied.

*Catechists*—The number of Native Helpers still continues very small. Additional Helpers are much needed. The Tamul Catechist, Thomas Mortimer, from the Nellore Station, joined us in June last.

*Schools*—In consequence of much trouble and inconvenience from the obstinate and bad conduct of the Masters, particularly of the Tamul Masters, several changes have taken place. The Masters at present in charge of the schools give more satisfaction; but in most cases are very inferior to what we require. Until we can succeed in preparing suitable Masters ourselves, no better qualified persons are likely to be obtained.

There were, at the close of the last year, in connexion with this Station, 10 Boys' Schools, 2 Girls' Day-Schools, and 1 Girls' Boarding-School. Of the Boys' Schools, 2 have been closed, as frequently not more than 6 or 8 children were present. In place of these, 3 new schools have been opened during the year. One of these is at a small village named Ratmewela, thirteen miles from the town, the only school we have at so great a distance. We have already had several applications, from persons residing in villages in that direction, to establish schools, which we should be able to visit and superintend without much additional trouble; and at the same time might occasionally visit some of the coffee plantations in that neighbourhood, for the purpose of instructing the labourers employed on them. The Ratmewela School is under the care of Abraham, a converted Duraya, and contains at present 13 boys. Abraham's conduct has hitherto been very satisfactory: he takes great interest in his school, and will, we trust, be made a means of usefulness to some of his poor ignorant neighbours.

The number of Schools at present in connexion with this Station is, 9 Boys' Day-Schools, 3 Girls' Day-Schools, and 1 Girls' Boarding-School.

The two Girls' Day-Schools in the town, one Singhalese, the other Tamul, are in an unsatisfactory state. In Kandy, where most of the people live by keeping bazars, parents find much work for their younger children: this, combined with their disregard of education for females, prevents them from sending their children regularly to school; and the very common practice of confining all girls to the house after they have attained the age of nine or ten years, especially in such a town as Kandy, renders Day Schools a very unsatisfactory part of our work.

The Female Boarding-School contains fourteen children. The conduct of the whole of the girls is very satisfactory. All, with one exception, are baptized. Applications have already been made on behalf of eight or nine other children, whose parents live in or near the town; but we are unable at present to accommodate more than fourteen, the number now in the school. The expenses are great; but we have reason to believe that the advantages will also be great. The European Ladies in the town of Kandy have signified their intention of

contributing toward the support of this Institution: the names of several monthly subscribers have already been received. A Female Day-School for Singhalese children has been opened in the town since 1820; but in scarcely any instance has any thing like permanent good been effected. What may be the result of our Female Boarding-School we cannot of course say; but appearances are very promising. The general good conduct of the children, their relinquishment of the very common vices of swearing, lying, and indulging in abusive language—to which they were more or less addicted when they first came to the school—and their very satisfactory improvement in reading and needle-work, lead us to indulge the hope that, by the blessing of God on the means now used, they will become useful members of society, and the medium of commending, if not teaching, the doctrines of the Gospel to those connected with them.

In some of the Church Missionary Stations in South India, the plan of receiving into the Boarding Schools, for the space of one or two years, until they are married, females whose education has been nearly or entirely neglected while young, has been adopted with the happiest effect. In Kandy there are many such young persons, some of whom are desirous of receiving instruction, and would gladly learn needle-work; but, according to the custom of the country, they cannot go through the public streets to a Day School. It has been thought, that if the Kandy Female Boarding-School should be enlarged, one or two of these young persons, provided their moral conduct were satisfactory, might be occasionally received into it, upon engaging that they will not leave until they shall be married. At present, young persons of this description cannot possibly benefit by our schools. A Day School they cannot attend; and when they come to church, which is very seldom, they are quite unable to comprehend the nature of the service in which they engage, from the fact that they have never been instructed. If any plan could be devised, by which such young persons might receive sound Christian instruction previously to their being married, the result would, we might hope, be most beneficial.

*Baptisms*—During the year, 8 adult females have been baptized at this Station, 4 of them having Heathen parents,

and the other 4 Christian parents—their baptism having been neglected in their infancy. There are at present 5 candidates for adult baptism, who meet at the Mission House for instruction every Friday morning.

*First Impressions of a Missionary on his Arrival at Kandy.*

In a Letter, dated Nov. 10, 1841, Mr. Greenwood thus describes his first impressions on his arrival at this Station:—

On account of my recent arrival, I have hitherto said nothing of Missionary matters, lest the zeal of English feelings, fresh from the well-watered garden of England, might betray me into expressions which a more matured knowledge of things would disapprove. It will not be surprising to you, that what I witnessed at my coming here produced favourable impressions; because, from the establishment of the Mission, this Station has been so well filled; not, indeed, with numbers, but with zeal. The large population here would afford ample work for two more Missionaries; and gladly should we welcome them, if the Lord and the Society could send them. I said that the impressions produced on me at my coming were favourable. In this I refer particularly to the congregation on the Mission Premises, on the Lord's-Day Morning. For such quiet, orderly behaviour, and such steady attention, I was not prepared. On the part of many, there appeared to be a hanging on the lips of the Preacher. I find the same attention to myself; though I am fettered by ignorance of their language, and therefore dependent on an Interpreter in order to proclaim to them the everlasting Gospel. There are evidences of good discipline here.

On the other hand, some things produced upon me impressions of a more unfavourable kind. I refer especially to our Schools. The knowledge of the boys disappointed me. I have, however, learned something of the difficulties of instructing them, since I have been among them.

**RADDAGAME.**

The Rev. H. Powell has continued to labour at this Station, assisted by the Rev. A. Goonesekera.

In February last, the Rev. G. C. Trimmell returned to this Station, after an absence of two years and a



half in England, on account of health.

We make the following extracts from Mr. Powell's

*Report for the Year ending Sept. 1841.*

*Congregations*—The Lord's-day Morning Congregation is an encouraging one: some months since, it had so increased, that, notwithstanding some of the children were seated round the pulpit and desk, there was often not room for the remainder of the congregation in the body of the church, so that even the windows were occupied. There was, on these occasions, a good attendance of children; but the number of adults was also unusually large—much more so than we had been accustomed to witness. In the busy season, however, which followed in February and March, the attendants began to fall off; and since then, dysentery has so extensively prevailed, and floods have been so frequent, as to thin the congregation considerably. The dysentery having now greatly abated, though it still lingers among us, the attendance is again increasing. The average number of adults attending is from seventy to 100, and the number of children about 300.

Since the last Meeting, I have commenced, at the suggestion of the Bishop, a Catechetical Lecture in the Church, during the Service. On Sacrament Sundays I give it instead of the Sermon. The arrangement has given much satisfaction, and promises, I think, to be useful.

The Holy Communion has been celebrated monthly, and one new communicant admitted; so that our present number is fourteen.

The Lord's-Day Evening Congregation consists of from sixty to seventy, and sometimes more. We have, on this occasion, the full Evening Service in Singhalese, with the Sermon interpreted.

At the Wednesday Morning Congregation, the usual attendance is 150, or rather more. Of these, about fifty are adults, and the remainder School Children.

In addition to these, I have lately opened a Monthly English Service, which I hold at half-past seven o'clock in the morning of the second Lord's Day in the month. This is attended by ourselves, a large family resident in Baddagame, the Seminary Boys, and a few adults connected with us, who understand English. I hope that ere long some of the young men living on the estates lately opened

in our neighbourhood will be induced to join us in this Service, as it was partly on their account that I commenced it. After the Service, the Holy Communion is administered in English. The heads of the family above mentioned, and Mr. Abraham, join us in this, and we find it truly refreshing. All these Services are held in our church.

The Weekly Services in our Out-schools continue as usual. The united average attendance is about 350, including children.

*Schools*—The Seminary, containing at present sixteen boys, goes on very satisfactorily. On the whole, the lads have made respectable proficiency in their studies. The Boys of the First Class I hope to be able to send to Cotta at Christmas; and those of the Second Class are, in some points, nearly equal to those of the first, though they have been a much shorter time in the Seminary. Their Scriptural knowledge is, on the whole, correct and extensive. Their moral character has been very good; and I would hope that most of them are impressed with the value and importance of Religion, and that they see and acknowledge the truth of Christianity, and the falsehood of every other form of religion. Twelve of the lads are maintained entirely at the charge of the Society: the other four pay a moiety of their expenses.

The English School connected with the Seminary has much improved during the past year, and gives us satisfaction. The number of boys is fifteen: they are taught with the Seminary Youths, and pursue the same studies.

The Girls' School has also gone on in a satisfactory manner; but the number of girls is not so great as last year. Several of the older ones have married; others have gone to service; and some have been removed by death. For the last three months, also, many have not attended school, as their friends were afraid of sending them on account of the prevailing disease. Making allowance for these things, the school is in as flourishing a condition as it was last year. The average attendance is very high, and the girls behave extremely well: their conduct at church also is very exemplary. They have made satisfactory proficiency in their work and lessons; and I trust that some of their hearts are impressed with the truths which they learn from us.

I have had the pleasure, during the year, of admitting several of the elder girls to the Holy Sacrament of Baptism,

as well as two or three other young women who formerly attended the School. I had them for a long time under preparation for this sacred ordinance; and their knowledge, behaviour, and professions were such, that I could see no reason why any should *forbid water* that they *should not be baptized*. They have all since behaved in a satisfactory manner.

With respect to our Out-schools, I have not so favourable a report to render. Some of them are in as satisfactory a condition as they were last year; but others are less so. In the neighbourhood of some, sugar-plantations have been commenced; and where this has been the case, the schools have suffered. New employment has been thrown open to the people; and the children have been taken away from school, either to work themselves, or to mind the houses of their parents. The aggregate number of our School Children is now only 541—a decrease of 177 since last Report. I think, however, that this is no more than was to be expected in this transition state. When the minds of the people are settled down, and the new labourers have established themselves, the estates may prove auxiliaries to our work, by bringing large bodies of the Natives within the sphere of our instructions and influence.

The Adult Class, mentioned in my Report of last year, still contains 34 or 35, and goes on satisfactorily. From the most profound ignorance they have risen—many of them at least—to understand the more common truths of Christianity. They are, for the most part, very regular in their attendance at church.

*Contributions by the People*—On Christmas Day we had a Sermon in our church on behalf of the Society: it was preached by the Rev. A. Goonesekera; and the collection amounted to 2*l.* 7*s.*, nearly two-thirds of which was in copper. I do not think a man, woman or child present omitted putting a trifle into the plate.

*Conclusion*—The people around us have been very generally visited during the year, both by Mr. Abraham and myself. The Gospel, I believe, is surely making its way among us; but its progress is extremely slow. It calls for an abundance of patience and perseverance; and throws us back upon Faith, as the only antidote to discouragement, and the only sure foundation on which to build our hopes of extensive and ultimate success.

*Hopeful Death of an Aged Woman—  
Pleasing Case of an Afflicted Convert.*

Respecting two individuals, one of whom was a member of the Adult Class referred to in the above Report, Mr. Powell has furnished some particulars, in a Letter dated April 24, 1841:—

One of the old people has died during the quarter. She was often visited by us before her death, and declared that she had long given up all confidence in Buddhu and other false gods; that she knew there was no salvation to be obtained from them; and that she put her trust only in Jesus Christ, knowing that He was able to save her. When I last saw her, she said, that as she had trusted Jesus Christ in her life, she would not forsake Him in her death; that she knew she was a sinner, but that He would save her. The poor old woman was very ignorant beyond the simple point that we were all sinners—that Jesus Christ came to save us—and that He would save all who believed in Him. I trust she was sincere in her professions, and really looked to Christ as her only hope of salvation.

I have also an interesting character under visitation just now. He is a poor man, who for more than two years has been confined to his house by weakness of the feet. When he was well, he used to attend church pretty regularly; but since then he has depended for religious instruction on our visits to him at his house. They have not been few, and I trust that the fruit of them is beginning to appear. He receives our visits with great delight; hears with avidity all we have to say; meditates on it after we are gone; and evidently derives from it comfort and improvement. I trust he is really growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He says that he looks for salvation to Jesus Christ, the Son of God, alone; and though he is like the prodigal son—a parable in which he feels much interest—yet if he repents and returns to his Heavenly Father, he believes He will receive him. He cannot read; but he has learnt the Lord's Prayer by heart, and says that he finds much comfort in often using it. Considering this man's great disadvantages, I do hope that a good work is begun in him, which shall be performed *until the day of Jesus Christ*.

## New Zealand.

### CHURCH MISSIONARY SOCIETY.

THE accounts which have been received from the Missionaries afford abundant cause for thanksgiving, and at the same time shew how inadequate are the means at present employed fully to cultivate the ground already occupied; not to mention the promising new openings which are everywhere presented. Were it not that the Converted Natives themselves assist in imparting the Gospel to their yet heathen countrymen, many Districts, which are now at least partially enlightened, would still have remained in their former *gross darkness*. It is manifest, however, that these Teachers, valuable though they be, need teaching and watchful superintendence themselves; and that those who may be led to inquire the way of salvation through their instrumentality, also present a constantly-enlarging sphere for the labours of the European Missionary. Under these circumstances, very earnestly would we commend the Native Teachers of New Zealand to the especial prayers of the true servants of Christ; that they may have grace given them to walk worthy of their holy vocation, and be made the means, in the hand of God, of an abundant blessing to their native land.

We give a selection from the Missionaries' communications, bearing upon the general position and prospects of the several Districts.

#### *Views of the Progress of the Gospel.*

##### NORTHERN DISTRICT.

This District, the one in which the Society first commenced its operations, has been much tried by the influx of Europeans, and the political excitement of the Natives consequent thereupon. Providentially coincident with this state of things, however, there has been an increased spirit of religious inquiry among the Natives, and a very extensive demand

for the New Testament and other books. The following extracts will serve to illustrate the

#### *State and Progress of the Mission in this District.*

PAIHIA.—Of the progress of the Mission you have heard much to delight you: the work is still going on; but it should be remembered that our duties are, in proportion, increasing. Our people need constant watchfulness, to secure of them strict observance of their baptismal obligations. The Native habits have been, from of old, *sensual and devilish*: nothing could exceed the corrupt propensities of this people. From their infancy they have acted without restraint; and even yet they are deficient in those feelings of decency and propriety, which are so universal among English Christians. The change is great indeed, even now; and we hope that, in time, they will attain that station which is so greatly to be desired. They are frequent in their applications to us for direction in their domestic proceedings.

On March 14th, I admitted to Baptism, at this place, 121, including about 30 children; all of whom, except the aged persons, could read with a little attention. Many could read well. In the examination for this Sacrament, I exercise every possible care as to their general conduct, and require that the older and more leading Christians should be answerable for their consistency.

At the Lord's Supper we had between 200 and 300, after a minute examination which continued about ten days. Our Chapel could not hold the communicants with convenience, not to mention those who did not communicate.

[Rev. H. Williams, June 22, 1841.]

WAIMATE.—During the past year many have been received into the Church by baptism. Of these, more has been required than formerly; few, excepting the aged, being admitted without having committed to memory the three Catechisms, and being able to read their Bible, in addition to other requirements. There is a gradual but evident improvement in the general appearance of our congregations; which is especially observable by persons who have visited those parts of the Islands where the Natives still remain in their original state. A great moral change is going on; and we entertain little fear that the Natives will succumb to the Europeans, as the Aborigines of every

other country have done: on the contrary, seeing the advantages of civilized life, though the step from their state to it is great, they are not discouraged from attempting it. This is perceptible, not only in their great desire to dress as Europeans, and obtain similar wages, but likewise in their eagerness to learn: there is a general wish displayed to acquire a knowledge of English, arithmetic, and geography, which is really astonishing. That a moral feeling also has been called forth, which formerly did not exist, is evident, from this circumstance—that many females, hitherto living with Europeans, some for years, have left their sinful companions; who, in some instances, have preferred marrying, rather than lose the society of those whom they had learned to esteem. We trust that an inward as well as an outward change has taken place in many—one which will last—from the readiness manifested, on more occasions than one, to send the Gospel to other heathen lands. If they are a covetous race—and we fear, generally speaking, it is too true—it must be a deep sense of the blessings of the Gospel, and of love for the Lord Jesus Christ, which could cause them cheerfully to part with the treasure which they so highly prize.

During the last year the Baptisms at Waimate have been, adults 252, children 99. The communicants have numbered 381. (*Rev. R. Taylor's Report of Waimate, for the Year ending June 30, 1841.*)

**KERIKERI**—I trust, that among the great numbers who have been admitted into the Church there are many who are sincere followers of the Lord, and are made partakers of that faith which is the operation of the Spirit, which works by love, and overcomes the world.

We have to mourn over some who made a great profession, but who have awfully disgraced that Holy Name which they professed to love. Never did the Mission stand in greater need of the prayers of all its faithful friends and supporters than at this time. There is a general profession of Christianity throughout the Northern Island; but—in consequence of its being colonized, and of the settling among these professors of numbers of Europeans who not only instil bad principles into their minds, but whose example of drunkenness and debauchery is calculated to have a most awful effect on the Natives at large—nothing but the special grace of God can preserve them. May a greater outpouring

of the Spirit be vouchsafed to us, and to all who pray for the prosperity of the Mission!

[*Mr. J. Kemp, August 9, 1841.*]

**PAIHIA**—It is very cheering to watch the progress of the Mission, the anxious desire for Divine knowledge—which, I may say, is shewn everywhere—and the numbers who are pressing forward for admission into the Church militant. The examination of all in connexion with this Station is as strict as I can desire. I have them, not in classes, but individually. This I find more wearisome and tedious, but more effectual in determining the extent of knowledge possessed by each person. I am now much engaged with those Natives who are undergoing their final examination before baptism, which will take place, D.V., on Lord's Day the 10th inst., when I expect about 100 adults will be presented to the Lord. By the present returns you will be able to determine more correctly the numbers of Christian Natives. In some instances you appear to have taken the return for the Waimate as the return for the whole Mission. The Natives assembling every Lord's Day, under our Missionaries, and Native Teachers, are not fewer than 35,000 or 40,000.

I have written to the Bishop of Australia, requesting directions on certain important points relating to the Natives. Many questions of moment frequently present themselves, on which we possess no authority to enter. We much hope that a Bishop for this Colony will soon make his appearance.

[*Rev. H. Williams, Oct. 1, 1841.*]

*The Farm.*

During the year ending June 30, 1841, twenty acres of wheat were reaped at the Farm, on the Society's account; and the mill was kept in constant employment, a great portion of the wheat ground having been raised by Natives. From the altered circumstances of the Mission, the Committee propose to discontinue the Farm at as early a period as practicable, there not being now any difficulty in procuring supplies from other sources.

*The Press.*

The Press has, during the same period, continued in active operation, under the able superintendence of Mr. W. Colenso. The importance

of this branch of the Society's labours is felt throughout the whole Mission. The printing of the Book of Common Prayer in the New Zealand Language occupied much time during the year; and in addition, the Books of Exodus, Isaiah, and other works, were also completed.

#### MIDDLE DISTRICT.

Since the extension of the Society's labours to the East Cape and Cook's Straits, both of which places are much to the southward of the River Thames, the designation of this District, formerly called the Southern District, has been changed.

The war carried on for so long a period between Tauranga and Rotorua had not, at the end of March 1841, been brought to a termination; but the continuance of hostilities was becoming every month less probable, from the simple fact, that a great proportion of the Natives, who otherwise would have been but too ready to continue the war, were enlisting themselves under the peaceful banner of the Lord of Hosts. This District has been scarcely affected by the colonization movement, which has tried some other parts of the island; and Popery has made but little progress. The average attendance on Public Worship, at the Society's various Stations in this District, for the year ending March 31, 1841, was 7517.

#### *State and Progress of the Mission in this District.*

**TAURANGA**—We can point with gratitude to the statistical returns accompanying this Report, as a new proof that God has been with us *of a truth*. Contrasting our present returns with those of last year, there is an increase of 334 in our congregation; 183 in our schools; and an addition of 100 to our Scripture Readers; while the number of Natives baptized, and the candidates still remaining for Baptism, are double the number of those last reported. We have other causes, also, for gratitude, in the increased number of Native Teachers—in the continued strong desire manifested by all around us to possess the

Scriptures—and in the continuance in well-doing of the great majority of those who have declared themselves on the Lord's side. The examination of the schools held at Tauranga and Matamata have afforded another proof that our labour in the Lord has not been in vain. At Tauranga, 400 assembled in classes, of whom 80 read in the New Testament: at Matamata 472 were arranged in classes, 124 of whom read several chapters of the New Testament, and were examined in them. While therefore, in reviewing the past, we bless God, to whose mercy and loving-kindness alone the progress of our work can be attributed, we would desire to check every anxious thought for the coming year, and to exclaim with the Psalmist, *Because Thou HAST BEEN our refuge, THEREFORE under the shadow of Thy wings will we rejoice.* [Rev. A. N. Brown's Report, for the Year ending March 31, 1841.]

**HAURAKI**—The Tribes in this District have been kept in peace, and the greater part have attended on the means of grace. During the year we have visited all the Native residences on the eastern side of the Thames. Schools are established, and Services held, in every village in the district. Forty-eight adults and sixteen children have been baptized during the year. The average attendance on the Services, at all the principal places, is about 1740; Sunday-schools, 1560; Week-day-schools, 961. [Mr. J. Freese's Report, for the Year ending March 31, 1841.]

**WAIKATO**—The numbers baptized by me in the half-year ending March 31, 1841, are—adults, 178; children, 65. I do not here record the 200 baptized at our late mustering of Schools: they will be returned next half-year. I find, at this date, that in the District of Waikato alone I have recorded the baptisms of 964 adults and children. [Rev. R. Mansell, July 12, 1841.]

**ROTORUA**—Notwithstanding the efforts of Popery in this neighbourhood, the cause of *pure and undefiled Religion* is steadily marching onward. The difficulty of keeping pace with the increasing calls made on my time and attention by the widely-spread spirit of inquiry among the Natives prevents my communicating with you so fully and frequently as I most anxiously desire to do during these eventful times for New Zealand. Within the last four months I walked upward of 500 miles, in two journeys; and during the same period baptized, at Maungatautari, Matamata,

Tauranga, Rotorua, and Taupo, 269 Natives; 190 of them being adults, who were strictly examined in all the fundamental doctrines of Christianity. A large portion of these form the first-fruits of the Rotorua Mission.

[Rev. A. N. Brown, Sept. 8, 1841.]

We regret to state that Mr. Brown still suffers much from inflammation of the eyes.

#### EASTERN DISTRICT.

The remarkable awakening in this District, of which particulars have from time to time been given to our readers, has not proved a mere temporary excitement. The communications which have been received from the Rev. W. Williams, since those given in our last account, shew that the work is sound and abiding.

Mr. Williams thus reviews the state and prospects of this District:—

1. The geographical extent of this District is 180 miles on the Map; but in consequence of the difficulties of the road, it requires from twelve to fourteen days' hard travelling to pass through the whole length of it.

2. The idols are already cast to the moles and to the bats; the swords are beaten into ploughshares, and the spears into pruning-hooks; that is, the whole fabric of Native Superstitions is gone, whether relating to the living or the dead—the old priests being as forward to take this step as any others. Their weapons of warfare are laid by, their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration.

3. The disposition to receive instruction—shewn by the fact, that more than 8000 persons assemble every Lord's Day to worship the God of Christians, for the most part in chapels neatly built.

4. The desire to possess Prayer-Books and Testaments;—for the purpose of obtaining which they will come from the extreme points of Hawks' Bay; and for which they are always ready to pay, when the distance does not prevent them from doing so. Numbers have brought a payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment,

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hearing that others are on the way from England.

5. The number of candidates for baptism—upward of 1400 of whom are under weekly instruction.

6. The number of Native Christians—878 adults having been received into the Church of Christ after careful examination, and 363 children, making a total of 1241. Among the adults are included a large proportion of the leading Chiefs.

7. The general consistency of conduct in those who profess Christianity. In the absence of more extensive testimony from persons unconnected with the Mission, may be given a copy of a paper found at Waiapu, on my last visit:—

Waiapu, July 21, 1840.

These are to certify, that John Brown, of the brig Martha, seaman, was unfortunately drowned on the beach, and was buried by the kind assistance of the Chief and Missionaries (Native), who paid every attention, by having the rites performed in a proper manner and with good order. Given under my hand at the Pa, this 21st day of July 1840,

G. POWELL, Master.

8. A large community of Christians being now formed, it becomes necessary that instruction should be regularly given, of a character which is beyond the knowledge and ability of the Native Teachers. Their diligence in the work, and consistency of conduct, call for much thankfulness to Him who has made them what they are; but they are themselves babes in Christ, and, with their flocks, require to be fed with the sincere milk of the word that they may grow thereby. Without this mode of instruction, unfolding in succession the precepts of the Gospel, errors of a serious nature must necessarily arise.

9. From the great transition which has taken place in so short a space of time, there must be difficulties of continual occurrence, which require the judgment of persons possessing more maturity of thought than the Natives can be supposed to have. I allude to their petty quarrels, from various causes, and particularly from damage done to their crops by the pigs of their neighbours. These quarrels are no longer to be settled in the summary manner of former times; but are to be regulated on Christian principles.

10. The increasing activity of Satan. I know not how many Popish Priests were in New Zealand previously; but last month there was an arrival of four Priests and eight Catechists.

11. This request for help is not made with a view to the occupation of new ground, but that what is already in possession may be kept. We have not now to say, Let us go up at once and possess it; for we are well able to overcome it: it is subdued.

12. A great work has been accomplished, in which the hand of the Lord has been signally manifest. It has not been *by might, nor by power, but by the Spirit of the Lord of Hosts*. It has not been through the labours of your Missionaries; for the Word has only been preached by Native Teachers. We have literally stood still to see the salvation of God.

Mr. Williams's earnest appeals for additional Missionaries have, as our readers are aware, been responded to by the Committee. Two Missionaries have by this time, we trust, joined Mr. Williams in his abundant labours.

## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### TRINIDAD.

*Excursion of the Rev. A. E. Eckel to Moruga—Conversations with Settlers and others—Natural productions—Divine Services and Baptisms—Notices of Mr. José Ramos.*

In the early part of July 1841, the Rev. A. E. Eckel visited the coast of Moruga, in the south-eastern district of the island, which is inhabited by a few scattered settlers, who are altogether destitute of ministerial superintendence. During his journey he collected some information respecting the Guaraons, a remarkable race of Indians, who inhabit the Delta of the River Oronoco, on the opposite coast of Spanish Guiana.

July 6, 1841.—Early this morning, I started for Moruga, with two guides, one of them carrying provisions. Our road lay over hills and streams nearly dry; then along the border of a great lagoon, and over hills, till we came to the River Oropouche, in which I nearly lost my horse. We had only one other bad river to pass, which was not so dangerous as the Oropouche. I arrived at Moruga at four o'clock; and was received in a friendly

manner by Mr. Harris Lumy, the former Commandant of that quarter. I visited the School, where a few of the scholars were still remaining, and examined them to my satisfaction.

July 7.—I went in a boat, with the Schoolmaster, to visit the eastward coast from Moruga. We passed the Moruga River, which is here very broad; and after proceeding for seven miles, landed. There are here a few settlers, who plant corn, rice, and other provisions. I visited every house, and conversed with the people on the one thing needful. I believe a Minister had never before visited these places. The people are all nominally Roman Catholics, this being the only religion of the old settlers of this island. The Priest from the Mission has paid a few visits to Moruga; but generally the people depend on Port-of-Spain for the offices of their Church. Having so little intercourse with the Ministers of their religion, or with other persons generally, they were not in the least prejudiced; and I invited all these people to come to Divine Service at Moruga on Friday.

July 8.—I went early, with the other Schoolmaster, along the coast westward, and visited the Settlement for several miles. The Spaniards were very attentive, and promised to send their children regularly to school, and to come next day to Mr. Harris's place, to attend Divine Service. Several children were promised to be brought for Baptism. We met also a few American refugees, and some English Creoles, who had settled there.

July 9.—To-day was appointed for the people to meet me for Divine Service at Mr. Harris's place. Toward ten o'clock the people began to arrive: among others, the pious Spaniard, José Ramos, came. He is one of the few who can read, and who has profited by it. He said, "When I read the Word of God, it gives me light, and shews me the love of God in His dear Son toward the sinner: like drops of water falling on a rock, each drop helping to displace the earth, so is the Word of God if it touch the heart of man." I had supplied him with Books and Tracts, which he had diligently perused. Once he brought another Spaniard with him, of the same mind with himself: he and some others occasionally meet together, to hear José Ramos read the Word of God. When I gave him some Tracts to give to those who could read, he entreated me to give him a certificate,

stating that I had recommended him to distribute and read the books which I had given him. He is thus a colporteur on a small scale, among the few scattered settlers of the Moruga coast. When the room was full, containing about fifty persons, I read and prayed, partly out of the French and Spanish Prayer-Book: my Sermon was in French, on the Two Ways, and their ends. Then followed the Baptismal Service for four children, which I performed partly in English and partly in Spanish. The people were very attentive, and pleased with what they saw and heard. After the Service, I conversed with some on the errors of Popery, directing them to the Scriptural faith in Christ crucified for us, our only way to find righteousness and sanctification.

I paid a visit to the camp of José Ramos, on the shore: he has another house in his cow-walk, ten miles inland. He had promised to visit me long ago; and now told me that the reason of his not having come sooner was, that he had been called to visit the Guaraon Country, in the Oronoco Delta. Having always been anxious about these people, I made many inquiries concerning them; and obtained very desirable information, of which I will give a short sketch.

*Statement of Mr. José Ramos respecting the Guaraons in the Oronoco Delta.*

The Guaraons are a race of inoffensive Indians on the Isles of the Oronoco, among whom any strangers might travel without danger. Two instances of murder are known, but in these cases the Indians were provoked: in general, they are very harmless people. In times of inundation, some of them visit this island for barter. They travel almost naked; which may be accounted for by their boats being very small, and sometimes getting upset, so that they are generally wet during the passage. All the clothes which they obtain here by barter are carefully taken to their country, and there used. Their bodies are stained with some red colour of the vegetable world, which is a great preventive against the sting of the mosquito. Mr. Ramos thinks the people amount to 8000 souls. The captains who come with them when they visit this place are only guides, who have been here before, and are entrusted with the temporary superintendence of the people who come with them. Each of these parties is always accompanied by a priest or doctor,

or prophet, as Mr. Ramos calls them, who prays for the people during the voyage. In their own country they are governed by captains, who have great authority; and these are under one chief, or king, whom all must obey.

The Venezuelan Government lately sent a Schoolmaster, who opened a School for their education. The Guaraons were glad to have a school, but were soon alarmed at the glaring immorality of the Schoolmaster. As remonstrance with him had no effect, a great meeting of captains took place, and came to him, with many other people; but the Schoolmaster, reproached by a bad conscience, and not understanding their language, took to flight. Sometime after, he returned with an Officer of Government, who came to investigate the matter. The Guaraons came again in great numbers, and brought their complaints against the Schoolmaster; but neither the Schoolmaster nor the Officer understanding the language, they were frightened, and ran away. Thus matters stood, when the Guaraons sent a messenger to José Ramos, who is perfectly conversant with their language, requesting him to visit the seat of Government, and explain matters. He went, and was well received, being encouraged to accept the office of Superintendent and Schoolmaster, with a stipend from Government. He is yet undecided whether to accept it; but told me that nothing would give him greater pleasure than to teach the poor Guaraons to pray to God and serve him. I encouraged him to go; and promised to assist him with books, slates, paper, and other School supplies: and that, moreover, if he could visit me, I would further instruct him.

I then conversed with him on Religion for a long time, shewing him what the fundamental doctrines of Christianity were, and how to bring them near to the comprehension of these poor Heathen. He told me that he called their priests doctors, because they administered medicines; and he called them prophets because they often have visions, in which they converse with spirits from the other world: there are many such prophets among them. He promised to come to me with the first party that should arrive, when he would shew me one of these men. He said that most of these prophets receive their visions from spirits which come from the moon, or during their vision they think they are in the moon them-



selves. They are not, however, worshippers of the moon, nor of any other creature; but believe that there is a God who has created all things, and wishes the good of every person; that there is one evil spirit, who is not God, but who, with other evil spirits, is the source of much sin in the world; and that those who fear God, and follow the advice of their prophets, shall be protected by God, and blessed by Him in the other world.

*Departure from Moruga, and arrival home.*

July 10, 1841—I left Moruga early in the morning. Two miles on the way, José Ramos met me, and took his farewell, promising faithfully to visit me upon the first arrival of Guaraons. When we came to the Rock River, it was rising so rapidly that we were obliged to dash through it at once. We pushed on as quickly as possible, in the hope of finding the Oropouche not yet over its banks. On our arrival at the river, at four o'clock, we saw, to our dismay, a torrent of about eighty feet broad and fifteen deep, and still rising. The boys immediately cut down several trees on either side, and made a raft, by means of which we got over. After this we passed the lagoon, which was about three feet deep in water for a mile.

I reached home after eight o'clock, thankful that my companions and myself were not left in the wood beyond the great river.

*Visit of Mr. José Ramos to Mr. Eckel—Conference with a Guaraon Seer.*

At the end of October, Mr. José Ramos fulfilled his promise of visiting Mr. Eckel. He brought with him about twelve Guaraons, from whom Mr. Eckel obtained much additional curious information respecting their superstitions. Mr. Eckel writes—

Oct. 30, 1841—To-day I was visited by Mr. José Ramos from Moruga: he brought with him about twelve Guaraons, who had come to Moruga to bring him a message from their people, requesting him to accept the offer of the Government on the main land to be their Commandant and Schoolmaster.

I had an opportunity of obtaining much more information of these people than on any former occasion, as Mr. Ramos acted as an interpreter. I was introduced to the captain, Vaniso Pepé, and the doctor or seer, Domineo. When I had shewn

them my house, in which they took particular notice of the bed, mosquito-netting, and looking-glass, I brought them to my study, and questioned the doctor, through the interpreter, on their views of Religion. This man gave the following account of himself.

In order to obtain the necessary qualifications for a doctor, he put himself under the charge of an old doctor of good reputation, who instructed him how to proceed.

The first step was, to retire into the woods, and to abstain from eating and drinking for five days, doing nothing but smoking tobacco. Then he returned to his home, and after some time fasted again in the woods for seven days. After his return, he retired again, fasting in the woods for nine days, and smoking tobacco. It was during these nine days that he had the first vision, in a dream at night seeing a person in European costume, who introduced to him two boys, and commanded them to watch over him and protect him. When he had passed some time again with his friends and the old doctor, he went out and fasted for thirty days, taking only a very small quantity of food during that time. He had again the same vision of the white man and the two little boys; and it appeared to him that the man was in a fine house, full of small articles of merchandize, such as the Guaraons know how to use.

Since that time, whenever he wishes for directions, he sees in a vision at night the two boys and the white man, who direct him what to do, and what means to use.

I asked him whether he could command a vision at any time, and in what way he had to prepare himself for it. He answered, that he prepared himself by fasting; that he never touched wine nor strong liquor; and that when he wished for directions, he said a prayer by himself before going to rest;—that the vision is only at night, and when it is over he has a perfect recollection of all that has passed; that no person has any thing to do with his preparation; and that whenever he wished for a vision, and said his prayer before night, he would be certain of obtaining it. I then asked for a few instances, to shew what kind of directions are given him. He answered, that if he intended to do any thing particular, such as a journey or a cure, he prayed; and in the vision at night, the white man would tell him whe-

ther he should do it or not. Sometimes he is warned of danger that is at hand, such as a storm, or meeting wicked persons, or dangerous animals. Sometimes he is told at what time he should do a certain thing, or begin a journey; and whether it will end well, and what will befall him. Before he left his country, he said that he saw the white man in the vision, who shewed him a fine house like mine, which he should see on his journey; and he was farther told that he should return in good health, with all his people. He continued to relate, that his peculiar vocation was to receive directions for giving simple medicines, such as leaves, roots, blossoms, plants, or trees, prepared by boiling or otherwise.

I then inquired whether he had any notion of the existence of the soul in the other world, and whether he had any intercourse with the spirits of the departed. He answered, that while he was fasting for thirty days, his grandfather appeared to him in a vision, and gave him a stick in the left hand, and a sword in the right hand, for his preservation and defence: he gave him also many good counsels; telling him that he should behave well to every body, and particularly to his family; that he should be able to give medicines, and should do so willingly. His father also, he said, visited him sometimes in visions, giving him good advice, and telling him what would happen from time to time.

I wished to know whether the doctors had all the same prayer, and what kind of prayer it was. To this he answered, that there were two classes of doctors, each class having different prayers. The doctors to whose class he did not belong were to prescribe and administer medicines, according to the directions received in their visions, their operations being confined to sickness arising from natural causes. They are in communication, they say, with spirits of the moon.

The class to which Domineo belongs can obtain directions on various subjects; but in administering medicines, they are confined to remedies for persons under the influence of sorcery. I put various questions on this subject, to which he answered, "There are bad sorcerers, who do harm to other persons. If a bad sorcerer prays against any one, and throws scissors or a knife toward him, though the instrument itself might not inflict a wound, yet a great wound would be made

on account of its having been thrown by a sorcerer." He touched a small box and chair, and said, "If a sorcerer were to pray against any one, and throw that box or chair at him, a feeling would be created, as if the box or chair were actually in his body." He said, also, that these injuries of witchcraft were very painful and dangerous, bringing on death, unless a doctor of his class prayed against it, and administered medicines, such as roots or plants, prepared in a particular way, as ordered by the white man in the vision. The white man had told him, he said, that there was a bad place for the bad sorcerers, and other wicked people when they die, and that they will be very unhappy; that there is a good place for the good doctors and other good people; and that both these places are up above the immediate air, the place for the good being above the other. I then asked if he knew there was one God, who created the earth, the sun, moon, and stars, and every thing that exists, and that He ruleth all and will judge us all. He answered, that he did not fast enough to understand that, or to know it from his own visions; that when he had advanced to some degree, the white man told him he had enough, and should not proceed; and that in fact he had committed some sin, and therefore could not advance so much as to have visions of God; but that other good doctors were permitted to have such visions;—that though he could not say, from his own experience, that there was one God, yet he believed the testimony, on that point, of other more advanced doctors, who knew God. I then asked if he knew of the universal spread of sin in every man. He said that all men were sinners; that all do some sin before God; but that there was a great difference in sinners, one surpassing another. As he had such a high opinion of the good doctors, I asked him if they also, even the best of them, were sinners. He said that even the best was a sinner; but if they were obedient to the will of God in their visions, God would help them with happiness and a long life, and preserve them from all harm: the wicked person would not be permitted to live long, as God punished him at once. He further said, that the small children would go to a happy place in the other world;—that there is a good God; and a very bad spirit, who wishes men to sin against God;

—that if he sinned greatly, he smoked tobacco for nine days, and fasted, else Satan would have some account against him.

I was anxious to know what kind of prayer he used in his preparations to obtain a vision; but at that he was evidently confounded, and looked frightened toward his companion. Having considered my question for some minutes, he said he could not tell me what I wished to know, for fear of the white man; as he did not know whether he might not be angry at his saying his prayer to me. He said there was no other practice used but the prayer, which is the same which he uses before going to rest. I then expressed, through the interpreter, a desire that Domineo should ask the white man whether he might tell me his prayer next time; and said, that I should like to meet one of those good doctors, who could tell me more of the Guaroons' religion.

During the conversation, I often addressed to him a word of Christian instruction; but now I more particularly spoke to him on that all-important subject.

I told him that we had a sure and certain revealed will of God, written in a book by holy prophets. I told him how sin first came into the world; and how the Son of God became man, to live a holy life, and to suffer for us, in order to save us by His merits. I said that God wished that all should believe in His Son, the only Saviour of sinners; that the Spirit of God was ready to help us to understand these things, that we might resist sin and Satan; and that all who loved the Son of God, and believed in Him, should be happy for ever with God in the other world. The two Guaroons appeared to be very attentive and interested in what was said. When I had finished addressing them, I asked whether they rejoiced to hear such good news from God and the Saviour of souls. The answer was, that they had never heard it before, and that it gave them great pleasure to hear those things. I told them that I hoped Mr. Ramos was going to their country, and would teach them all this; and asked whether they would like him to do so. They heartily said, "Yea."

When I said that no Christian who loves God and his Saviour could be hurt by any witchcraft, Domineo said he

believed that to be true. I intended to ask about some of their words; but it being Saturday evening, I could not converse much longer with them. They call the great God "Dihawara," and Satan, "Hebu." I wanted to know whether "Dihawara" was composed of several words, and what the exact meaning of it was; but could not get a better answer than this, "The good God who made us all."

They know that the sign of the Cross is peculiar to the Christian Religion; and some of them have been baptized by a Priest who once visited their country for that purpose; but it appears that not the least instruction was given.

As Domineo had such clear views of the universality and danger of sin, of retribution in the other world, of the existence of a God the Creator of all things who wishes well to His creatures, and of subordinate rebellious spirits, without the least intermixture of dualism, fatalism, or idolatry, I asked both the doctor and the interpreter whether the knowledge they possessed of religion was derived in any degree from the religion of the Spaniards. I was answered in the negative. They derive their knowledge altogether from the visions of the doctors of both classes. They have no notion of the Trinity in the Godhead, that distinguishing peculiarity of Christianity; and they are ignorant of the person and office of Christ.

From another source, I have learned that most of the Islands of the Oronoco, where many of the Guaroons reside, are very low, and inundated at high water, so that they have houses on high posts: there are some small hills, where they live on dry ground.

I conclude with the following short extract from a late history of Trinidad by Joseph, p. 121, relating to these people:—

"It may not be improper to state, that immediately opposite, amidst the *Ialets* of the Oronoque and Guarapiché, exists a harmless race of Indians, called Guaroons. These poor creatures, like most Indians, paint their bodies with anotto and red earth: they live in and upon the *Mauritia* palm-trees. They are innocent as infants, and in the lowest state of a savage life. They often visit this island in times of scarcity; but never, as far as I could learn, settled here."

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. J. J. H. Elouis, with Mrs. Elouis, embarked at Southampton, on the 23d of September, for Madras (p. 187).—Rev. J. R. T. Lieder and Mrs. Lieder embarked, on the 30th of September, at Southampton, for Alexandria, on their return to Cairo (p. 63).

*United Brethren*—On the 24th of July, the Widow Sra. Halter and Hoffman arrived in London from the Cape of Good Hope, with six children of Missionaries. They have since proceeded to Germany.

*Baptist Miss. Soc.*—Mr. and Mrs. Leslie and Children sailed for Calcutta on the 25th of August (p. 187).

*London Miss. Soc.*—Rev. George Pritchard and Family, with Rev. Messrs. Moore and Chisholm and their Wives, embarked on the 11th of August, on his return to Tahiti.

*Wesleyan Miss. Soc.*—Messrs. Dove and Badger (p. 21) had reached the English Channel on the 18th of August. They have left Sierra Leone, for a time, in the hope of recruiting their health.

## CONTINENT.

*United Brethren*—At Hernhutt, on the 23d of May, in her 76th year, the Widow Sr. Anna Benig, Gorko, who, with her late husband, had served many years in Greenland.

## WESTERN AFRICA.

*Church Miss. Soc.*—Rev. J. W. Weeks and Mrs. Weeks arrived at Freetown on the 2d of May. Despatches, dated July 23, state that Mrs. Weeks had been severely attacked by illness, but was somewhat better (p. 223).

*Wesleyan Miss. Soc.*—Mr. Wyatt (p. 120) of Cape Coast died, after a very short illness, on the 7th of April.

## INDIA BEYOND THE GANGES.

*London Miss. Soc.*—Rev. Samuel Dyer and Mrs. Dyer reached Singapore early in March (p. 428 of our Volume for 1841).

## AUSTRALASIA.

*Bishop of New Zealand*—The Bishop arrived at Sydney on the 16th of April (p. 224).

*Wesleyan Miss. Soc.*—It is with much regret that we have to announce the death of the Rev. John Waterhouse, General Superintendent of the Society's Missions in Australasia and Polynesia: this lamented event took place at Hobart Town, on the 30th of March (p. 175). The business which awaited him on his arrival at Hobart Town, especially his correspondence, and the public speaking which he deemed it right to undertake for the purpose of stating the condition and progress of the Polynesian Missions, made large demands upon his strength, before he had taken time to recover the exhaustion arising from his long voyages. Mr. Simpson, in a Letter dated March 31, says—

About two hours before his departure, I joined his family by his bed-side, and they informed him that I was there; when he immediately called out, "Pray, pray." I at once knelt down: and when we arose from our knees, he cried out, in broken accents, "He is precious! he is precious! he is precious!" He seemed to muse for some time; and I suppose the Missions under his care had engaged his final thoughts, and that he felt the need of a greater number of Labourers in the field; for he raised himself in bed without help, and cried out "Missionaries! Missionaries! Missionaries!" and then sank back, and never spoke afterward.

## WEST INDIES.

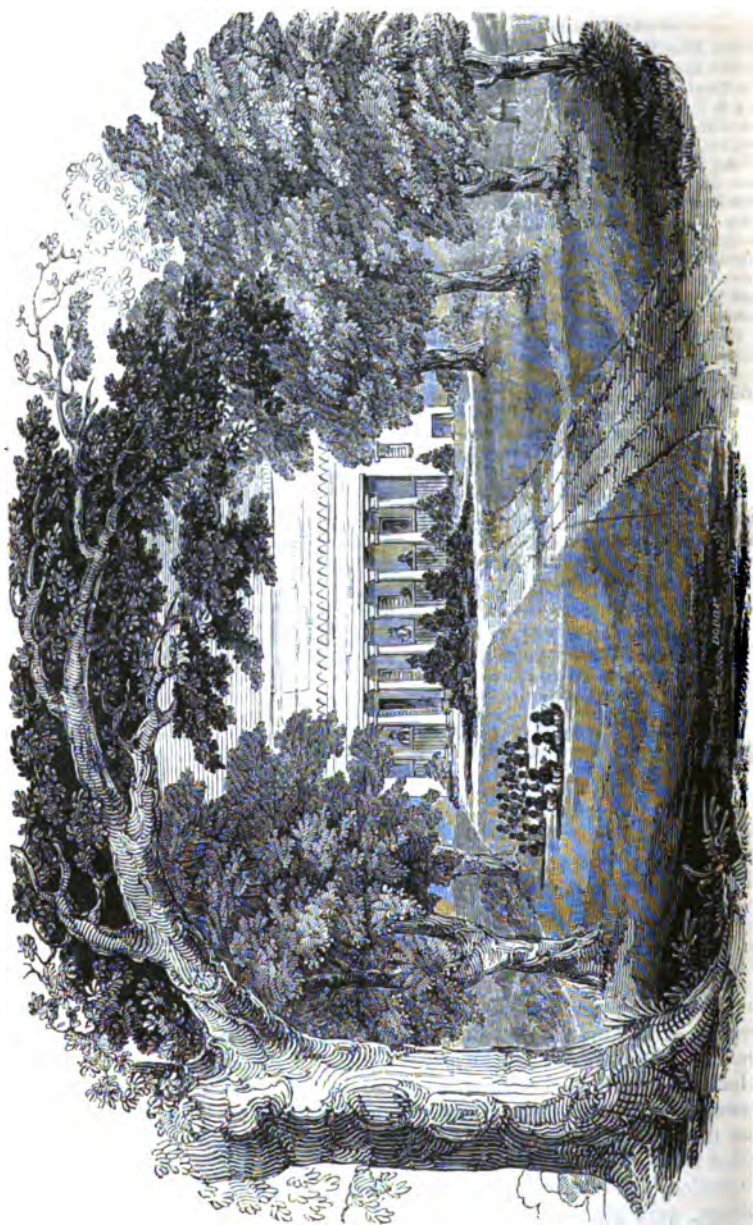
*German Miss. Soc.*—On the 10th of July, the Rev. A. Riis and party reached Antigua, where they met with a very cordial reception from the Missionaries of the United Brethren's Church in that Island (p. 392).

## Miscellanies.

## CHURCH MISSION-HOUSE AT BURDWAN.

(WITH AN ENGRAVING.)

THE Engraving on the other side represents a part of the Missionary Premises at Burdwan, about forty miles from Calcutta, in a north-westerly direction. The district in which it is situated is one of the most populous in India, being studded with numerous villages. When it was proposed to establish a Mission there, Bishop Corrie observed, "The situation seems, more than any other, favourable for making an effort, which may, by the Divine Blessing, be felt throughout this part of India." An account of this Station, and of a visit paid to it in October last by the Lord Bishop of Calcutta, were given at pp. 294—297.



CHURCH MISSION-HOUSE AT BURDWAN.

# Missionary Register.

OCTOBER, 1842.

## Biography.

### OBITUARY OF MRS. THOMSON,

WIFE OF REV. FRED. B. THOMSON.

Rev. Fred. B. Thomson, connected, under the American Board, with the Mission at Borneo, while staying at Batavia was deprived by death of Mrs. Thomson. Speaking of the severe affliction with which he had been visited, and the gracious support and consolation which he had experienced under it, Mr. Thomson says—

When I think of the subject of this dispensation I am filled with comfort, not to say exceeding joyful, in all my tribulation. The desire of mine eyes has been taken away with a stroke. This is severe: I feel it to be so. I have been weighed down in the prospect of it; I have been overwhelmed in its realization; and I am almost ready to sink in the review. Yet I know, that, if rightly considered, it ought not to have this effect. It is the Lord! He says, *Be still, and know that I am God.* And then what is the corresponding conduct of the saint? *I was dumb with silence, I opened not my mouth, because Thou didst it. Behold, I am vile! what shall I answer Thee? I will lay my hand upon my mouth.* But around the removal of Mrs. Thomson there is a halo of celestial light. I know where she is gone. Her last Sabbath dawned in immortal glory. She is now at home. She has entered the gates of the celestial city. She has taken her seat among the Blest. From sickness and sorrow, from pain and death, she is for ever free.

Mr. Thomson mentions some circumstances respecting the commencement and early stages of Mrs. Thomson's disease, and then proceeds—

No serious apprehensions of danger were entertained till the evening of the 12th of November. Then Dr. Seligar, the kind and skilful physician who faithfully attended and administered to her throughout this fatal illness, expressed his alarm. Mrs. Thomson anxiously asked his opinion: and

being told that he considered her in a very critical state, she humbly and meekly expressed her confidence in God, through our Lord Jesus Christ. The same evening unfavourable symptoms so increased, that I began to fear a very sudden as well as fatal issue. As I was alone with her, and our conversation naturally turned on this subject, I told her that I hoped her situation and prospects did not alarm her. "Why," said she, "you know I have lived very differently from what I ought: I have been worldly, and have done so little for the glory of God; but I hope he will have mercy upon me for the sake of Christ." I replied, "This is the only ground of hope, even for those who have done the most and the best. When we have done all that it is our duty to do, we must say we are unprofitable servants. But it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. You must look unto Jesus."

After this she appeared still more calm and composed, and seemed to resign herself into the hands of the Saviour. The next day her symptoms were more decidedly fatal, of which she was frankly informed. Her mouth was then opened and her tongue loosed, so that she spoke her mind plainly, and charmed and delighted all who saw her with her sweet composure, her calm trust in God, and her heavenly conversation. She said she was approaching a fearful struggle, but knew she should be sustained, for the Eternal God was her refuge, and underneath were the everlasting arms; and then quoted that beau-

tifal passage in Isaiah, *When thou passest through the waters I will be with thee*. To me she said, "I know your lot is much harder than mine; but be not overcome. God will be with you, and you shall be sustained." I answered, "The trial indeed will be severe: but I have confidence in God that it will be even as you have said." After which she added, "It may not be long: you may soon follow me." I then told her I had one question to ask, which I wished her to answer just according to her present feelings. "You have," I said, "left your home and country, your kindred and friends, and all you hold most dear on earth—" "Yes," she interrupted me, "I have left them all, I trust, for Christ's sake and the Gospel's"—"And you have come away here, thousands of miles; and now you are about to die, perhaps as a consequence of your coming—we cannot tell, though we know of nothing in your disease which is peculiar to the climate, yet it may be in some way connected with it—I want you to tell me if you are sorry for what you have done." "Oh, no," she replied, "I am not at all sorry. Tell my dear parents and friends I do not regret it in the least. I am only sorry that I have done so little."

She continued very much in the same frame until Saturday night, for one little season encouraged to hope she might yet be restored; but all the while patiently awaiting the will of her Heavenly Father, and only anxious that if she lived she might *live unto the Lord*, and if she died she might *die unto the Lord*; so that, whether living or dying, she might be the Lord's. She had, indeed, her moments of doubt, and perhaps of misgiving. Her prevailing habit at this time, however,

evidently was, communion with the things above, as frequently appeared in the remarks she made on passing incidents.

On Saturday her symptoms were so much better, that strong hopes were indulged that she was actually beginning to amend. But in the evening such a decided change again took place, that it became very evident she could not hold out long. Her situation was such that it was deemed advisable to leave her as quiet as possible, so that little was said to her but what was absolutely necessary. About three o'clock on Sabbath Morning, the 17th, Mrs. Medhurst, who was then watching with her, perceived that she was fast sinking, and called me to pray with her. She had, however, in the mean time sunk into a sound sleep, and it was some time before she awoke. Prayer was then proposed; and she assented, saying nothing beside, that I remember, but, "The house is breaking down, the walls are falling." About four o'clock she said to Mrs. Medhurst, "I am now passing through the waters of Jordan: I am in deep waters:" who immediately rejoined, "Those waters shall not overflow you: the Saviour is with you, and His rod and His staff they shall comfort you." This, I believe, was the last communion which she enjoyed with a kindred spirit on earth.

Soon after this she became insensible. She lingered, however, in that state until ten minutes past ten o'clock, attended by several beloved Missionary Brethren and Sisters to soothe her dying moments. In the interval, her departing spirit was commended to the Saviour's arms by prayer, in which we were led by Mr. Pohlman. Thus she sweetly fell asleep in Jesus.

## OBITUARIES OF MR. AND MRS. REYNOLDS,

OF THE CHURCH MISSIONARY SOCIETY'S WEST-AFRICA MISSION.

THE large party of Missionary Labourers, in connection with the Church Missionary Society, who left this country for the West-Africa Mission in October last (see p. 471 of our Volume for 1841) arrived in Sierra Leone on the 1st of December. Before the close of that month, however, it pleased God to take away two of their number, Mr. and Mrs. Reynolds; and in a very few weeks afterward they were called to mourn the loss of a third, Mrs. Gollmer, an Obituary of whom was given at pp. 395—397 of our last Number. These are mysterious and afflictive dispensations; but it is the Lord; let Him do what seemeth Him good. We derive, however, consolation from the well-grounded hope, that, in

each case, the event was a removal from labour to rest—from a world of sin and sorrow to a Heaven of holiness and peace.

The following narrative is contained in a Letter, dated Jan. 1, 1842, written by Mr. T. Peyton:—

Mr. and Mrs. Reynolds were highly pleased with the country, and with our Missionary operations; and their devotedness to their Saviour made this impression on my mind, and on the minds of others, that they would be eminently useful in the Missionary Field. On the 2d of December they disembarked; and remained until the 9th with Mr. and Mrs. Ilott; when they went to the mountains, seven miles distant from Freetown. On the 13th of December they came to reside with us, being appointed to succeed me in the Station at Freetown. On the 18th of that month, Mr. Reynolds, in looking after his goods, which were being landed, exposed himself to the heat of the sun for some hours; and on the evening of the same day he complained of a severe headache. I advised him to go to bed, and take a little medicine; which he did. He had a restless night; and on the following day, the Lord's Day, decided symptoms of country fever appeared. I immediately sent for Mr. Ilott; who promptly came, and used such means as are generally adopted in cases of fever in this country. The fever did not assume any alarming aspect for the first six days of his illness; but on the seventh day he began to grow worse; and Mrs. Reynolds having been taken ill on the 21st, of country fever, it was deemed advisable to call in the additional assistance of Mr. Fergusson, an experienced practitioner in fevers peculiar to this country. He used every means to restore Mr. Reynolds; but without effect. On Lord's Day the 26th he became quite delirious, and continued so all day. At night, death seemed to be fast approaching; and three persons sat up with him. On the following morning, about 8 o'clock, he appeared to be sensible; and, as I sat by his bed-side, I said to him, "Mr. Reynolds, I believe you will soon die." He replied, "I think so too." I asked him if he was happy, in the prospect of death. He answered, "Happy, quite happy!" I inquired, "In whom do you trust for the pardon of your sins, and acceptance with God?" He said, in a low tone of voice, being so weak, "In the Saviour, Jesus Christ." After this he was insensible till

half-past 11 o'clock, when he breathed his last. Mrs. Reynolds, in an adjoining room, was extremely ill; but a few hours before her husband's death she was most anxious to see him once more in this world. When carried to his room, she spoke to him most affectionately, desiring him to confide in Christ; and having embraced him many times, she took her last farewell of him in this world. The scene was most affecting; and made an impression on my mind not easily to be erased. Mr. Reynolds died on the 27th of December, at half-past eleven o'clock A.M.; and was interred in the new burying-ground, Freetown.

Mrs. Reynolds continued daily to get worse. Mr. Ilott remained with her the whole time; and Mr. Fergusson saw her three times a-day. Her extreme fever produced miscarriage, at 2 o'clock in the morning of the 30th, when she began to sink very fast; and on the following morning, at a quarter to 3 o'clock, she left this for a better world, where there is no more sickness, and no more death. Both Mr. and Mrs. Reynolds, during their illness, were submissive to the will of God. Mrs. Reynolds's fortitude of mind, and resignation to the will of her Heavenly Father, were most gratifying to all who saw her.

The Rev. J. Warburton thus writes in his Journal—

Dec. 28, 1841—The remains of poor Mr. Reynolds were this day committed to the ground. He has left a sweet remembrance of his piety on my mind. He once held Divine Service for me at Gloucester, when I was unwell; and as soon as he returned from church he entered into his closet. After the funeral, I visited his afflicted widow; whom I found in great weakness of body, having very strong country fever; but she was *strong in faith*, patiently bearing the heavy stroke, and submissive to the will of her Heavenly Father.

Dec. 31—Our dear Sister, Mrs. Reynolds, died. We entertained great hopes of her future usefulness. How soon are our hopes cut off!—how soon were their hopes of eternal felicity realized! Send forth, O Lord, more *Labourers into Thy harvest; for the Labourers are few*, and soon taken away!

And the Rev. J. U. Graf, who went



out in the same ship with them, thus remarks in his Journal, Dec. 31 :—

Mr. Reynolds had suffered so much on the voyage, that at last he became extremely weak. Mrs. Reynolds at first was much better, and able to attend on him; but after he had recovered a little, she grew worse; so that most of the time one or both of them were laid up in a small close cabin, which got the more unhealthy as the weather became warmer. When they landed at Sierra Leone they were, consequently, but ill prepared to undergo so soon the rapidly-exhausting effects of the country fever. Mrs. Rey-

nolds, however, appeared to have a good constitution and excellent spirits, while her husband did not seem to possess equal energy. As regards their devotedness to the cause in which they had embarked, they promised to be very useful; and as regards their preparedness for the solemn call which they so soon received from *the Lord of the harvest*, I have not the least doubt but that they were watching *unto prayer*.

Mr. Graf's remarks in reference to the death of Mr. and Mrs. Reynolds and Mrs. Gollmer were given in our last Number, p. 397.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 402.)

##### INDIA.

##### *Idolaters' Munificence.*

I WOULD specially direct your attention to Benares. In that great city there were 5000 Heathen and 300 Mahomedan Places of Worship. Its wealthy shrines were crowded with votaries. I have seen millions flocking to that city in two days to worship their heathen gods. It was not to be supposed that in a place like that the first efforts of the Missionaries would be attended with great success. The Missionaries, however, have persevered, and God has begun to bless their labours. The people are interesting and intelligent; and, when once Christianized, would make excellent Missionaries to spread the Gospel in all parts of the country around them. Benares might be considered as the religious Capital of India. It is frequented by Hindoos and Buddhists, by people from Burmah and Ceylon, from the west of the Indus, and from the east of the Ganges; so that it is a place of most extraordinary resort. It is calculated that there are 50,000 Brahmins alone, an immense number of whom reside in the principal temple. At the shrine of one temple 200,000 rupees (20,000*l.* sterling) have been presented in one day. One individual presented at once, to the shrines in Benares, upward of 300,000*l.* for the support of heathenism

in that city. I saw the money carried through the streets: there were from thirty to forty cart-loads.

[Rev. W. Bayly—at Lond. Miss. Soc. Adjourned An.

##### *Efforts must be sustained.*

The Meeting will recollect the name of Ghuznee. In the progress of our army northward, it became necessary to reduce that fortress, and it was reduced: the gates of the city were blown open. Four companies of European Soldiers were appointed to storm the fortress, and the rest of the army, English and Hindoos, were ready to enter. Those who stormed the fortress marched in, and found the soldiers inside panic-stricken: but there was some confusion respecting the orders which were afterward given; and instead of the rest of the army marching up, orders were supposed to be given that they should retreat; upon which, those inside, finding there was only a handful of men there, began to fight with fury. Just in time the mistake was discovered: the main body marched up, and took possession of the city. Now, our little handful of Missionaries in India are just like those few men. The Society has sent in their little company; they have taken possession; but unless you send forth a greater number of Missionaries to assist them, conquest cannot be achieved.

[Rev. Thomas Cryer—at Wesleyan Miss. Soc. An.

*Missions the best State Policy.*

Look on India, with its 120,000,000 of inhabitants, in a political point of view. Among them are nearly 100,000,000 of our fellow-subjects, the mass of whom are admirers of English rule; and only let them have the privileges which they have a right to expect, and they will continue to be attached to us. But how are we to retain India? Senators may devise other means; but I say, let them have the Gospel, for I am persuaded that that would best attach them to the British Crown. On my return home I touched at the Cape, and there conversed with Brother Hodgson; who told me, that if the Society would only send out more Missionaries along the Coast of Africa they would do more toward putting down the Slave-trade than all the slave-cruisers that could be sent from England. So, as to India, I say, if this and other Societies could only send out a sufficient number of Missionaries to India, they would do more toward effectually retaining India as a British Possession than all the armies which could be sent there.

[*The Same—at the same*

## SOUTH-SEA ISLANDS.

*Altered Condition of the Islanders.*

In order to ascertain what the Gospel has accomplished in the South Sea-Islands, it is necessary to glance at their condition when our Missionaries first entered that field of labour. It is a well-ascertained fact, that while our Missionaries were labouring there without any apparent success, more than two-thirds of their infants, the moment they were born, were hurried into eternity, either by the hands of their own mothers, or by those whose trade it was to practise infanticide. Numerous were the rites to appease gods of their own making. I have seen a large extent of ground, where these temples stood, strewed with human bones—the bones of these sacrifices. Were I to carry you back for a few years in the history of the South-Sea Islands, I might point to companies of men, with fiend-like ferocity, gorging themselves with human flesh—I might shew you, suspended in the air on the point of the warrior's spear, children writhing in the agonies of death—I might conduct you to the licentious dance, where scenes were witnessed too abominable for language to describe—I might point to another company shewing by their lacerated fingers, having chopped off one joint after another, that they were

endeavouring to appease the anger of their imaginary god—I might shew you a man carrying his father, professedly to bathe him in a river, but in fact to throw him into a hole which had been already dug, that he might no longer be a trouble to the family of which he was a member: but enough has been said to shew the deplorable condition of the South-Sea Islanders before they were favoured with the Gospel of Christ. What is their present condition? They are now enjoying the glorious liberty of the Children of God. You may see the aged warrior sitting with the young disciple, conversing about their eternal peace. You may now see parents surrounded by their offspring, ready to minister to their wants: the wife no longer separated from her own offspring by superstitious observances: they are now, as one compact family, enjoying the blessings of civil and social life. And what is the language we hear from their lips? *Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!* The Tahitians no longer imbrue their hands in blood, that their altars may groan with human victims: the Friendly Islanders no longer chop off the joints of their fingers, to manifest their grief for departed relatives: the Sandwich Islanders no longer carry their property to pagan priests, to avert evils. No; these formerly deluded, degraded heathen are now looking by faith to the Lamb of God: they are now resting on the great sacrifice offered on Calvary. [Rev. G. Pritchard—at Lond. Miss. Soc. An.

*Attainment of Natives in Scripture Knowledge.*

The people are not only thankful that they possess the Bible, but are anxious to understand it. Hence they have a correct knowledge of Divine Truth, and are very apt in applying it. I will give an illustration. One Friday afternoon they were holding a Church Meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian Profession. He had given satisfactory evidence of genuine repentance; and I was just about to put the question whether he should be received, when a man stood up in a distant part of the chapel, and said, "I think, brethren and sisters, I also have a little word to say respecting our returning brother. While you have been asking questions, I have been thinking of Noah's ark. A bird went out, and found no rest

for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand and took it in, that it might there find rest. I think that ark resembles the Church. Our brother was in the Church formerly, but he went out: he has been seeking peace in the objects of the world, but he has not found it, and now he has come back to the Church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the Church again, that he may there find peace. I therefore propose that our brother may be received."

[*The Same—at the same.*]

*Missionary Zeal in a Native Prince.*

I do not know a Church in the Pacific that has not a regular Missionary Society carried on just as yours is. There are few who have money; but they cheerfully give either of the produce of the island, or the labour of their hands. A little before our Missionary Meeting was held, one of Her Majesty's ships of war called at the Island. The Captain stated to the Missionary that he wanted a very superior model of a Tonga Canoe, which he intended as a present to Queen Victoria, and therefore requested to be introduced to one of the best mechanics in the island. The Missionary fixed on one of the Sovereigns of the group, who is a very clever mechanic. This man, being a Sovereign, thought that he ought to have the name of a Sovereign; and as the Native Converts usually take foreign names, he chose that of King George. He executed his task so much to the satisfaction of the Captain, that the latter presented him with ten sovereigns. King George never was so rich in his life before: he stowed the money away in a place no one knew but himself. At the Meeting, he brought it with him, and placed it on the plate, as his contribution to the Missionary Society.

[*The Same—at the same.*]

*Effects produced on the Natives by the Word of God.*

Some attempts had been made to introduce the Gospel to the Island of Manglea by my much-beloved Brother Williams,

who afterward fell on the shores of Erromanga. Two Native Teachers and their Wives were taken to Manglea: they were respectably dressed in European attire. No sooner, however, did they land upon the beach, than a horde of savages came running down out of the bush, and pounced upon those Female Teachers, like eagles upon their prey. In a minute or two, their bonnets and garments were torn to pieces; and they began to treat them in the most brutal manner. It was with the greatest difficulty that they could be rescued from the hands of the savages, and got again on board the vessel.

When my Brother Williams returned to Raiatea, the scene of his labours, he gave an account of his voyage among the Islands, referring to this particular Island of Manglea. A young man offered his services to try afresh to introduce the Gospel to that island. At this time we had only parts of the New Testament translated and printed: those portions were bound together in one small volume. A vessel was chartered, and this young man was taken to Manglea. When he approached the shore, he took a piece of native cloth, tied it round his head like a turban, and placed the Sacred Volume between his head and the cloth; he then lowered himself into the sea and swam ashore, having the *Everlasting Gospel* to preach to these savages. He landed on the beach; he opened the Word of God, and began to read it and explain it to them, and to tell them of the blessings which their neighbours were now enjoying in consequence of having received the Gospel; he told them further, how they were now living together in harmony and love. This astonished the Natives of Manglea: they listened with attention to what he had to say; and in a very short time this young man, through the instrumentality of that portion of the Word of God which he thus carried bound on his head to their shores, succeeded in leading the whole of that island to break down their heathen temples, to abandon their idols, and to erect a Place of Worship; and at the present time they have a Church, in which Jehovah is worshipped in spirit and in truth.

[*The Same—at B F Bible Soc. Am.*]

## GOSPEL PROPAGATION SOCIETY.

REPORT FOR 1841-42.

*Extension of the Society's Operations.*

THE Society have great pleasure in reporting, that, by God's blessing on their labours, they have been enabled to carry on and to extend their operations during the past year in each of the quarters to which they had previously directed their attention.

	£	s.	d.
Annual Subscriptions .....	26239	5	8
Donations and Life Subscriptions, .....	6135	17	10
Collections .....	4315	13	9
Legacies .....	5099	18	0
Dividends .....	1551	4	0
Interest on Exchequer Bills .....	935	0	6
Rents .....	188	17	4
Annuities .....	1367	13	7

## Trust Funds—

Archbishop Tenison's .....	408	0	0
Codrington's Estate, Barbadoes, .....	2804	3	9
Vandois Clergy .....	325	1	10
Debitzen College .....	75	0	0
American Colonial Bishops' .....	447	0	0
Special Donation Fund .....	4091	0	2
Mrs. Negus's .....	60	0	0
Lord Vryhouven's .....	1618	0	0
The Begum Sumroo's .....	150	0	0
Children's Friend Society .....	33	12	10
Rev. Dr. Warneford's .....	80	0	0
Parliamentary Grant for Negro Education for 1840 .....	7000	0	0
Ditto .....	7000	0	0
Remaining Moiety of Grant from Prop. Gospel Society for Negro Education .....	5000	0	0

Total.....£ 74,925 9 3

## Payments of the Year.

## North America—

Upper Canada .....	5474	6	9
Lower Canada .....	6856	18	2
Nova Scotia .....	3793	10	0
New Brunswick .....	4150	0	0
Prince-Edward's Island .....	798	11	0
Cape Breton .....	552	10	0
Newfoundland .....	4862	9	11
Bermuda .....	492	4	0

26980 9 10

## West Indies—

Jamaica .....	4338	7	9
Barbadoes .....	2243	6	8
Codrington College .....	4114	0	11
Antigua .....	1472	19	9
Montserrat .....	591	13	4
St. Vincent .....	986	13	4
Grenada .....	303	19	6
Demerara .....	675	19	6
Berbice .....	948	15	0
Essequibo .....	1185	0	0
Bahamas .....	500	0	0
Tobago .....	729	3	4
Tortola .....	341	13	4
Virgin Islands .....	197	10	0
St. Lucia .....	250	0	0

Nevis .....	162	1	8
Trinidad .....	1020	19	9
	20062	3	10

## East Indies—

Bishop's College .....	4482	6	6
Calcutta .....	5818	2	4
Madras .....	10265	16	8
Bombay .....	900	0	0
Ceylon .....	154	18	8
	21621	4	2
Australia & Van Diemen's Land, .....	8017	14	11
New Zealand .....	2387	6	6
Africa .....	239	19	0
Mauritius .....	1271	5	11
Europe .....	322	0	0
Paper, Printing, and Binding .....	1161	12	9
Salaries .....	1284	16	0
Sundries .....	5348	9	0

Total.....£ 88,697 1 11

*State of the Finances, and Appeal.*

These large payments have caused a considerable diminution of the funded property of the Society; and although the Receipts of the year have not fallen short of those of the year 1840, they exhibit no material increase.

Taking these circumstances into consideration, and at the same time advertent to the certainty of a still larger expenditure during the current year, the Society feel bound to use greater exertions than ever for the purpose of improving the state of their finances; and they call in the most earnest manner on the people of this country to support them in their efforts to provide adequate spiritual instruction for the growing Colonies of the Empire, and to spread the Gospel of our Lord and Saviour among the Heathen Nations of the earth.

In the years 1838, 1839, and 1840, the Receipts of the Society had rapidly increased; and the absence of a further addition to them in the year 1841 may be accounted for by the fact, that during that time upward of 60,000*l.* have been raised for the endowment of Colonial Bishopricks. But this most beneficial measure will occasion fresh calls for the assistance of the Society; and the conviction now felt in the Colonies and Foreign Possessions of the British Empire, that there are persons in the Mother Country desirous of promoting their spiritual welfare, and prepared to make great exertion for this purpose, has already led, and promises still further to lead, to multiplied demands, both for money to be employed in building Churches, and for Clergymen by whom the Churches may be served.

To answer applications of this descrip-

tion in the negative would cause grievous disappointment to the friends of Religion in every quarter, and damp for a season the warm feelings which have been excited by the Society's ready compliance with almost all the appeals which have been made on them; and hence arises an urgent call for increased contributions on the part of those who have already lent their aid toward the prosecution of the Society's designs, and for repeated endeavours to arouse the attention of those who are still ignorant of their claims.

*Proposed Plan of increasing the Funds.*

The formation of District and Parochial Committees in aid of the Society continues to present the most obvious method of contributing toward the promotion of their great undertaking; and the increased number and liberality of these bodies are among the most encouraging circumstances now to be reported.

An effort has been made in the Diocese of Norwich to strengthen the funds of the Society by raising contributions for a specific purpose; and this interesting experiment will be found deserving of the serious consideration of every friend to Missions.

*New Colonial Bishopricks.*

It was announced in the year 1841 that measures were in progress for the immediate erection of Episcopal Sees in New Zealand, and for the British Possessions in the Mediterranean. These measures have been completed. So large and unprecedented an addition to the number of Colonial Bishopricks, in less than one year, cannot fail to be regarded with the liveliest satisfaction. In the midst of difficulties and discouragements, the Society rejoice to witness an unequivocal proof of the interest now generally felt in the work in which they so long have laboured; and they unite with all friends of our Zion in fervent gratitude to Almighty God for thus far blessing the work which He has given them to do, and in prayers for that help and guidance which may enable them to do it.

*Summary of Missionaries and School-masters in the respective Dioceses.*

Toronto, 82—Quebec, 49—Nova Scotia, 77—Newfoundland, 29—Jamaica, 17—Barbadoes, 12—Antigua, 5—British Guiana, 6—Calcutta, 9—Madras, 34—Bombay, 4—Australia, 39—Tasmania, 11—New Zealand, 6.

If to these be added the two sent

to the Cape of Good Hope, the total will be 382. It is stated—

Of this number, 43 (in West Canada) are supported by the Territorial Revenue of the province; and 21 (in Nova Scotia) by a Parliamentary Grant, limited to the lives of the present Missionaries.

The total number of Missionaries maintained in whole or in part by the Society, is 318.

*Conclusion.*

In every one of the Foreign Dependencies of the Empire there is need of further help: in every one of them this need is felt and expressed by the Colonists and Curates themselves: in every one of them the ministrations of the Church are eagerly sought for, and increasing efforts are made by the Settlers and Natives to supply the grievous deficiency under which they suffer: and although the time of the harvest is not yet, Christians know that it will come, and that the humblest effort for the propagation of the Gospel of Jesus Christ may be so blessed and strengthened as to become instrumental in hastening the arrival of that great day in which *all the ends of the world shall see the salvation of their God.*

*BRITISH AND FOREIGN BIBLE SOCIETY.*

FROM the Thirteenth Report of the Liverpool Town Mission we gather the following facts, which shew the

*Deficient Distribution of the Scriptures in Liverpool.*

The Agents have examined 274 streets; and, in these streets alone, 9000 families were discovered without any portion of the Word of God. These families contain nearly 40,000 individuals, and among them there was not a single Bible. To meet this destitution, the Liverpool Auxiliary Bible Society has already granted your Committee, during the last two years, 3200 Testaments, which have been put into circulation by the Missionaries; who report, that, by lending these Testaments and otherwise, they have, during the year, induced about 200 persons to become subscribers for Bibles and Testaments. Many delightful facts shew the value placed upon these Loan Testaments.

*Another Edition of the New-Zealand Testament.*

In consequence of a Resolution of the Committee of the Church Mis-

Missionary Society, requesting another Edition of the New-Zealand Testament, the Committee of the British and Foreign Bible Society have ordered an Edition of 20,000 copies to be printed.

**CHURCH MISSIONARY SOCIETY.**

*Special Fund for New Buildings at Fourah Bay.*

THE attention of our Readers was directed (p. 413 of our last Number) to the fact, that New Buildings for the Fourah-Bay Institution are imperatively called for; and that the Committee had come to the determination of opening a Separate Fund for their erection. We now give the Committee's Address on this subject.

The Committee of the Church Missionary Society have long felt the importance of training African Youths in Sierra Leone for employment as Religious Teachers of their Countrymen. Experience has fully proved that the European constitution cannot long bear up against the insalubrity of the climate of West Africa. It is therefore plain, that, for the extensive diffusion of the Gospel in that country, a Native Agency must be resorted to. It is not less plain, that, in order to the efficiency of such an agency, hopeful Youths must be duly educated for Religious Teachers. These views led the Committee to form an Educational Establishment at Fourah Bay, near Freetown, Sierra Leone, for that purpose, designated THE FOURAH-BAY INSTITUTION. The progress of the Institution has been much impeded by frequent changes in the Mastership of it, rendered unavoidable by sickness or death. Notwithstanding these disadvantages, it has already supplied the Mission with many useful Teachers, as Schoolmasters, Assistant Catechists, and Catechists. The Rev. G. A. Kissling, the Senior Missionary, writing to the Committee in July 1841, says:—"In the midst of interruptions and difficulties, a number of Schoolmasters and Native Teachers have been raised up, through the medium of that Institution, without whom it would be quite impossible to carry on those extensive operations which are now committed to your Agents' charge. Your European Labourers in West Africa, notwithstanding the additional reinforcement lately made, are not much more in num-

ber than they were ten years ago, when barely half the field of usefulness was occupied, and when the several departments of Christian Instruction were far from being so efficiently attended to as we have the satisfaction of observing it now. This improvement must, under God's blessing, be ascribed to the advanced strength and ability of our Native Brethren." Of the Institution the Rev. J. F. Schön wrote to the Committee a few weeks ago:—"Hitherto its chief attention has been directed to qualify the Students for the immediate wants of the Colony; and the results have been most encouraging."

Not only has the Mission been thus supplied with many of its most important Agents; but many, trained in it, have entered into other employments in the Colony. This is doubtless a loss to the Mission; but not to the general interests of Africa. On this head Mr. Schön remarks, in the Letter just quoted:—"Some have disappointed our hopes, by engaging in other services; but it is a consolation to know that the labour and expense bestowed upon their education by the Society has not been lost to Africa. Many are now employed in Government Offices, as Clerks or Managers; others in merchant-houses, or at their timber-factories. Others again are employed as Schoolmasters under Government, or by the Wesleyan Missionary Society. Some have engaged in commercial pursuits on their own account."

What, therefore, has been already accomplished by the Institution, under all its disadvantages, affords the strongest encouragement to persevere in the same course.

One additional ground of encouragement to the Committee is this. The Institution is now under the charge of the Rev. Edward Jones, himself of African descent. Mr. Jones is well educated, and was admitted to Holy Orders some years ago in the Episcopal Church in the United States. Mr. Jones has now been many years in Sierra Leone, without suffering from the climate. In addition to this, the Committee have the prospect of obtaining for the Institution another individual from the United States, a Native of Africa, also in Episcopal Orders. They have therefore a far more encouraging prospect of permanency in the Heads of the Institution than at any antecedent period.

The results of the Niger Expedition have supplied still stronger motives to the adoption of the most effective measures

possible for training Africans as Religious Teachers:—

1. It has afforded additional and very painful proofs of the baneful influence of the climate of West Africa on European constitutions: so much so, that all parties are agreed, that to benefit Africa extensively, by imparting to her our religious and social blessings, Africans themselves must be the principal agents.

2. The important and cheering fact has been established, that both Chiefs and people are willing to receive instruction from Black Men, even of such as they know to have been in a state of slavery; and that such Black Men, trained in the Schools and Institution of the Society in Sierra Leone, are capable of acceptably imparting it. This fact is so peculiarly hopeful for Africa, that, in corroboration of it, the Committee quote the following passage from the above-mentioned Letter of Mr. Schön:—

“I have frequently had occasion to allude, in my Journal, to the utility of Native Agency. The remarks there made are supported by facts, which cannot be contradicted: and if there should be any thing wanting to compensate me for feelings of disappointment in the results of the Niger Expedition in other respects, I acknowledge, with gratitude to God, that the information obtained on this subject is more than a counterbalance. It not only demonstrates to us, that the designs for which the Expedition has been chiefly undertaken will, in the course of events, be carried out by Natives; but that the Nations in the interior acknowledge the superiority over themselves of their own country-people who have received instruction, and are willing, nay anxious, to see them return, and to be instructed by them in the habits of civilized life, and especially in the truths of the Gospel.”

The following occurrence is related by Mr. Schön, in his Journal. Describing his intercourse with Obi, king of Ibo, he says:—“I opened the English Bible, and made Simon Jonas read a few verses to him, and translate them into Ibo. The verses he read were some of the Beatitudes of our Saviour, in the Fifth Chapter of St. Matthew. Obi was uncommonly taken with this. That a White Man could read and write, was a matter of course; but that a Black Man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could ever have anticipated. He seized his hand, and pressed it most heartily:

‘You must stop with me! you must teach me and my people!’”\*

Impressed by these considerations, the Committee have determined, so soon as they shall have sufficient pecuniary means at their disposal for the purpose, to enlarge the Institution at Fourah Bay, so as to admit of its receiving Thirty Students, with provision for the residence of Two Masters.

The design of the Institution is, to give to Native Youths that Christian Education which may fit them for stations of usefulness, with an especial reference to the preparation of those who may be most promising for Teachers, including the Ministry.

While, in accordance with the design of the Institution, the course of study will comprise a good general education, the main objects will be the sound Theological training of the Youths, and the diligent use of the means best calculated to promote, under the Divine Blessing, personal Religion. It is proposed that the course of study should embrace, (1) English Composition, Geography, and History; (2) Arithmetic, Euclid, Algebra, Trigonometry, and the Branches of Natural Philosophy; (3) The Elements of Latin and Greek; (4) The most considerable of the Native Languages of West Africa; (5) Vocal Music; (6) Drawing and Perspective; (7) Scriptural Instruction, including the Holy Scriptures, as the basis of all Religious teaching; (8) Ecclesiastical History, with the Government, Articles, and Formularies of the Church of England; (9) Exposition of Scripture, Composition of Sermons, and the method of communicating knowledge to others. The whole of this course, however, can only be gradually carried out as the capacity and attainments of the Students will admit.

In addition to what has been already stated, it is intended that the Students should be encouraged to acquaint themselves with useful Mechanical Arts; the Principles of Gardening and Agriculture; and such other departments of knowledge as may contribute to enlarge their capacity for promoting the social improvement of their Countrymen.

In order to carry out the views of the Committee, the present Buildings at Fourah Bay, which are in a very dilapidated state, must be taken down, and larger and more substantial Buildings erected. The necessary cost of these will

\* This fact was mentioned at p. 167 of our Number for March 1845.

not be less than Two Thousand Pounds. The financial difficulties, however, in which the Church Missionary Society is at present involved, wholly preclude the Committee from providing for the cost of them out of the regular income of the Society. That income is indeed scarcely adequate to maintain the existing establishments of the Society, even on the reduced scale on which the Committee have been compelled to place them. The Committee have therefore, as the only available means of providing funds for the Fourah-Bay Institution Buildings, opened a separate Fund for Special Contributions for that specific object. To that Fund they earnestly solicit Contributions from the Members of the Society. They also appeal to those Friends of Africa, who, though not Members of the Church Missionary Society, are solicitous to promote the Religious and social welfare of Africa by means of Scriptural Education. The claims of Africa on the Religious and Benevolent are indeed strong and undeniable; for greatly has Africa suffered at our hands. Peculiar, too, are the facilities and encouragements now presented in Sierra Leone for repairing our wrongs, so far as reparation is practicable, by training and sending forth her own children as the Heralds of Salvation, and the harbingers of brighter and happier days to Africa. The Christianity of the Bible, and that alone, can heal the wounds of Africa, and raise her from her present degradation to participate in our Religion, our Laws, and our Institutions—our science, our commerce, and our agriculture—and all those civil and social blessings which, through the Divine favour, we pre-eminently enjoy. Wisely, as well as eloquently, has Sir T. F. Buxton thus recorded his judgment of the paramount importance of CHRISTIANITY as the means of good to Africa:—

“The hope of effecting Africa’s civilization, and of inducing her tribes to relinquish the trade in man, is, without this assistance [Christianity], utterly vain. This mighty lever, when properly applied, can alone overturn the iniquitous systems which prevail throughout that continent. Let Missionaries and Schoolmasters, the plough and the spade, go together, and agriculture will flourish; the avenues to legitimate commerce will be opened; confidence between man and man will be inspired; whilst Civilization will advance as the natural effect, and Christianity operate as the proximate cause, of this happy

“If indeed it be true, that such effects will follow in the train of Religion, and that Christianity alone can effect such changes and produce such blessings, then must we pause before we take a single step without it. The cause of Africa involves interests far too great, and results far too stupendous, to be trifled with. The destinies of unborn millions, as well as of the millions who now exist, are at stake in the project; and the question is one of life or of death, of comfort and happiness or of unutterable misery.”

He emphatically adds—“I believe that Christianity will meet the necessities of the case, and will prove a specific remedy for the moral evils of Africa.”

By Order of the Committee,

HENRY VENN,  
RICHARD DAVIES, } *Secretaries.*  
DANDESON COATES,

*Church Missionary House,  
Sept. 29th, 1842.*

#### LONDON MISSIONARY SOCIETY.

*Deputation to the West Indies.*

THE following notice has been issued by the Society:—

The Board of Directors, after mature deliberation, have adopted the important measure of appointing a Deputation to visit the Society’s Missions in Jamaica and British Guiana.

The large amount of success with which God has graciously rewarded the efforts of our Brethren labouring in these Colonies, while it demands gratitude and encourages expectations of extension and stability, requires also, for its direction and future efficiency, the exercise of much Christian Wisdom.

Many of the Churches, more particularly in British Guiana, are large, amounting severally to two, three, and four hundred members; and the congregations consist of proportionate numbers. The Reports of the Society, for several years past, bear witness that their pecuniary resources and their Christian liberality are fully adequate, and, in some instances, more than sufficient for their own support. But they are composed almost exclusively of those who have passed their lives under the debasing influence of slavery, and the greater part of field-labourers, whose ignorance and degradation exceeded those of any other class. Although they exhibit a thirst for knowledge, it cannot excite surprise that they are liable to the influence of prejudice and error, which



demand the most vigilant attention. Thus, while they possess, so far as pecuniary resources are regarded, the means of self-support, they are for the present, in their collective capacity, deficient in many of the qualifications essential to Christian self-government, and the effective application of their Christian Influence on others. While, therefore, the Directors are anxious that the Churches in the West Indies should become dependent on their own contributions, that so the funds of the Society may be left at liberty to meet the widening claims of MILLIONS in the East, they are constrained by Christian duty to seek the accomplishment of this object in such a manner as will best promote the future stability, co-operation, and usefulness of the Colonial Churches themselves.

To promote most successfully the measures necessary for securing these objects, the Directors have been deeply convinced that the appointment of a Representative to visit their Stations in the Colonies was indispensable; and while they have been deliberating on the subject, some of our most judicious and active Brethren in Jamaica, Demerara, and Berbice have, without knowing the thoughts of each other, or the views of the Directors at home, severally expressed their sense of its importance, and urged the Board to its early adoption.

The Directors, sensible that the success of the measure would greatly depend on the competency and suitableness of their Representative, were induced unanimously to fix upon the Rev. J. J. Freeman for that office. His intimate knowledge of the whole case, and his experience of Missionary Life, combined with his mental, social, and moral qualifications, commended our Brother to the Board, and they were urgently and affectionately desirous that he should undertake the service; and our Brother embarked for Demerara on the 15th of September.

In relation to the painful controversy in Jamaica, maintained by some of the Agents of the Baptist Missionary Society with some of their fellow-labourers, as well as with the Agents of our own and kindred Societies, while the Directors cherish unabated confidence in the integrity of their devoted Agents, they think it necessary explicitly to state that the appointment of the present Deputation is entirely unconnected with the pending discussion.

## Continent.

### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Forty-third Report of the Society.

#### France.

The moral and spiritual state of this kingdom continues to present powerful appeals to the sympathies of British Christians. The work of the Lord is evidently advancing, though it encounters much opposition.

The grants made for circulation by the Colporteurs have been most beneficial. The field of their labour comprises fifteen departments of France; extending to Nancy on the north, to Clermont Ferrand on the west, and Montpellier on the south. Nor are their labours confined within these limits. "I have seen them," remarks a Correspondent, "in the mountains of the south, and in the plains of the north, carrying a load of books almost beyond their strength, climbing to the very summit of the Alps, and descending into the lowest valleys of the Cevennes, to make known the revelation of Him who hath said, *My Word shall not return unto me void.*" About 60 of these pious persons are continually scattering the good seed through the country. "They go two and two," remarks the Society at Geneva, "as did the disciples of Jesus: they have no salary, but are simply reimbursed their expenses." The opposition which they meet with is often overruled for good. "In a village in the department of the Jura, the Curé sent the public crier round the place, to give notice of the arrival of a dangerous person, who had come to sell his bad books. No sooner was this known, than the people of the village flocked around the Colporteur, and bought his books to a great extent."

Various grants have been made to individuals at Chantilly, Dunkirk, Honfleur, and other places, where no Societies have yet been formed. The "Commentary on the Romans," by Professor Hodge, having been well translated, the Committee have voted copies for the Libraries of the Theological Seminaries of Strasburg, Geneva, Montauban, and Lausanne. Baxter's "Reformed Pastor" has been carefully translated, and the Committee have authorised the gratuitous circulation of 600

copies. "The Anxious Inquirer after Salvation" has been completed. In aid of the gratuitous distribution of this book the Committee have voted the sum of 10*l*.

The monthly work for the Young, "Ami de la Jeunesse," is still published, and has an extensive and beneficial circulation. The Committee have aided this work by furnishing a large variety of casts of suitable cuts.

The Paris Religious-Tract Society has printed, since its last Report, thirteen Tracts. In addition to these Tracts in French, three in Italian have been added to the Society's list. The Committee remark—

A sort of Socialism has gained access to a considerable portion of the public, especially the lower portions of the middling and the working classes. We have published a small volume, for special circulation, on this subject, to which we intend to give a large circulation. The sale of the "Almanac des Bons Conseils" increases every year. That of 1842 has been sold to the number of 113,000 copies.

The total of the Society's receipts, including the contributions from the American and Religious-Tract Societies, amounts to 30,992 francs; the expenditure, including the balance of last year, to 35,350 francs, leaving a debt still due to the treasurer of 4358 francs, or about 180*l*.

The circulation of the Society's Publications amounts to 664,000. The sum of 50*l*., voted last year, has been paid for printing and stereotyping "The Aged Pilgrim," "Peace in Death," and "The Christian's Last Prayer," from the "Sermons to the Aged; also, 'Jesus the True Messiah,' 'Old Gearing,' 'Mousetse,' and 'De la Perte du Temps.'"

In addition to these appropriations, through the Paris Tract Society, the sum of 50*l*. has been paid for Tracts to be distributed by the Colporteurs, and 200*l*. in aid of the Society's general operations.

The Lille Evangelical Society has hitherto confined its labours to small children's books: these have had a large circulation. The Society has been revived, and hopes, by increased energy, to spread widely the truth of the Gospel. The "Union of Christians for Prayer" has been printed; and the Society's translation of Dr. Watts's "Catechism of Scripture History" has been reprinted. In aid of this work, and of the Society's general operations, a grant of 20*l*. has been made. Books, also, to the value of 4*l*. have been

placed in the Library of the Sunday School for English residents at Lille.

The serious indisposition of the Rev. C. A. Cordes, of Lyons, has interrupted the proceedings of the Tract Society there. Every effort to obtain official permission to publish "Scott's Essays," in Italian, has failed; and Mr. Cordes has returned the grant of 40*l*. placed with him for the object, and the interest which has accrued thereon.

The Committee of the Strasburg Evangelical Society report—

Some Ministers of God in our neighbourhood take much interest in our cause, from a conviction that the Divine Blessing rests upon our Tracts, and are frequently applying for them. We are now able freely to circulate our publications among the prisoners of two large prisons; and also among the military, who are much neglected in France.

A grant of 10*l*. in French and German Tracts has been made to the Committee.

The Report of the Toulouse Society for the Publication of Religious Books has not been received. During the year, several important works, however, have been published: the circulation has amounted to 170,000 copies; and the Society has established 42 additional Libraries, in various important Stations.

The Committee have paid to the Society 50*l*., to assist in the publication of original or new editions of the "Call to the Unconverted," "Barth's Church History," "Gausson's Sermons," "The Life of Colonel Gardiner," and "Grandfather Gregory." These publications are found extensively beneficial in the numerous Libraries which have been established in France. Casts of the cuts used in "The Manners and Customs of the Jews" have also been voted to the Society.

#### *Switzerland.*

The Evangelical Society of Geneva reports—

About 100,000 Tracts have been sold or given away. Experience has proved, that the Tracts are not only an excellent means to excite a desire for the Word of God, but, in accompanying the Word, defend it against the arts of the priesthood.

On the application of the Rev. Mr. Hoffman, the Principal of the Basle Missionary Institution, a grant of 10*l*. has been made in books; for the use of the Students in that establishment; and a small supply for a deposit in the hospices, where many travellers are found.

The Evangelical Society at Chur has received grants, amounting to 18*l.*, in German and Italian Tracts. Neff's Tract on "Sin and Salvation," in Italian, has not yet been published. The funds of the Society are low, there being but few local supporters.

The Zurich Tract Society has been deprived, by death, of one of its most valued friends, Mr. James Gessner, which has impeded its operations. The Tracts of the Society have an extensive circulation. The Religious Circulating Library for the city and canton becomes increasingly useful; and a reading-room, opened for young men on Sabbath evenings during the winter, has been much frequented. A grant of 5*l.*, in German Tracts, has been made to the Society.

The friends at Lausanne have received a collection of casts of cuts for their Juvenile Magazine, which they find greatly increase its popularity. The grants to Switzerland during the year amount to 43*l.*

#### Belgium.

The Belgian Evangelical Society is able to pursue its course, though severely opposed by the priests of the Romish Church. It is remarked—

The press is a powerful weapon in their hands: they have their official journal in almost every town. They have also their Tract Society, which prepares its publications for the rich and the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form; or if in other languages, they are translated; and this under the influential protection of the authority of the Church.

In reference to the Tract Operations of the Society, its Committee report that—

The Society for Evangelical Publications has been merged into the Tract Department of the Evangelical Society. By this union, two Colporteurs have been employed during a part of the year, a depository opened, and a Religious Library established; so that the distribution of Religious Publications has been greatly augmented: 40,000 Tracts have been distributed the last year, being 16,000 more than in 1840.

The Committee have consented to publish 4000 copies of Rev. E. Bickersteth's Tract "On the Study of the Scriptures;" new editions of the "The Parables," "Miracles," and "Discourses of Our Lord," and "Selections from the Book of Psalms," in the Flemish Language. The increased activity of the Tract distributors has called from the highest authorities in the Church severe reflections:

the Tracts are represented as being full of the spirit of lies.

The Committee have voted two Circulating Libraries for Liege and Taintignies. The Grants amount to 86*l.*

#### Holland.

The Netherlands' Religious-Tract Society continues to favour the Committee with specimens of its new works, a course which this Institution cheerfully reciprocates. Mr. Mollet, the Foreign Secretary, remarks—

Our Society is going on with as much zeal as ever; and we have been able this year to extend considerably our gratuitous distributions, even to the most remote corners of our kingdom: our resources are not much enlarged, the number of our subscribers being stationary—from 3000 to 3200—and the subscriptions limited to 5*s.* English.

#### Spain.

The opposition to Scriptural Truth still continues in this unhappy country, and there appears to be no immediate prospect of a beneficial change. The Committee continue to scatter a small portion of the seed of the Kingdom, through the kind and disinterested agency of a few Christian Friends. The following report has been received from one of them:—

I never lose an opportunity of sending a few of these heavenly messengers to any part of the world where the Spanish Language is spoken. It is not often that I hear of them again; but occasionally I have the satisfaction of learning that they have produced the desired effect. I wish I could add, thousands of them are asking the way to Zion.

I have lately returned from Ceuta, a Spanish penal settlement on the coast of Africa. I never was in any place where the people seemed so desirous to emancipate themselves from the yoke of Rome. I was told that the Bishop of Ceuta intended to warn the people from the pulpit against me and my heretical books.

"The Scripture Help," for the publication of which a grant was made, has not yet been printed. The Committee have voted the sum of 50*l.* to aid the publication, in Spanish, of "L'Homme en Face de la Bible," a new work, lately printed in France, "Pourrai-je entrer jamais dans l'Eglise Romaine," by Dr. Malan; and the English Tract, "Andrew Dunn."

The sums paid and voted for the circulation of religious truth in Spain amount to nearly 100*l.*: it would afford sincere pleasure if the Committee could devote a much larger sum for the spiritual good of this dark country.

*Portugal, and Portuguese Islands.*

About 14,800 Tracts and Books have been granted to correspondents in Lisbon, Madeira, and St. Michael's. On the application of Dr. Kalley, of Madeira, the Committee have printed in Portuguese a Tract entitled "To a Sceptic: a Letter on the Resurrection of Jesus," extracted from a well-known work in Portugal, called "The Gospel Triumphant." It is said—

Almost all the better educated here seem to consider Christianity indefensible and untenable by instructed and reasonable men. Their inferiors have learned from them; and some cheap plain Tracts on the Evidences, scattered among the people, might have the effect of inducing them to give more earnest heed to the words of Eternal Life.

At present there is an increasing interest in religious knowledge, and a large number of volumes could be advantageously employed. Throughout the Island there is generally a very strong desire to learn: the desire, at present, is chiefly, I believe, to read the Word of God; but there can be no doubt of the vast benefit which would arise from having books ready to occupy the readers. The advantage of spreading the Word of God is incalculable; and, next to that, works to recommend it as truth.

The grants to Spain and Portugal, and the Portuguese Islands, amount to 112*l*.

*Italy.*

The Committee have had but few opportunities for the introduction of Tracts into the Italian States. One correspondent has received about 5000 publications.

A few copies of Dr. Keith's "Evidence of Prophecy," in Italian, have been distributed during the year.

*Germany.*

The Rev. Dr. Pinkerton, of Frankfort, has given an interesting report of the operations of the Press in Germany. He has published 5000 copies of a German Translation of "The Sinner's Friend," which have been well received.

The Wupperthal Tract Society at Elberfeld have distributed many valuable works, which have been the means of extensive good. A complete set of the Society's Tracts, and of the 18mo series of publications, have been presented to the Society. A friend at Elberfeld has published a work similar to the Society's "Picture Bible," the Committee having furnished him with copies of their plates.

*Prussia.*

At Dusselthal, the Count Von der Recke has printed, for the last eleven

years, a small publication entitled "The Children's Gazette." It has a wide circulation, and has been a blessing to many. On his application, the Committee have supplied casts of cuts for illustrating this useful work to the amount of 10*l*., at half their cost.

*Lower Saxony.*

The last Report of the Lower Saxony Religious-Tract Society at Hamburg states that the following new Tracts have been printed:—"The Life of Colonel Gardiner;" "Brief Reflections on Evangelical Truth;" "Brief Instructions in Verse;" "An Account of Two Pious Children;" "Pious Isabella;" "The Three Flower-pots." "The Life of Harlan Page," and several other useful works, have been added to the Society's Catalogue.

The publications amount to 328,000: the issues from the Depository were 412,016, being a much larger circulation than that of the preceding year. The disbursements exceed the receipts, leaving the Treasurer considerably in advance. The Committee have voted 24*l*. in German and Dutch Publications in aid of the efforts of the Society at Hamburg, which circulates, on the Loan Plan, the publications of the Society, and also original works.

*Wurtemberg.*

The Calw Tract and Book Society is sending forth a variety of evangelical works. The Committee have supplied Dr. Barth with casts of wood-cuts to the value of 10*l*. He gives the following details:—

Since the commencement of our Association, 320,000 Volumes of Christian School-Books have been printed, not reckoning the Translations into several foreign languages: beside this, I have published, in the same time, 128,000 Volumes of books for the Young, and 70,000 Volumes of Missionary Papers; in the whole, 518,000 Volumes, and upward of 700,000 little Tracts for Children. Three new School Books are to be printed in the course of this year.

The grants to Societies and Individuals, in Germany and Hungary, amount to about 190*l*.

*Wallachia.*

The grant of 100*l*. made for the publication of Tracts and Books in the Wallachian Language has not been drawn for; and the Committee are without information as to the progress of these translations.

*Hungary.*

The information received from this country is of an encouraging character,

although *gross darkness* still covers the people. During the past year, nearly 40,000 copies have been printed. "The Bible Histories," by Dr. Barth, in German, Hungarian, and Bohemian; Neff's "Conversations on Sin and Salvation," in German, Bohemian, and Hungarian; and "The History of the Church," by Dr. Barth, in Hungarian and Bohemian. A small number of Baxter's "Saints' Everlasting Rest," in Bohemian, have also been put into circulation.

A large portion of these useful works have been gratuitously distributed, particularly among the Schools, and have been productive of much good. The following extracts are taken from the Letters of the Society's Correspondent :—

"The Bible Histories" are making their way in Transylvania; and their favourable reception, beyond all that was expected, has prepared the way for "The Church History." I can also state, that "Neff's Conversations," in Hungarian, is very extensively circulated: I have already distributed 2000.

"The Bible Histories" are adopted as a School Book almost throughout the country; and all the other publications are received with avidity, and diligently read. Many families are impressed, awakened, and begin again to believe and to pray.

To assist this good work in Hungary, the Committee have, during the year, voted 100l.

#### Denmark.

The friends at Copenhagen, who have long been interested in the spread of Christian Truth, have published a new translation of "The Rise and Progress of Religion in the Soul" in Danish, and have printed 1000 copies. The Committee, on application, granted 17l. toward the expenses of publication.

The Society's friends are re-organizing the Danish Tract Society, and hope to place it on a firm footing. The sale of Dr. Doddridge's book will form a fund for the future publication of Tracts and Books. To encourage these objects, the Committee have proposed to pay half the expense of printing, in editions of 2000 copies each, six new Tracts, to be approved by them.

#### Norway.

The Societies in this country have not sent to the Committee any statement of their recent operations. A grant of 3l. in Tracts from the Society at Stavanger has been made to a devoted man at Farsund, who is anxious to make known the way of life to his fellow-countrymen.

#### Sweden.

The Stockholm Agency has not furnished a Report of its labours for the past year. The Rev. George Scott writes—

An urgent application has been made for a few suitable Tracts in the Lappish Language; facilities for distributing which, of a peculiarly favourable character, are afforded by the extending labours of the Swedish Missionary Society. The Agency at Stockholm has proposed printing editions, of 2500 each, of faithful translations of "The Dairyman's Daughter," "Scripture Extracts," and "The Wonderful Advantages of Drunkenness;" but without help this cannot be done.

A grant of 10l. has been paid, to meet the expenses of publishing these Tracts.

#### Iceland.

The Committee have endeavoured to form a Committee at Copenhagen, to superintend the publication of Icelandic Tracts. The Rev. J. F. Matthieson, a Minister in connexion with the Brethren's Church at Copenhagen, has kindly undertaken to superintend the object. A list of suitable Tracts has been selected for translation, and copies forwarded to their venerable friend, Pastor Jonson. On receiving them from him, they will be immediately printed.

#### Poland.

A friend, long resident in Warsaw, has requested the Committee to assist in the preparation of a volume of "Christian Hymns and Prayers" for the people. The great dearth of devotional writings in Poland made the publication of this collection a matter of considerable interest: the Committee therefore granted 60l. to assist in printing 10,000 copies of the work.

#### Russia.

The Tenth Report of the friends at St. Petersburg, who superintend the publication and circulation of Religious Tracts, states that less has been accomplished during the past year than in former years, partly from the circumstance that many places were already supplied, and also from the want of suitable Agency in some parts of the empire.

The publications printed in the year, in Russ, Finnish, Estonian, Lettish, Swedish, Armenian, and German, amount to 103,112. Among these works are Neff's "Conversations on Sin and Salvation," "Loss of the Kent," and other Tracts. The Armenian Tracts, which have been published, amount to seven, all

of them being translations from the Parent Society's list.

The issues from the St. Petersburg depository in the year were 215,905 publications, the largest portion of them being in Russ, making the total issues amount to 2,405,797. The Receipts for the year, including a loan from the Treasurer, were 10,092 roubles: the Payments amounted to nearly the same sum, leaving 240*l.* due to the Treasurer. The Committee have granted 250*l.*

## Western Africa.

### Sierra Leone.

BRITISH AND FOREIGN BIBLE SOCIETY.

FOURAH BAY.

#### *Circulation of the Scriptures.*

THE following Letter from the Rev. E. Jones, one of the Secretaries to the Sierra-Leone Auxiliary, shews the demand which exists in the Colony for the Word of God.

I have the pleasure to forward you, through my brother Secretary, the Rev. T. Dove, the sum of 90*l.* 18*s.*, as the income of our Auxiliary for the year 1841. Of this sum, 10*l.* were collected at a Public Meeting held in May of last year; 10*l.* 18*s.* are from Subscriptions; and the remainder, 69*l.* 2*s.*, was received from the sale of Bibles and Testaments.

Indeed, we cannot but hope well for the future, when we witness the great eagerness manifested by our African community to possess and read the Divine Word.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

*Kissey and Wellington*—On the arrival of the Rev. H. Rhodes in December, he was appointed to the Ministerial charge of these Stations, in order that the Rev. D. H. Schmid might be at liberty to prosecute the study of some of the languages spoken on the Niger; whither he was to have proceeded, had it pleased God to open the door for the establishment of a Mission with European agency, on the borders of that river.

On the 12th of November, Mr. F. Davies, who was appointed to  
Oct. 1842.

labour as a Catechist in Kissey, entered upon his duties.

Previous to the arrival of either of these Brethren, and when Mr. Schmid was carrying on his solitary labours amidst much weakness of body and sorrow of mind, he refers to a circumstance which greatly comforted and encouraged him:—

Oct. 20, 1841—To-day I have had much to suffer from fever. While I was considering my situation—labouring under sickness, and being left quite alone—I felt very uneasy; but when in the evening I heard my Black Servant praying for me, I was much comforted, finding that the Word of God is true—*He will never leave nor forsake us*, but supply us with necessary help. Oftentimes my prayer to my God and Saviour has been—*Make me free from the last bonds of sin before Thou shalt take me away, lest my faith be ashamed.*

#### *Congregations—Communicants.*

The following short Extracts are from Mr. Rhodes's Journal:—

Dec. 12, 1841: *Lord's Day*—I preached my first sermon at Kissey, my allotted sphere of labour. The devout appearance of the congregation attracted my notice, and gave me encouragement.

Jan. 2—9, 1842: *Lord's Day*—I took the Morning Service at Kissey, and administered the Lord's Supper to nearly 200 communicants; and on Lord's Day the 9th, at Wellington, to nearly 150. These I found to be refreshing seasons, affording abundant encouragement to renewed efforts.

Jan. 18—I visited a female communicant, whom I found on a bed of sickness. I was surprised at the correctness and readiness with which she answered several questions relative to the concerns of her soul. Before I left, I gave her several passages of Scripture for her comfort, and engaged in prayer.

March 15—I was informed by the Visitor of the strong feeling which exists among the Aku members of our Church to return to their own country; and that one or two had already gone to investigate the state of the country, previous to the emigration of some of that nation, in the event of a favourable report.

#### *Schools.*

The following account which Mr. Davies gives of his initiation into his

duties affords a pleasing view of the interior of the work carried on at this Station:—

Nov. 14, 1841—In the afternoon I visited the Sunday School. This was a most pleasing sight. Here were the aged of both sexes, as well as young men and young women, receiving instruction in many parts of the School, from the lips of our School Boys, in so pleasing a manner, that I could not but believe that they desired to become *wise unto salvation*. On looking at the little Teachers, I was reminded of the words of Scripture—*Out of the mouth of babes and sucklings Thou hast perfected praise*. All in the School appeared to be serious and very attentive.

Nov. 15—This morning I accompanied the Rev. D. H. Schmid to the Day School. As soon as the children saw us, there was a profound silence. The principal Schoolmaster, John Pope, rang a small hand-bell, which was a signal for the children to wish us good morning. Mr. Schmid introduced me, by saying that he had brought a new Missionary to them, one who loved them. He asked them if they would love me. They all answered in the affirmative. After going round the School to the different classes, we took our departure.

Nov. 16—This morning Mr. Schmid received the Monitors at his house, that I might see how they were to be instructed by the Catechists. They commenced by reading the Bible, each boy one verse; and Mr. Schmid then asked them questions on what they had read, to which they gave him appropriate answers. They then wrote on slates, from dictation. I afterward examined some of their slates, on most of which the writing was good.

Mr. Schmid next examined them in Geography, in which the boys appeared to take a great delight. They pointed out many places on the map; and wherein they failed, Mr. Schmid assisted them. I was much pleased with the boys: instead of finding them dull and stupid, as some have thought proper to assert, I found them to be quite otherwise. Having been with Mr. Schmid about an hour, the boys returned to the school, to superintend their respective classes. I soon followed them thither, and took charge of the first class of boys. In this class all the boys read remarkably well. They went through all their lessons with pleasure, and with satisfaction to myself.

There is another branch of instruction which is well attended to; namely, singing. I have been much delighted with this part of the instruction of our children. The little girls and boys of three years old perform their part with the same degree of pleasure as the older ones, and most of their voices are very melodious. The Native Schoolmasters deserve much praise; for they spare no pains in this, nor in any other part of their duty.

December—I have visited Wellington three times, and on each occasion read Prayers and gave an address to the people. The Sunday School there is well attended, and the same degree of attention is manifested as at Kissey.

#### *Visit to a Sick Communicant.*

I have visited our sick members and candidates: in these visits, I experience much pleasure. There is one man, a communicant, named John Taylor, who has been labouring for some time under a disease which, I fear, will ere long terminate his existence: notwithstanding his great sufferings, he is happy in his God. I have read the Scriptures to him, and have prayed with him; and while I have tried to impart spiritual consolation, I have myself been comforted by the words which have fallen from his lips. In the course of one of my conversations with him, he made the following statement:—Some time ago, a country doctor came to see him, who gave him some medicine made of herbs grown in this country. He took the liquid several times; but found no relief. Some days afterward, the Doctor, as he called himself, came to see him. Taylor told him he had taken the medicine; but that it did not relieve him. The man said, that if he would do country-fashion, he would soon be well; for he would give him groegrees, which would be better for him than any thing else. Taylor told him that he wanted no other fashion than what the Bible—at the same time laying his hand upon his Bible—made known to him. The man said, that he should “go ~~die~~ in seven days.” Taylor replied, “That is good news, Daddy, if you speak true; for then I shall be free from all pain, and see Jesus—my best friend; but should I not die at your time, I would sooner bear it ten years longer than do as you want me. Jesus is my Rock; His Word is my song in all my afflictions; and I know, from His Word, that He will

never leave me, if I put my trust in Him." "The doctor left me," he said, "by saying, that in seven days I should go see what he would go do."

After the above recital, Taylor said, that he did not know how many seven days had passed since the man had told him he should 'go die;' "but," he remarked, "I am still living, to praise the name of Jesus. I suffer much pain, and at times I fear that I am impatient; but I know I ought to wait the Lord's time."

*Anxiety to understand the Word of God.*

Mr. Rhodes having to preach at Freetown, in consequence of the illness of the Rev. D. F. Morgan, Mr. Peyton gave an address to the people at Kissey. Upon this occasion he writes—

*Feb. 13, 1842: Lord's Day*—To-day I took the duties at Kissey. After the Morning Service, two of the Communicants, Teachers in the Sunday School, came to me, and said, "Master, we have been reading over the Lesson for this evening's Service; but we do not at all understand the chapter, and we want the people to read it; and we should be glad for you to tell us the meaning, so that we can tell the people." I explained the chapter to them; when they said, "Now we can go to our school satisfied, as we know what to tell the people."

#### SEA DISTRICT.

*Kent*—By the return of the Rev. J. U. Graf to Hastings, the Rev. F. Bültmann has been enabled to resume his residence at Kent, and devote his whole time to the spiritual superintendence of this Station.

#### *Erection of a new School-house.*

The dilapidated condition of the School-house, which is also used as a Church, and the readiness of the people to rebuild it, was mentioned when we last reported on this Station. Since then, we are happy to find that this object has been accomplished. Mr. Bültmann writes in his Journal—

*Feb. 6, 1842: Lord's Day*—I held Divine Service for the first time in our new School-house at Kent, on the same spot on which, in the old building, I held it last Lord's Day. The old School-house, which was erected rather more than three years ago by the Rev. J. F. Schön, having,

during the last weeks of the Harmattan, given us repeated indications of its approaching downfall, we held some consultations with the people; the result of which was, that its entire demolition and the erection of a new building were decided on. With regard to the material for covering the roof there was some difference of opinion; but grass was at length fixed upon in preference to bamboo—a much lighter and less durable material. This settled, due notice was given on the Lord's Day preceding the last; and all who had any children in the school, or who felt themselves to have been benefited by the instructions received, either in the Sunday School or at Divine Worship, were entreated to give each two days labour;—one for collecting the various materials in the course of that week, and the other for assisting in taking down and rebuilding the place during the week following. Nor could I have anticipated more liberal assistance than they rendered. But previous to attempting any thing, it was necessary that the people of each "nation" should be summoned to the work by their so-called "Headman," whose superiority and influence over the rest does not result from either any personal claim or pre-eminent qualification, but solely from the general confidence reposed in his character; whence, by common consent, he is constituted the sole dictator of his tribe. This being the case, on Monday morning I again sent for the several Headmen, the principal of whom were those of the Calabar (or soldier), the Ibo, and the Aku Tribes. This was the last step required. On Tuesday the work of procuring and collecting materials began. On Wednesday, posts, beams, and rafters, came dropping in; each person, on arriving with a load, taking particular care to have his name registered, and commenting at the same time on the size and weight of the lumber he had brought. By this kind of help I succeeded in getting the materials ready on the spot before sunset on Saturday.

On the Monday following, Mr. Bültmann, having given all necessary directions for the erection of the new building, went on a Missionary excursion into the Sherbro Country, from which he returned on the Saturday evening. He proceeds—

On my arrival, I was most pleasingly surprised to find my new School-house,



the mudding of the walls excepted, in a state of completion, and quite as creditably constructed as its predecessor. The mudding department was reserved for the female communicants and candidates, and was done on two succeeding Saturdays; so that a holiday of one week only was all the time required to finish the School-room; while for nails, rope, boards, and thatch, not quite 5*l.* was needed.

*Conversations with the People.*

The following Extracts are from Mr. H. Townsend's Journal:—

Oct. 6, 1841—A candidate came to me this morning, by appointment; and in conversation with her I obtained the following satisfactory information of her spiritual state. She said that she had seen the necessity of seeking the salvation of her soul, and that she had prayed earnestly for it in the following manner: "Buy me, O my Saviour, for my soul is black! I am in the power of the Devil, and not able to deliver myself; but Thou wast crucified for me." The way to heaven, she said, was, to believe in Christ, to love Him, to love her neighbour, and to abstain from evil.

A blind man, a communicant, came to tell me what the Lord had done for his soul. He has been for many weeks past in a very distressing state of mind, often bordering upon despair; but during the last day or two he had obtained a little hope, and to-day he felt that the whole load of sin and misery was taken away. In the fulness of his heartfelt gratitude he came to tell me, and to ask permission to attend the Day School. While labouring under his distress, he thought that smoking tobacco became a source of temptation to him, and, in consequence, totally gave it up;—a great instance of self-denial on his part, for his pipe has been a companion to him since his blindness.

Oct. 23—A man came to ask me to explain some verses in the Epistle of St. James, and the 13th verse of the fifth chapter of St. Matthew's Gospel. After explaining to him the verses in St. James, I asked him to give me his own views of the verse in St. Matthew. He said that he thought salt meant grace; and the salt without savour a graceless person, who, while professing to be good, and appearing outwardly holy, yet lacked the life and power of godliness. He compared such persons to a yam growing luxuriantly, with every prospect of fruit-

fulness; but when dug up, found to have been only fruitful in appearance. This explanation, although not giving the primary meaning of this text, shews that he had seen the need of Divine Grace, and is a pleasing indication of the right state of his own soul.

Dec. 4—In the evening, a man called to thank me for what I had been teaching this afternoon; to the truth of which, he said, his heart bore witness, and also to the truth of what my senior Schoolmaster had taught them on Thursday. This man is unable to read; but I do not remember to have heard any of our communicants express their views of the doctrine of grace so fully and clearly as he. He uses the most apt similitudes to illustrate his views: thus he compares the inward light possessed by every true Christian to a room with a large lighted lamp in it, sufficient to give light to every part of it; the unity of the Christian Church in Christ to a community of birds building their nests in the same tree; and a Christian's sense of security while depending on Christ, to the birds which suspend their hanging nests from every twig, and, although rocked by the wind, yet bring up their young in safety.

We add a few Extracts from the communications of the Missionaries, upon miscellaneous subjects.

*Attention to the Means of Grace.*

Dec. 5: *Lord's Day*—I attended the Mission Church at Freetown; and during the whole of the Service, but especially at the administration of the Lord's Supper, I was much struck with the attentive and devout appearance of the people. Could our Christian friends in England have seen them, I am sure they would have been encouraged to greater diligence, activity, and zeal, in endeavouring to extend the Redeemer's Kingdom.

[Rev. H. Rhodes.]

*Visit to Goderich—Notices of its Schools.*

Nov. 8—Mrs. Beal and myself having suffered from intermittent fever, we to-day left for Freetown, intending to spend two or three days at Goderich for the benefit of the sea air.

While here, we visited the Schools carried on by Natives. One is supported by Government, and the other, lately established, by the Wesleyans. In the Government School there were about

seventy children, and in the Wealeyan, ten. Though, upon the whole, they had made but little progress, yet some of the elder ones could read the Word of God. There is Service here every Lord's Day, and also once in the week, besides early Morning Prayers, entirely conducted by Natives.

This place is already benefitted by our Society—the Government Master having been taught in our School at Gloucester, at which place he was also a Communicant, and the Overseer or Manager of the Village having been a pupil of my own when in Freetown;—but I trust it will be yet more indebted. I regret that it is not occupied by us as a Station. I think a very inviting opening is presented for an intermediate Station between Freetown and Kent, both at this place and York, from whence a Missionary could visit the numerous villages around, some of which are among the largest in the Colony: York itself contains 4000 souls.

[Mr. J. Beal.

#### TIMMANEE MISSION.

The Rev. C. F. Schlenker has been diligently engaged in the arduous work of prosecuting the New Mission at Port Lokkoh. He was assisted by Mr. N. Denton until February last; when, in consequence of ill health, Mr. Denton was obliged to leave the Station, and has subsequently returned to this country.

#### *Review of the Mission during its First Year.*

In his Report for the Quarter ending December 1841, Mr. Denton thus reviews the labours, difficulties, and progress of the Mission during the first year of its existence:—

The question naturally arises, What are the results of your first year's labours in the new Mission? I confess that, to the casual observer and the enthusiast, little will appear; but to those who are experienced in the work of Missions, and to us who are engaged in it, there is abundant cause for thankfulness and encouragement to persevere.

In December 1840 we cleared the bush which thickly covered the little spot whereon now stand our Mission School and dwelling-houses. Since that time, a very considerable knowledge has been obtained of the language; large portions of

Scripture have been translated and read; and suitable parts of the Liturgy of our Church have been prepared for Divine Worship, which has been kept regularly every Lord's Day. The Day School now consists of twenty-six children, many of whom have made good progress in reading and writing, and some of the girls in sewing. In addition to this, the Way of Salvation has been pointed out to many, frequent visits made, and religious conversations held with the people, the results of all which are not yet to be fully estimated. However, we have at least broken up new ground, beaten a track, collected materials for the use of the work, and so far opened a channel, through which, ultimately, under the blessing of God, the waters of life may flow to many thirsty souls in this benighted land.

A second inquiry might be, What are the difficulties you have had to encounter? In reply to which, I think I may say they have been just such as might have been anticipated. Those which have arisen from the task of learning a new and barbarous language, have been by no means small; and others have resulted from the people not knowing, or mistaking, our real motive; but perhaps the greatest obstacle has been that total indifference to spiritual things which man in his natural state everywhere evinces. The Lord's Day has been proclaimed by the sound of a bell passing their doors. The people have been invited and entreated to attend; but, after all, only few would assemble. This has led us to assume new ground—to go out into the highways and hedges, carrying the Gospel into their streets and houses, and, as it were, compelling men to hear it. If these means can be carried out, I doubt not that much good will result; but here we feel our weakness—our numbers being so small, and our labours so often interrupted by sickness, that we can do but little in this way. *Opportunities of making known the Gospel.*

The following Extracts from the Journals of Mr. Schlenker and Mr. Denton refer to the course which it has been found necessary to pursue, of going among the people in order to declare the Gospel to them:—

Oct. 26, 1841—Ali Kali attends Divine Service very seldom. He makes the excuse that the distance is too far for him, and that we make the Service too long, though it does not last more than an hour

altogether. The distance is not too far for him to come to us for any trifling thing which he thinks he can get.

[Rev. C. F. Schlenker.

Nov. 19, 1841: *Lord's Day*—Having assembled the children, we opened the school, and then proceeded into the yard of one of the Chiefs, for the purpose of Divine Worship. Upon my desiring the Chief to call the people together, he instantly complied. Many were engaged in putting up a house, which they were requested to leave; and in a few minutes upward of forty persons were assembled. I addressed them for about twenty minutes from the parable of the Great Supper; and then observed, "I will not keep you longer, lest you should be tired;" when several of them interrupted me, saying they were not tired, and begging me to proceed. I spoke a few more words to them, and concluded, when they all thanked me very heartily. I said, "I shall be happy to come among you again, if it be agreeable." They seemed much pleased with my offer, and said if I would come again in the evening they should be very glad, and would all attend. I told them that I had already engaged to go into the King's yard in the evening; but that I would come next Lord's-Day morning, or, if they wished it, any time in the week. The Chief then spoke in behalf of the people, and said they were all very glad to hear the good things I had told them, and he believed the people would receive what I had said because a White Man had spoken it. In conclusion, he said, "You may come any time you please, and the people will be always glad to hear you."

In the evening I went into the King's yard, and found him alone. I told him my purpose, and desired him to assemble the people. He said, "They are all at work; but I am sitting here alone, and shall be glad to hear you read." I told him I did not like to read to one person only, and promised that if he would call a few of the people I would keep them only a short time. He then complied, and nearly as many assembled as I had had in the morning. They heard me very attentively; and when I had concluded many expressed their thanks for what I had told them.

[Mr. N. Denton.

Dec. 26—This morning I went to Ali Kali's yard, and addressed a number of people through our Interpreter. Ali Kali afterward thanked me for my coming.

Feb. 6, 1842—I addressed about forty adults in Ibrahima Luk's yard. In the evening I addressed about thirty-five in Ibrahima Kanemo's yard. Ali Kali was present. After I had spoken to them, Ibrahima Kanemo thanked me, and said that what I had told them was very good. Another said the same.

Feb. 20—I addressed about eighty adults in Ibrahima Luk's yard. When I had finished, one said, "True, true;" and another thanked me for what I had told them.

[Rev. C. F. Schlenker.

*Mr. Denton's Farewell Address to the King and his People, with the King's Reply.*

Previous to his departure, Mr. Denton delivered farewell addresses to the people assembled in Ibrahima Luk's yard, and to those in the King's yard. The answers of the King and the Chief are remarkable, as shewing that they appreciate the motives which prompted the establishment of the Mission among them, and that they carefully observe, and are duly impressed by the Christian conduct of the Missionaries.

Jan. 29, 1842—This morning I addressed about forty persons in Ibrahima Luk's yard. They appeared very much interested in what was said, and frequently stopped me, in order to ask questions and converse among themselves. In concluding, I told them that I was on the point of leaving for England; and that, being unwell, I perhaps might not have another opportunity of addressing them till after my return. They thanked me very heartily for what I had told them, and said they hoped God would conduct me safe to England, and bring me back again to them. The Chief said, in reference to a remark in my discourse that they had improved very little from what we had said to them, that he knew the people had not conformed to our doctrine, or, to use his own phrase, "turned to your fashion; for it is very hard for us old people to leave our own fashion, although we do believe what you have told us; but," pointing to the children who were standing by, "we hope better things from these: you take them young, and bring them up your own way, and then when they are old they will follow you."

In the evening I went into the King's yard, and had a good number to hear me,

who paid great attention to what I said. Having intimated to them that it was probable I might not address them again before I left, and adding a few valedictory remarks, the King, addressing Mr. Schlenker and myself, said, "I thank you, thank you heartily. It gives us great joy that you have come to shew the way of God clearly. Our forefathers would never allow White Men to build house and settle in this place; but now God's time is come, and nothing could prevent it. When I consented for you to come here, there were many who said the country was now given into the hands of the White People, and that your building houses under the pretence of coming to teach us was only a preparatory step to your taking possession of the place; but we do not see any thing of this in your faces to-day. What you told us you were when you came first, that we find you now—people who fear God. The fears of the people are giving way now they see what you are. There are many White Men in Sierra Leone who are very bad men: if you are their favourite you may get many things from them; but if not, they will do you no good. You are not like them: you like all the people, and wish to teach them the things of God. Since you have been here, you have never made any disturbance; you have taken no man's wife, neither have you stolen any thing; you have never taken any person's slave, nor interrupted us in any of our proceedings. The people have robbed you: they stole yams from your garden, and carried away your ducks and fowls; but you made no noise about it: you bore it quietly, and left it in the hands of God: for this I thank you very much. I am very sorry that you are going away: you have been very good to me, and I am sure you are my friend. When I have come to your house, you have always received me kindly, and given me something; and this is one reason why I have not come more frequently. You have many things which we have not, and as soon as I see any thing I want it: my eyes make me ashamed. Another reason is, I have been so much engaged with my people that I have not been able to come so often as I wished: you must not think it is on account of any ill-will toward you, but for the reasons I have mentioned. I wish you to thank the people in England for sending you here to teach us the things of God. At the

first there were three of you: one has left; and now you are going, there will be only one; but I will hold him very hard. I now thank you in the name of the people"—here he appealed to those present. "I hope God will bless you, and conduct you safely to your own country."

He afterward paid me a visit privately, as I had promised to give him a small present before leaving. Upon receiving it, he said he wished me to thank all the good people in England who had been the means of sending us out, and to remember him kindly to them; but especially to my father, mother, brothers and sisters: he gave me two gold rings as a present to my mother, in token of his regard for us. He appeared very much affected, and expressed himself most feelingly in several such phrases as the following: "Ah! this young man is leaving us now: I trouble on this account exceedingly." Turning to Mr. Schlenker, who was sitting by, he said, "I am sorry for you for two reasons; because you will be left here alone, and because you will have to give me more than before. When there were three of you, I could sometimes go to see one, and sometimes another; but now I must always come to you, and it will be the harder for you."

The preceding account contains as literal a translation of what was said as I can give.

Mr. Schlenker, who was present on the occasion, observes—

I never thought that Ali Kali would have taken such notice of our conduct respecting the loss of our yams. We might, perhaps, have found out the thieves, by allowing Ali Kali to make use of some superstitious ceremony which the people dread very much; but of course we would not encourage and sanction that which we came to discourage and remove. I do not think that the people would like us now to leave them, and give up the Mission; though with many, no doubt, it may be owing to worldly motives.

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WESLEYAN MISSIONARY SOCIETY.

ASHANTEE.

THE following extracts are taken from the Journal of the Rev. Robert Brooking, of Coomassie, and shew the

*Cruel Punishments and Superstitions of the Ashantees.*

Jan. 6, 1842—One of the King's daughters died to-day, and a custom was made, during which three poor creatures were hurried into eternity in the shape of sacrifices; one of whose headless trunks I saw dragged along through the marketplace into the dell where the greater part of the sacrifices are thrown.

Jan. 13—This morning an old Chief in Coomassie died, in consequence of which a large custom is making. During the day, twelve persons have been sacrificed. I witnessed the pushing of the knife through the cheeks of one poor creature, to prevent her from cursing the King. This was done almost instantly, after which her hands were tied behind her back. She was squatting on the ground, and in this way they left her some time. She seemed in a complete stupor; and when they went to take her away to sacrifice her, they were obliged to shake her, as one would shake a man to rouse him out of a deep sleep. I believe that the Lord mercifully interferes, in some peculiar way, to prevent the poor creatures from suffering that extreme horror of death which is frequently discovered in criminals when they are executed.

Jan. 17—Two persons of importance were executed to-day, for conspiracy and treason. We saw those wretched persons with knives driven through their cheeks, their hands fastened to a log of wood behind their backs, with iron staples. They were exposed to public view in this way for some time, that their punishment might be a warning to others. I went from thence to Apoko's house; and in returning I saw the head of one of them struck off. His blood served to besmear the King's drums, &c.; his heart was then taken out, and one of his ribs: what they did with this, I do not know. All this was done in the sight of the survivor. What must have been his feelings! And, to add to his torments, an old woman sent her boy to beg his teeth when he should be killed. "No," said the executioner, "unless she give me some rum, I will not take them out; but, if you like, you may take them out yourself." All this was done and said with the greatest apathy and unconcern imaginable. These two persons, it is evident, retained their faculties to the last moments, and were quite aware of what was going on.

Jan. 30—This day a man of consequence died, and twelve individuals were

sent into another world to accompany him, five of whose headless trunks were lying together at one time in the street, and six heads.

Feb. 4—This morning about six o'clock I rode out to the saw-pit; and when I came in again, in riding into our house the back way, on turning a corner, I came at once upon a person who had been sacrificed since I rode out. The head was lying at one place, and the body at another, and the vultures were preying upon both.

Although our reception was good, and our prospects are delightful, yet the scenes we sometimes witness are absolutely revolting to human nature. Oh for more grace, more Christian courage and zeal, more of that wisdom and love, that shall make me a true Apostle of the Lord Jesus Christ, that I may be instrumental in God's hands of introducing among them the Gospel of peace!

## South Africa.

WESLEYAN MISSIONARY SOCIETY.  
GREAT NAMAGUALAND.

THE Rev. Edward Cook, of Nisbet Bath, has given the following translation of a Note received from one of his Native Exhorters, as an instance of

*Success among the Bundel Zwaarts.*

I make known to you, Sir, that Brother Kewit's wife died on Wednesday. She was unbaptized, but her confession was good. She said that God was present to her, and that she had found peace. She was not afraid to die: angels appeared to come to her. When I spoke to her about the things of God, she was rejoiced. When I asked her if God was at peace with her, or if she felt peace with God, she said, "Yea." Again I asked, "Are you afraid now death approaches?" She answered, "No." Such was the confession of the dying Namacqua.

*Ik ben,*

JOE WITBOOM.

## Mediterranean.

CHURCH MISSIONARY SOCIETY.  
GREECE.

THE Rev. F. A. Hildner and his family arrived safely in Syra on the 22d of February. He found the Mission in a very satisfactory state. In a Letter dated April 18, 1842, he

furnishes the following information respecting the different branches of labour carried on at this Station:—

#### *Schools.*

The half-yearly examinations of our School Establishment, which have just closed, were again highly interesting. As they did not present any thing particularly new or striking, I shall this time give only a few short notices respecting them.

The examination of the Higher Schools being public only once a year, in August, they were this time privately examined by Mr. Sanderski and myself. The examination of the Middle Schools was public, and lasted two days. Several Members of the School Commission were present, and the Governor attended at the examination of the Girls' School. It is gratifying to remark, that we always see a considerable number of parents and other friends of the children and Schools present; and it is not less encouraging that the Governor and the School Commission continue to shew interest and zeal in the progress of the Schools in Syra. They are not only very polite, but really friendly; and did not fail, on this occasion, to add to their usual expression of thanks and gratification some words of encouragement to us and the children.

#### *Summary of the Schools at the end of March 1842.*

Boys:	No. on List.	Aver. At.
Higher School .....	31 ..	88
Middle School .....	163 ..	124
Infant School .....	177 ..	129
	<u>371</u>	<u>341</u>

Girls.	No. on List.	Aver. At.
High School & Seminary...	45 ..	36
Middle School .....	138 ..	106
Infant School .....	104 ..	85
	<u>287</u>	<u>229</u>

There are 10 Teachers—5 Male and 5 Female. The number of scholars taught from the beginning, in our establishment, is 3593.

Mr. Hildner thus speaks of the impulse which has been given to education in Syra, by means of the Society's Establishment there:—

All the Schools, excepting those which are not sanctioned by Government, are, on the whole, in very good condition. It is a pleasing fact, that, from a population of 17,000 or 18,000 souls, nearly 3000 are under instruction. This gratifying result must, in a great measure, be attributed to Missionary exertions in Syra: it

is acknowledged by many of the Greeks here. The Governor himself told me, at the visit which I paid to him after my return from England, "Among the fruits which your Schools have produced in Syra is this—that they excite and keep up zeal in the other Schools, and for them. If we had the means," he added, "we would immediately build another School, because it is needed; and yet this would not be sufficient for the children who are grown up, and wish to go to School: therefore your School Establishment will ever be a desirable thing for Syra." As a proof of the zeal in the establishing Schools in Syra, I may mention, that the site which, in the new plan of Syra, was assigned for a Theatre has been appropriated for a School: thus at least a newspaper of Syra informed us, and the Governor has confirmed it to me. Even the Upper Town, inhabited entirely by Roman Catholics, has now a Boys' School, which is beginning to flourish. Only a few days ago, having been invited, I attended the examination of the first class of this School, and witnessed the gratifying progress which the boys had made, under the guidance of a diligent Master. The Governor and all present were pleased: the Governor, however, expressing his surprise that scarcely any of the parents of the children attended, thus seeming to shew very little interest in the education of their children. It is, indeed, a striking fact, that the Roman-Catholic population have remained signally behind the Greek Catholics in establishing Schools. It is expected that the Government will soon urge them to establish a Girls' School.

#### *Ministerial Services.*

Our English and German Services were continued, during my absence from Syra, by the Rev. J. T. Wolters, and are held regularly to the present time. Though the attendance on both is small, yet they give us much encouragement, and the blessing of the Lord seems to rest on them.

#### *Distribution of Books.*

Opportunities for the distribution and sale of the Holy Scriptures, Christian School Books, and Tracts, continue nearly the same as in former years. Mr. Wolters reports the number disposed of last year to be 7717; among which are 337 copies of the Holy Scriptures, or Portions of them. The greater part of these Books

have been given to Schools in Syra and other places in Greece.

*Translations.*

Previous to my leaving Syra for England I had prepared for our Press in Malta a Church History, Commentary on the Romans, Hymn-Book, and a Spelling-Book and Reading-Book for Infant Schools. I regret that uncertainty as to the destiny of our Press in Malta has prevented or retarded the printing of these books, as the last two, particularly, are very much needed for our Schools. The number of several other very useful School Books is also reduced to a few copies; and as it is desirable that a new edition should be speedily printed, I hope the way may soon be opened to furnish the supply.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
CALCUTTA.

THE Rev. T. Sandys has been almost daily visited by inquiring Hindoos, many of whom are from the Native Colleges: their chief object has been to obtain New Testaments. In this way many copies have been most hopefully circulated, and, in several instances, have led to an open acknowledgment of the truth of Christianity.

*Confirmation of Native Candidates.*

Mr. Sandys refers, in his Journal, to two occasions on which this most interesting Service was held in Calcutta during the last year:—

*July 27, 1841*—In the evening, I attended a Confirmation held by the Bishop at Christ Church, when 15 Native Candidates were admitted to the rite, and affectionately addressed by the Bishop—the Minister, the Rev. Krishna Mohana Banerjee, interpreting for him. I felt particularly interested in the Confirmation; several of the Candidates having been under my charge, and baptized by me, before the completion of Christ Church

*Aug. 13*—The Bishop, the Archdeacon, and the Rev. John H. Pratt, came to the Mission Premises. The Liturgy having been read, 39 Candidates for Confirmation were presented. The Bishop explained to them the nature and object of the rite; and desired them and the congregation to let their prayers ascend to

Almighty God, that He would graciously vouchsafe the gift of His Holy Spirit to those who were about to be confirmed.

The Candidates then knelt, and the Prayer of Confirmation was offered, first in English by the Bishop, and then in Bengalee by me. It was a solemn and interesting Service; and, I trust, a season in which the Native Christians received from above that Divine aid, by which alone they can be preserved stedfast in the faith. After the Confirmation, the Bishop addressed the newly-confirmed, and laid down several rules for their future guidance; which he desired me to translate into Bengalee, and to let those who had been confirmed take a copy for themselves.

AGURPARAH.

The following Extracts from the Rev. J. F. Osborne's Journal afford an additional illustration of the

*Fearful Character of Heathenism.*

*March 29*—To-day one of the Catechists came to tell me that a Ghaut murder was about to be perpetrated near the Mission Station. I immediately went to the spot; and saw a poor fellow, who was dying of the cholera, lying on his bed, which was standing in the river. There were present many Brahmins, with whom I and my Catechists reasoned on the folly and wickedness of their conduct; but it was all in vain. After some time, they took the unhappy creature, and rolled him in the mud of the river. They cried out, in a dreadful tone, that the Ganges was God; believing, that if the sick man died in the mud hearing those cries, his eternal felicity would be secured. I protested, as strongly as my imperfect acquaintance with the language admitted, against the horrid deed. Some mocked, others blasphemed, and they would not desist. I gave away some Tracts, and left the dreadful scene sorrowing. I could not forbear to think of the blessings which Christianity, even in a temporal point of view, would introduce, when it should be diffused throughout this dark land.

*April 11*—This is the principal day of the Churruck Poojah. I went to a large tank, where I understood the swinging would take place, and was astonished at the immense concourse of people. How my heart sickened, when I saw a poor wretch, with several spikes driven through the fleshy part of his back, fastened to the

swing; and raised, by means of a pole, thirty feet, I should think, from the ground! He was then turned round and round in a frightful manner, much to the amusement of the degraded and inhuman spectators. I saw two unhappy men swinging at the same time. I spoke to some of the people in English, to others in Bengalee. One affirmed that the proceedings at this Poojah were according to the command of God; and a Brahmin said, that without shedding of blood God was not satisfied. I then told him of that Saviour, whose blood *cleanseth from all sin*, and who suffered in our stead. Having given away many Tracts, I stood on a bank with two Catechists, who addressed about 50 or 60 people gathered around us. While we were thus engaged, some Devotees passed, followed by many people. Some went before them with music, one flourished a sword, and another waved flags. I never felt so much what Heathenism is as I have felt to-day; and this is the Lord's Day! What a contrast between the dreadful scene which I have this day witnessed in India, and those far different Lord's-Day scenes with which I have been familiar in happy England!

*Administration of the Lord's Supper—  
Death of a Native Christian.*

In the midst of these abominations, however, a small flock of Native Christians has been gathered; and in pleasing contrast to the above, Mr. Osborne reports—

*Feb. 21, 1841*—I administered the Lord's Supper in the Bengalee Language, for the first time, to nineteen Native Communicants.

*Feb. 24*—To-day, Jageshwar, one of the Native Christians, died of cholera. His conduct was remarkably consistent. The Scriptures were read to him, and prayer offered up with him, during his last sickness; and on the Lord's Day before his departure he received the Holy Communion. He said that his only hope was in Christ; that he believed, and was happy. I trust that he was among those whom God has called from among the unhappy Natives of India. I read the Burial Service over his remains, in Bengalee; a large number of Christians being present.

KRISHNAGHUR.

Communications have been re-

ceived from two Stations in this Mission—Solo and Chupra.

SOLO—The following Extracts are from the Journal of the Rev. A. Alexander:—

*July 11: Lord's Day*—I held Divine Service at half-past ten, and had a most encouraging congregation. After the sermon, I administered the Holy Communion to forty. Our Collections were between 3 and 4 rupees. How joyful a sight, to see some of these poor people giving from 2 pice to 4 annas! The merciful Lord will, I trust, increase our numbers on these solemn occasions.

*July 20*—I had a conversation with a Christian on the right reception of Christianity. He observed, "A bribed soul is a bad one. If our hopes are built on Christ, we shall be firm even in persecution; but if they are built on rice, rupees, or the help of man, they will be washed away like sand by a flood."

*July 22*—To-day I have been comforted by the faith of a Christian of Solo. "Sir," he said, "a den of thieves!" striking his hand on his breast. "This is the house, full of all evil. The Lord died," he continued, "praying for His enemies; and now He liveth, praying for us; and we are full of sin, dying sinners." Again—"Well, Sir, he that gets the mind of Christ will be saved. He will perfect this mind, if we ask Him for it." I believe Azeem to be one of those whom the world know not, but who are known of Christ.

*July 26*—I had very encouraging conversations with some of my old acquaintances; one in particular, the head of a Tool, or Sanscrit College, and formerly the Pundit of the Judge of Burdwan. He was very desirous to obtain an entire copy of the Bible, which I promised him.

*Aug. 22: Lord's Day*—During the Morning Service, I baptized the wife of a Christian man from Hridaypacc. She was very desirous of baptism; and I trust, from all I know of her, that she was sincere, having *repentance toward God, and faith toward our Lord Jesus Christ*. She is the mother of a family, and has been a candidate two years.

CHUPRA—An interesting account of the progress of the work in this District is contained in a Letter from the Rev. W. J. Deerr to the Archdeacon of Calcutta. From this



Letter, which was published in the Calcutta Christian Intelligencer, we extract the following particulars:—

All the persecutions have subsided, and all the old candidates have been baptized, one village excepted; and there exists now a breathing of love and good feeling among all the congregations. The Public Baptisms, when all the candidates have been baptized into one body, have produced a blessed effect.

In Kulleenagur, toward the end of April, forty persons were baptized on one occasion. The devout feelings of these Converts were evident to every bystander: the Heathens themselves, who were present, seemed pleased, and friendly disposed.

In the beginning of May last, there were baptized at once, in the Hoodai Chapel, seventy-two persons. The Chapel was pretty full, I having my own people with me. The whole of the Service gave great satisfaction. Silence, as well as reverence, prevailed in a high degree. The inward joy and gratitude which I felt was more than I can express. I like to give to such ceremonies all the solemnity I can, as it makes a good impression upon the Heathen who come to witness them. I usually take a number of the Youths of my School with me, and sometimes, also, Readers, because they read the responses orderly.

During the greater part of the time we were engaged in this solemn ordinance a number of respectably-dressed people stood in the verandah of the Chapel: and after all was over, they said to me, "Sir, what you do is all right and good; but these people cannot keep the instruction you give to them. We have heard," they added, "that it is very difficult to keep the precepts of the Christian Religion." I replied, "You, being planters, should know that your plants do not come to perfection at once; and though these converts are now not all they should be, still we put them in the way of becoming holy." They said, "But we also have Shasters: we read and instruct our people as you do, and shew them the road." I replied, "It is true that you shew them a way; but whither does your road lead? Does it not lead to idol worship? Do you not make your people bow down before wood, stones, &c. ? But we lead our people to the True God."—I felt that I had come too close upon them; and therefore at once gave them my salaam and left, the heat also

in the open air being greater than my strength could bear.

On the 12th of May we had a similar Service at the Antoeke Chapel: 40 persons offered themselves for baptism. These candidates had been under instruction for several years. In the verandah of the chapel, and outside, were such crowds of people, that I could hardly see to read. The Heathens took a great interest in the Service; and as the village belonged to a friendly Christian Isendar, every bystander behaved civilly. The baptized persons were thankful upon being admitted into the Church, after so long a detention without the pale.

On the 14th I went to Donkoper. Here we have no chapel; but the people assembled under a shed belonging to the Reader of the place. Instead of mats or carpets, the cultivators brought their empty rice-bags and spread them on the ground: they also hung up pieces of cloth, to make it appear a little decent for the occasion: but still the place was open. Some of the young women, who are of good families, were in great agitation: one of them had her face wrapped up in her cloth, so that only her eyes and forehead could be seen. I did not wonder at it, for nearly the whole village was assembled: the men stood on one side, and the women on the other. In their idol worship, it is no shame for women to be seen; but in the cause of God they nearly die for shame. This false shame may be found in every country, in one shape or other. On the whole, I was contented: their answers were satisfactory, and I thanked God for the day. Twenty-six adults and three children were baptized.

On Lord's Day the 17th we went to Badlungee, a village very near the Mission Premises. In this village, light and darkness have been for a long time in severe conflict: the converts have suffered very much in this place. The Headman is on the side of the Talookdar, and is as inimically disposed. The Talookdar put one of the converts into prison for false debts, which were brought up in the name of his ancestors; and the greater number of the other converts had to run away, leaving their valuable land behind them. However, 50 persons remained, and prepared themselves for baptism. Taking with me all my school-boys, 45 in number, and my Reader and Christian servants, I went to hold Morning Service at the place, instead of having it on our premises; and after-

ward proceeded to baptize the candidates. We had scarcely begun, when the verandah of the chapel was thronged with Heathens and Mussulmans: many were outside; and some took others on their shoulders, that they might look into the chapel. Five Deshwals, armed up-country men, belonging to the Talookdar, also made their appearance: three of these unwelcome visitors pressed into the verandah, and stood just before me. Then the tumult began. Besides the hissing which the boys made, the adult villagers raised such fierce and angry cries, that every body well understood their intention. However, I went on reading, as if I did not hear them. The Christians were either much afraid, or wise enough not to say a word to them; for the disturbers only wanted that some one should speak to them, when the confusion would have begun, and the congregation would have been dispersed with shame, and not without blows. They wanted to prevent the baptism. When I saw that my reading could not be heard, and that the noise became worse, I called out to one of our principal men, the Chapel-bearer: "Aboo, after the Worship is over, give me the names of these men." This had the desired effect; for a Native dreads nothing so much as that his name should be given in. The Headman of the village was the mover of all this disorder; although he could not do any thing, had he not the Talookdar's armed men on his side. After all was quiet, we went on peaceably. The whole proved a blessed occasion, and ended to the great satisfaction of every one.

On the 20th I went to Betampore, to baptize the old candidates. Thirty of them were admitted into the Church. All was quiet, and every thing orderly. Two of the above-mentioned Deshwals shewed their brazen faces again; but they only looked into the chapel, and went away. The young females of this place also dreaded to appear at the ceremony of baptism: the principal reason was, that the Padre was an European: if he had been a Native, they would not have cared so much. Their husbands asked me to send an elderly Christian Female, that they might take encouragement. It was again a pleasing sight, to see how these old cultivators bowed before Him whom they never saw, and yet now love. Their devotion was apparent: the songs of praise were sweet. The Reader of the place gave a baptismal dinner, at his own ex-

pense. Most of my school-boys were present. On such occasions they wear their Persian dress, which a kind Lady, lately of Krishnagur, *whose praise is in all the Churches*, had prepared for them.

On the 1st of June I went again to Antolee, at which place the candidates from Hurra, Benecolla, Bora Antolee, and Pathoree, had assembled for baptism; there being no chapel in those four villages. In examining the people, I was agreeably surprised with the clear and ready answers which a young female gave. In her simplicity, she said, "Ah, Sir, I knew Him long before this." I afterward learnt that she was the daughter of a servant of a Christian Family residing at Hurra. How pleasing it is when Christians in this heathen land strive to lead their servants to God; so that they may say, "I knew Him long before this!"

The converts of this district are now all united by one common bond—the Christian Religion; and are happy that they have found refuge in Him who is *the Desire of all nations*. Whatever these converts may formerly have been, either wolves or tigers, all the congregations are now in such a state, that a *little child may lead them*. **THIS IS THE WORK OF GOD, to whom nothing is impossible.** Blessed be His Holy Name!

On the 2d we also celebrated the Holy Communion in our new Church. Those members residing in the villages not being fully prepared for it, the Communicants were 29 in number: they received the Holy Sacrament in faith, profound humility, and reverence: their thankfulness was evident. I was surprised to see that, from the little they possess, some of them gave one rupee as an offering. I have at length found in my life an hour wherein all my wishes, as far as it concerns this life, are fulfilled, and my heart fully satisfied. I receive reciprocal love from my congregations as much as the Minister of any European Congregation, only not so refined as is the case among Europeans; but gold is gold, in whatever shape it may be—the more solid the better, although without art or ornament. When these country Brethren tell me, "Thou, Sahib, art our father and mother," I do not take it amiss. Now, if any one should suspect that I have bought their love, I reply thus: "I wish I could have bought more; for the man who cannot give his love abroad, cannot expect to reap love." *We love*

*Him because He first loved us.* Besides this, it is just the fault of the world in general, that they do not love God for the blessings which He bestows upon them in this life. But I do not hesitate to say, that the love which exists between a Missionary and his Converts is of a higher nature than that which exists between an ordinary benefactor and the person benefitted. And further, the boys in my school have as much affection for me, I am sure, as if they were my own children; nay, not only affection, but reverence, so that I hardly need to reprove them. Why should the Divine Grace be less in our day? He is the same Jehovah as ever, and ever shall be. And now blessed be His Name for all His mercies! Amen.

#### JAUNPORE.

The Rev. R. Hawes arrived at this Station on the 27th of Dec. 1841. In a Letter dated Jan. 4, 1842, he writes—

The first thing which caught my eye, as we entered the Station, was the Church which was made over to the Society. It is a very neat little building, in the Gothic style, enclosed by a wooden railing, and in every way well adapted for the purpose of Divine Worship.

On Lord's-Day Morning last I performed Public Service in the Church with the European residents, which will be continued every Lord's Day. I have also visited the school which is to be under my superintendence. It is at present quite in confusion; and the number of boys greatly reduced, they having for some time had only Native Teachers. These Teachers came to my house soon after we arrived; and one of them did not forget to tell me, in the course of conversation, that if the Bible were introduced into the school, all the boys would leave. A day or two after, when he came again, he asked me whether I had a Bible: and on my answering in the affirmative, he told me that he wished to ask me a question on Gen. iii. The passage was, *And God said, Let us make man, &c.* I perceived what he meant; and as he could speak English very well, I read and explained the Athanasian Creed to him, with which he appeared to be satisfied. The third time he came, he received from me a copy of St. Luke's Gospel in Oordoo, and a copy of the Acts of the Apostles in

Hinduwee. I have seen enough since my arrival, to convince me that I must feel my way, and observe the old and useful motto, "*Festina lentè.*" Most of the inhabitants of Jaunpore are very bigotted Mussulmans; with whom I shall be able to do but very little till I shall have acquired a tolerable knowledge of the language. This however I trust, by the blessing of God, will not be long first. May the Lord open a door before me, and make my way plain, giving me discretion, and wisdom, and zeal, for my work! After a short time, when some of the most prominent points of the prejudice of the pupils shall be worn down by contact with a Christian Minister as their Superintendent, I shall endeavour to form a Bible Class; as their prejudice is now the only barrier to such a course; the rule of the school, forbidding religious instruction, having been rescinded. I indeed need the prayers of our Christian friends, that I may have wisdom to know when as well as how to act.

#### CHUNAR.

##### *Missionary Excursions.*

In the early part of each year the Rev. W. Bowley has been in the habit of making Missionary excursions among the different villages of that part of India around Chunar. Last year he pursued the same course; but confined his visits more to places within a short distance of the Station.

Jan. 26, 1841.—The weather having cleared up, I set off about 1 p.m. for another trip into the interior, having previously sent my tent &c. across the river. We reached Mohanki Sarai, ten miles distant, at 4 o'clock. This place is the first short stage from Benares, on the high road to Allahabad. There being some very extensive villages within a few miles, we purpose staying here and visiting them. This place must have been of importance 200 years ago, as may be seen from the inscriptions in Persian and Hinduwee on stone, on either side of the gate. It appears to have been a substantially-walled town, though parts of the wall have given way. We walked through it, and met crowds of people returning from the annual bathing at Allahabad. All give a dreadful account of what has taken place there. They say, that in crossing a bridge

of boats, the crowd was so great, that in three days 167 persons were trodden to death, notwithstanding the unremitting attention of the Magistrate and his people. They also say, that had he not exerted himself, one-third of the pilgrims must have perished. I spoke to these deluded people on the subject of their folly, and gave away Gospels and Tracts.

Jan. 27, 1841—After 9 A.M. we rode five miles; and by the side of a large Packataul met four Brahmins performing Poojah. These men were from a distance. We sat with them for about an hour, conversing on the subject of their worship. They replied, "True, *God is a Spirit*, without shape or form; but there are subordinate deities whom in the Shasters we are commanded to worship, and whom He has appointed to be the medium of communication; as in the case of great men whom we wish to approach but dare not, except through their servants and officers, whom we are obliged to propitiate to introduce us." "By this means you make God like mortals; whereas you admit that He is Omnipresent, and nearer to us than any person can possibly be. Our thoughts and the intents of our hearts are known to Him, and He searcheth all our ways." They replied, "The Shasters say, that whosoever we worship, all eventually reaches Him, as all rivers fall into the ocean." I answered: "This simile will not do. Take another: Suppose there is a king of a country, and you, a subject, should call some other person the king—you would be considered by the king a traitor to his dominions, and would be punished accordingly: and if in reply you should say, that you considered the king and his subjects all one, would that avail you? Certainly not. How then will such conduct be considered by God, but as derogatory to His honour?" They admitted what I said to be right. After much conversation, the chief person asked, "Where is the remedy?" Our books were now read. They admired them exceedingly, and thankfully accepted of the only complete Testament, a single Gospel, a copy of the Psalms, and Tracts, in Hinduwee.

Jan. 29—Having persevered for four weeks in this new method of itinerating—viz. going out on Monday, visiting the principal villages between Chunar and from twelve to twenty miles distance round, generally returning on a Saturday for the Lord's-Day Service—I shall briefly state the result of my observations.

1. I found, to my grief, that I had been annually running far and wide from my Station, while I have been neglecting the numerous villages within twenty or thirty miles around me: though the obstacles to such visits are, that there are no roads for a buggy or cart, and to proceed on horseback would expose us to the inclemency of the weather; while travelling in a palanquin is expensive; though this always answers for a bed, and frequently for a tent also.

2. I have frequently found that the object of our Missionary visits was well known, and that the name of the Saviour had gone before us, through the medium of Tracts and people who had heard of our proceedings. Having, however, heard the worst side of the question, they were generally prejudiced, perhaps from want of better information.

3. I think we received as much encouragement as discouragement from the people.

4. It is a great satisfaction that so many new villages have been explored. A great many single Gospels and Tracts, mostly in Hinduwee, and about 12 copies each of the complete Testament in Oordoo and Hinduwee, have been distributed.

5. It is a source of comfort, that while performing these Missionary duties the Services of the Lord's Day at home have not been neglected; and my health, I trust, has been improved. Neither have my translations and other work been much retarded. My weak state of health, and the Bishop's approach, have suggested this mode of proceeding, as I am also preparing the candidates for Confirmation.

A few days ago two devotees called; and one told the other, that some time since, very early one morning, while he was residing in a hole in the banks of the river, a Missionary paid him a visit. On seeing so unusual a sight, the devotee, enraged almost to phrensy, opened a volley of abuse upon the Missionary. and, taking up his club, was ready to knock him down. "But," said he, "the mild language in which the sin of such conduct was pointed out completely disarmed me; so much so, that I all but forthwith became a Christian." The man has repeatedly related the story with admiration.

*Sixth Report of the Missionary Association.*  
L. Direct Missionary Work.

In consequence of a press of Ministerial

and Pastoral Duties at Chunar, and no other Minister being present to perform them, the Missionary is unable, without anxiety and pain, to leave the Station for the purpose of engaging as fully as he could wish in his peculiar province of proclaiming the Gospel Message among the surrounding Heathen.

Despite, however, of these obstacles, and bodily infirmities superadded to them, the Committee would stir themselves up to bless God that the Missionary's annual visit to the fair at Baliyá, and, during his journey, to the villages on both banks of the Ganges, were repeated during the year. The whole district within twenty miles of Chunar, east and west of the river, was also perambulated, and the Gospel preached to its numerous population. In fact, a greater range has been this year taken than in previous tours; for the Soan River was crossed, and the country penetrated as far as Daudnagar, an extensive town in the Patna District. Three bullock-loads of Scriptures and Tracts, chiefly in Hinduwee, were distributed; and it was very encouraging to the Missionary to behold the eagerness with which the people came forward to be supplied with the Word of Life, particularly in the populous towns of Daudnagar and Arrah.

Besides those parts which the Missionary personally visited, Matthew Runjeet, the Catechist, who is located at a village fourteen miles eastward of Chunar, has made several excursions into the country round his residence, to the extent of twelve miles, distributing Tracts and Gospels, and arguing with and preaching to great numbers of people.

In the early part of the year, at the repeated and pressing solicitations of the Christian Native Women at Buxar, the Missionary was prevailed on to detach the old Catechist, Karam Masih—who some years since laboured among them for ten years—to that Station; where he is diligently employed in conducting Divine Worship with the Christians, and visiting the Heathen in the Bazaar and neighbouring villages. His distribution of the Scriptures and Tracts is so great, that he has received three supplies since he went there.

The Missionary has it now in contemplation to open two new Schools; one in the extensive village Aroura, under the Hills; and the other across the river, midway between Chunar and Mirzapore—both places ten miles from Chunar—in the hope that suitable buildings will be

erected, or accommodation hired, for the double purpose of teaching the young to read and of preaching to the adult inhabitants. The good work will thus accumulate, and must, at least for the present, be chiefly performed by the Catechists and Readers, who, it is hoped, will visit these nurseries once a-week, to look after the Schools, and preach the Gospel, and distribute the Scriptures in the villages, till the Missionary himself can conveniently leave the Station to take his share in this delightful work.

#### II. *Catechists and Readers.*

Of these, David Thakoor and David Mohan are situated at Chunar, Karam Masih at Buxar, Matthew Runjeet at the village Bhauará, and, till within the last month, Baijnáth at the village Ishwarpáti. The first three are paid by the Parent Society; the two others by the Local Association. In his itineraries, the Missionary is accompanied by one or two of these.

#### III. *Congregations.*

The Members of the Native Congregation have continued their attendance on the Public Ordinances; but during the year the number has been reduced by death more than in former years. Ten, at least, have died. Of these, five were communicants, and were among the oldest and most consistent members—the very ornaments indeed—of our Native-Christian flock. As their Christian conversation and walk were well known and acknowledged, their own gain has been a very great loss to the flock they have left. May the compassionate Saviour raise up others as decidedly pious and devoted to His glory! Brief accounts of three of the departed are given in the Appendix.

#### IV. *Divine Service.*

There are two Public English Services;—one in the Church every Lord's-Day Morning, when all the military off duty are expected to attend, so that the assembly is pretty full. Several of the Officers, with their families, set a good example to the Invalids, by attending regularly on the Ordinances. The Europeans residing below, and those located in the fortress, are marched to Church. The other Service takes place on Wednesday Evening, in a Chapel built by the pious soldiers contiguous to their residence: this Service is also well attended. The Sacrament is administered generally once a month, when about twenty-five partake of the Holy Communion.

Hindoostanee Service takes place in the afternoon of the Lord's Day, and on Thursday Mornings in the Church. The Sacrament is administered as often as in English, and fifty generally communicate.

In Passion-Week there is Divine Service twice a-day in Church; in the mornings in English, and in the evenings in Hindoostanee. During the year, immediately after these interesting Services of the week, four new communicants were admitted. The candidates are required to signify their intention a month before they are admitted, to enable the Missionary to converse with them, and to satisfy himself of their Christian conduct.

#### V. Baptisms.

During the year there have been admitted into the Church two adults, who were candidates of years' standing for that sacred ordinance; and now another young man of respectable family, a Hindoo, is ready for the holy rite. He reads English, Persian, and Hinduwee, with fluency, having been in his boyhood for about two years under the tuition of the Rev. Dr. Duff and his colleagues, in the General Assembly's Seminary at Calcutta, of which tuition he is now reaping the benefit.

Of this young man's conversion, the following brief detail, the Committee are persuaded, will be read with pleasure by their constituents. His first meeting with the Missionary took place during the late trip of Mr. Bowley down the river to the annual Balyá fair, while his boat was lying-to at Ghazeepore. Being informed of the arrival of the Minister, whose version of the Bible in Hinduwee he had previously received, and who, from his knowledge of the language, could understand his questions, and perhaps resolve his doubts, he immediately sought and obtained an interview: this took place during the day. On taking leave, he was requested to call again in the evening, that he might have an opportunity of attending Family Worship. He came accordingly; appeared pleased with what he witnessed; received a copy of the "Pilgrim's Progress," Persian character, with other books; and on taking leave, promised, after visiting his friends at Jabulpore, to return to the Missionary at Chunar. Sometime after this, he, from Jabulpore, addressed a very pleasing Letter to the Missionary, in which he expressed his determination to come to Chunar and give himself up to the Lord. Many

anars, however, bestrewed his path. His brother, a clever English scholar, Head Master of the Government School, and a person of much influence in the district, put him to copying English, in order that he might be able to earn his livelihood as an English Writer; and his father, a rigid idolater, wanted him to attend his Poojah; but he was too enlightened to attend such unmeaning ceremonies. He wanted a reason for so doing; which, of course, the old man could not satisfactorily give, any further than that it was the duty of Hindoos to attend to those rites which had been transmitted to them, through a long series of ages, from their forefathers. One day the old man happening to see a Letter written to his son by the Missionary, became enraged; not being aware that the young man had so far advanced toward Christianity. The young man would not, however, be browbeaten; but said he was open to conviction, and prepared to hear what the parent had to urge in defence of the Hindoo system, against Christianity; to which the old man could only urge the old way of their forefathers, &c. One evening, as he returned home, absorbed in thought of the hold the world was getting upon him, he picked up an English Tract, and read—*What shall it profit a man to gain the whole world and lose his own soul?* The spell with which he had been hitherto bound instantly gave way. That same evening he packed up his clothes, &c.; and, as a prelude to his immediate departure, took up his abode for the night in a caravanserai; where his brother, who is not unfavourable to his views on the subject of Christianity, called upon him, sent him his clothes which he had left behind, and furnished him with what pecuniary aid he required, saying he hoped he should die a Christian yet. The young man left Jabulpore next morning; and, travelling double stages, arrived in eight days at Chunar; where he put up with David Thakoor the Catechist, and devoted all his waking hours to the diligent study of the Scriptures. Upon the return of the Missionary, the young man read with him, with understanding, the Gospels of St. Matthew and St. John, the Acts, the Epistle to the Romans, the two Epistles to the Corinthians, and that to the Galatians; and was finally baptized, by the name of Timothy, on the last Lord's Day of February.

#### VI. Orphan Asylums for Boys and Girls.

In the Boys' Asylum are twenty-six

wards, all rescued from starvation and vagabondism in the district of Mirzapore, at different times, and sent to the Asylum by the Magistrate of the Zillah, or have come in of themselves. During the year, six of the eldest lads have been sent out to service; and are now earning their livelihood, at Allahabad, Benares, Arrah, and Chunar, as Compositors, Readers, Writers, Tailors, &c.

In the Girls' department are fifteen wards, from six to fourteen years of age. During the year, two of the eldest have been united in marriage to lads brought up in the Asylum. Nine of the female inmates altogether have married, and are doing well. The greater number of these have families.

#### VII. Schools.

Of these there are four; viz. an English School, an Orphan-Girls' School, a Persian School, and a Hinduwee School.

1. The English School contains forty-four Boys—twenty-eight Christians, and sixteen Heathen. Of the Christians, twenty read English; the others, being very young, read Hindoostanee in the Roman and Nagari characters. The Heathen Lads all read English.

2. The Orphan-Girls' School was examined during the Christmas week. The girls read and translated the English Reader, repeated Spelling, Watts's Divine Songs, Hindoostanee Hymns and Catechisms; read the New Testament and Bible History in the Roman character, and the Azamgarh Reader in Hinduwee, Nagari character, and exhibited their needle-work. The Girls, moreover, attend the domestic concerns of the School; such as drawing from the well in their own compound, grinding corn for flour, cooking, cleaning grain, sweeping the premises, and other departments of female labour.

3. The Persian School, in the Bazaar, contains twenty-five Hindoo and Mussulman Boys, who were examined in the Hindoostanee Old Testament, Persian character, Pilgrim's Progress, Ten Commandments, by rote, &c.

4. A Hinduwee School in the Bazaar, of forty boys; who, as they acquire a sufficient knowledge of Accounts and Writing for their business in the course of a year, generally leave School too early to obtain much of Christian instruction. They, however, acquire sufficient Nagari to peruse our books, and learn the Catechism by rote. The Committee have reason to believe that this is the extent of learning communicated generally in the Mofussil

in Hindoos Schools: few, perhaps, go the length of teaching the boys the Catechism. An opportunity occurs now and then, in the course of the week, to impart to the boys, and the adults who assemble, the rudiments at least of Christian instruction. The expense of the School is a mere trifle—only three or four rupees per month.

#### VIII. Funds.

During the past year, the friends and patrons of the Association at Chunar have been uniformly steady in their subscriptions, so that no falling away has taken place in its resources. Notwithstanding, however, the liberal contribution of the Rev. J. J. Tucker, during his short stay, and the favour of the residents, the accounts shew a deficit of twenty-eight rupees against the Association.

However, for the good-will thus manifested by all its patrons residing at the Station, the Committee gratefully tender their thanks: but as three of the largest subscribers have left the Station, and other Schools are about to be established at the extensive villages of Araura and Cutchwa, and the funds are already in an embarrassed state, a great defalcation of revenue is apprehended, unless others, who have recently come to reside at Chunar, will generally step forward and fill up the gap in the list of contributors.

The Collections made for the Orphan Asylums last year at Mirzapore and Chunar by the Lord Bishop, and the liberality of contributors, have been sufficient to liquidate the debt, and support the Institution during the whole year: but another year is advancing apace, and the funds need replenishing, otherwise embarrassment must be the consequence, since the orphans require food and raiment. Though the monthly expenditure for each ward is a mere trifle—1 R. 8 As. for the younger, and 2 Rs. for the elder wards—yet, when it is considered that the number amounts to upward of forty, the aggregate sum required per mensem is too large to be met by a few individuals.

#### GORRUCKPORE.

The following Extracts are from the Rev. J. P. Mengé's Journal:—

Oct. 6, 1841.—Toward evening, I and my Catechist went into town, where we had a great concourse of people: sometimes about 100 persons were present.

some of whom seemed eager to listen to the Word of Life. The pressure in order to get some Tracts, or part of the New Testament, was so great, that I could hardly keep my feet.

Oct. 22.—Toward evening we went to the grand fair, where we witnessed the vain display of idol worship. When at some distance from the place, I was greeted with the noise of tomtoms, drums, and other native musical instruments. Approaching nearer, I saw numerous persons on elephants and horses, and a great crowd of the common people. A huge figure, made of paper, represented, as I was told, Meghnath, son of Rawan, or the Devil. Not far from this figure was seated Sita the wife of Ram; who was carried off by Rawan, when he came in the shape of a Brahmin and asked alms of her. Two individuals, dressed as Ram and Luchimen, were seated on the other side: and about them were many Pundits, Sepoys, and men dressed like monkeys. The Sepoys, representing at the same time Ram's servants, kept order. Ram, the supposed son of Jesserath, Rajah of Ajudhab, became incarnate in order to destroy Rawan or the Devil, because he had done so much mischief to man, and also in order that man might obtain salvation. I desired the Catechist to read John iii.; and when many had crowded round us, I desired him to tell them that true Religion did not consist in external show, but that its seat was in the heart; and that no person could be saved who trusted in outward appearances, and who had no faith in the only true Incarnation, Jesus Christ the Lord. We distributed the books we had brought with us, and which were evidently received with pleasure and great avidity.

In conclusion, I have only to beg that our Christian friends at home, and the Members of the Committee especially, will not forget us in their prayers to Almighty God; but will intercede for us, that we may be kept faithful in the discharge of the holy and responsible duties to which we have been called.

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AMERICAN BIBLE SOCIETY.

MADRAS.

*Encouragement in Distributing the Scriptures.*

THE Rev. Miron Winslow, Missionary at Madras, writes to the American Bible Society—

As to the effect of the distribution of the Scriptures, *the day for the trial of every work will declare it.* We may hope for a measure of the same success in distributing the Word of God, which shall not return unto him void, in the Native Languages as attends it in English. A friend of mine, in the Civil Service here, told me that he knew, among the Civilians and in the army, no less than fifteen Gentlemen who had become pious in the course of about twenty years, at remote Stations, with almost no means of grace but the Bible.

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Ceylon.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Inquiry for the Scriptures.*

THE Rev. R. Stott, writing to the Secretary of the Jaffna Auxiliary, says—

In almost every case when a Heathen has been aroused to seek the Truth, his first inquiry has been for a portion of Scripture, more especially of the New Testament; and I am thankful to say the reading of the Scriptures is becoming very general: the Mahomedans are even anxious to peruse them.

But I think the greatest demand has been among the Roman Catholics. We attacked their errors very strongly last year; and after a while, numbers of them became anxious to read the Bible, and see if those peculiar doctrines which they held were not found there. The result has been, that several have lost their confidence in their Priests, their Pope, Priestly Ablution, Image-worship, Transubstantiation, Purgatory, &c. Seven have already renounced the errors of Popery, and joined us; and several more are just on the point of doing so. Among this class of people, the reading of the Bible has wrought wonders. They received it as the Word of God, and it has been a *lamp to their feet and a light to their path.*

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CHURCH MISSIONARY SOCIETY.

NELLORE.

THE Rev. W. Adley returned from England and resumed his labours here, in conjunction with the Rev. J. T. Johnston, in September last. Two Missionaries being considered sufficient to fulfil the duties of this Station, the Rev. F. W. Taylor has been appointed to reside at Cotta.



We extract the following passages from Messrs. Taylor and Johnston's *Report for the Year ending Sept. 1, 1841.*

Of the Congregations we can report favourably. During the past year, six new stated Week-day Services have been established, and three new Lord's-Day Services, making the total number of stated Services 14. The attendance is, in general, good; there being, on an average, 961 persons under weekly instruction. The people are orderly in their conduct, and attentive to what is said. We have lately commenced visiting them at their own houses, when they almost always manifest kindness, and a willingness to hear us. Very often, passers-by stop to hear us, and some come from the neighbouring houses. In almost every instance we find the people utterly unacquainted with the nature of the soul, and often ignorant that they have one: they are entirely ignorant of sin, and its consequences; and either never think of a future state, or have the most erroneous notions respecting it. We find it very difficult to convey to their minds right notions of the nature and character of God, owing to the opinions which they have imbibed from Hindoos. All that is said on the subject is applied to what they have learned from the Puranums; thus opposing a serious obstacle to their reception of the truth as it is in Jesus.

The number of Communicants is 22.

Three infants, the children of persons in the employment of the Mission, have been admitted into the Church by baptism.

John Raban, a Probationary Catechist, has been removed from us by death. We have reason to lament his loss, as, both from our own knowledge of him and from the testimony of others, we were led to hope that he might have proved a very useful member of the Mission; but God's ways are not as man's ways, nor His thoughts as our thoughts.

Of our Catechist and Scripture Readers we may briefly say, that, with one exception, they have continued to afford us satisfaction.

There are at present twenty Boys in the Seminary: eleven have left during the year, and three have been admitted. Three are now under instruction, preparatory to employment in the Mission. They are receiving extra instruction in Tamil, the better to qualify them for the office to which, in time, they hope to be

called. The conduct of the Boys we consider to be satisfactory.

The Girls' School was established by Mrs. Taylor on the 4th of April 1840, and has continued to increase both in interest and in the number of pupils. Fifty-two Girls are now on the list, and the average attendance may be calculated at forty. The girls of the first class are reading the Tamil Testament, Easy Lessons in English, a Compendium of Scripture History in Tamil, which they also commit to memory, and one has begun to read the English Testament. They are also taught plain needle-work, and are beginning to write on slates. When it is borne in mind that the school has been established only a year and a half—and that, with one exception, not a girl knew either a Tamil or English letter when she entered, and not one could hold a needle—it will be seen that very respectable progress has been made. The school has been visited by the Rev. Messrs. D. Poor, L. Spanliding, and others; who have expressed themselves much pleased and even surprised at the progress of the girls. Their conduct is good. Having the school on the premises is a great advantage, as it secures their attendance at church better than we could otherwise expect. As a proof, we may mention, that at the great Heathen Festival, when hardly a boy from the Out-schools was present at church, scarcely a girl was absent.

The number of the Out-schools is twelve.

*Prevalence of Infidelity — Degraded Condition of Native Females.*

It appears that, in this part of Ceylon at least, the same change in the sentiments of the people is taking place that has often been observed of late years in many Districts in India. The strong hold which the former superstitions had upon the native mind is relaxing. Men are beginning to perceive the absurdity of their heathen creed, and to be ashamed of it. While, however, they have obtained sufficient light to show them the folly of idolatry, how important is it that every exertion should be made to provide them with such an increase of true knowledge that they may be guided in the path of life, and not be suffered to lapse into the fearful depths of scepticism!

In a Letter dated Aug. 13, 1841, Mr. Johnston thus refers to this subject in connection with the importance of female education:—

From all that I have witnessed, the female character is truly debased. They have no knowledge, and they desire none. Generally, they willingly hear what I say; but they have scarcely an idea beyond preparing their husbands' food. One day I met several females returning from Kandy-Swamy temple: I inquired what they had heard and understood. One told me, "We are women: we do not understand. We only go to sit and listen; but we cannot hear about these things." Such is the actual tendency of their superstitions! Still these poor ignorant creatures are, for the most part, the guides of the children. Mothers may be seen daily going to the temple with a little infant on their hips, and two or three little children by their side, covered with ashes. It is admitted by all that it is the women, not the men, who go to the temple. I feel convinced that the work is as much for the Missionary's wife as himself. The education of the females, and the elevation of their minds, are branches of our duty indispensably necessary.

We now add some extracts from Mr. Johnston's Journal.

*Week-day Services and Visiting—Desire for English Instruction—Instances of adherence to Idolatry, and gross ignorance—Necessity for circumspection.*

April 25, 1841 In the afternoon I went to Chitty Street, where I had eighteen adults and about forty children. The men in general pay great attention to what is said, and there are very rarely any opposers.

May 2 — I went to Copay. After Service, at which twenty men and fifty-five boys were present, some of the men requested that an English School might be opened here. They promised, if a school were established, to do what they could toward supporting it. I rather seek to cherish the plan of interesting the Natives in the work, by making them assist: this may be done now, but could not have been done some time back. They are very desirous of instruction in English, and will pay a small sum per month if that object can be secured.

May 4—To-day I went to Colerabo-

gam, a place adjacent to Nellore, at which we have a Week-day Service. I had a congregation of fifty-five men, besides about fifty boys. It would have done your hearts good to have seen this sight. The Bungalow in which the Service was held, was not only full, but a large number were seated outside; presenting a spectacle such as had never before been seen.

May 30—I went to Kokoville, a village three miles distant, the people of which are exceedingly desirous for an English School. They will pay for the children who come—it is calculated that nearly 100 would be brought—and are quite willing that the School should be conducted upon purely Scriptural principles.

June 5 —As I was visiting the people this afternoon, I met a man who was well acquainted with the late Rev. J. Knight. He was highly pleased with my calling upon him; and said that Mr. Knight used to do so, and give him very good advice. As he was completely covered with ashes, i.e. those parts of his body upon which ashes are ever put, I asked him what effect Mr. Knight's advice had had upon him. "Oh," he replied, "what Mr. Knight said was good for him, but not for me."

Another man with whom I conversed had formerly held some situation under the Dutch Protestant Minister; but had since apostatized. On my talking with him about his soul, he asked what I meant by soul. I asked him what the soul was. He said, "Ten winds. All these winds, except one, leave the body at death: that one remains in the body till it is corrupted. Hence it is that people burn the bodies, in order that the soul may at once be absorbed into the Divine nature." Upon talking with some other people upon the same subject, I found that the only idea they had of the soul was, that it was life. They told me, that, eventually, the soul would be absorbed into the Divine essence. All appeared to be totally ignorant of the real character of the soul, and of that which awaits it.

June 9—On visiting a house in my district, I found a woman preparing for the family meal. I spoke to her. She did not know whether her soul would go, and, indeed, said that she had no soul. I never saw any one so perfectly indifferent to every thing relating to the soul, as this woman. Having stated such plain truths as I thought she could understand, we

left her to the wisdom of Him that doeth all things well.

I afterward conversed with a man upon the subject of miracles. "If Christianity be true," he said, "why do not the Missionaries work miracles?" I told him that it was not needed: and gave him the proof.—"But how can I believe," he asked, "that which I have not seen?" I gave him the usual answer.—"Still, how can I admit the testimony of another? The Missionaries are holy men: they are given to prayer, and such things: why do they not work miracles?" I was much pleased with the reply of my Catechist, who is my interpreter. He said, "When two persons go to law, the cause is heard before the District Court. If, however, it be appealed against, then the Supreme Court does not hear the evidence, but takes the testimony according to the notes: they do not require the evidence, but are satisfied with the testimony of that which has been given." He was wroth with this reply: it was a little while before he was quite pacified. He then found fault with the doctrine of the Trinity, which he considered to be contrary to reason. Thus infidelity is everywhere the same.

June 13, 1841—I went to Nardotterro, at which place I had a large congregation, consisting of 25 men, 6 women, and 75 boys. It was a very peculiar feature in this Meeting, that the females sat inside the Bungalow. This I have not before seen: it may be considered an intimation that the old prejudices are now being removed. I think that we may in some degree account for their attendance from their having been spoken to in their own houses.

July 18—At my Afternoon Service in Chetty Street, a young man was present who had much ashes on his person. I asked him of what use he thought such observances could be. Another man replied, that it took away sin. Presently a learned man of the place came, with whom I continued to speak upon the practice of rubbing ashes. He maintained that it was a most important thing for men to do, as by it sin was expiated. He allowed that men might rub ashes, and yet have no love to God, nor desire to please Him: notwithstanding, if they only rub ashes, all will be well.

July 31: Saturday—As this is the Aspire time, and the Chief Justice is here, he has invited the Residents to dinner

on Monday. Mark, one of our Catechists, had been informed that Mr. Taylor and I were going this evening. As tomorrow will be Sacrament Sunday, we, in the afternoon, held our Sacramental Meeting; at which we endeavoured to excite our fellow-communicants to prepare for so solemn a season. Mark could not reconcile these directions with my supposed intention to dine with the Chief Justice; so, after the Meeting, he said that I must prepare to go. I did not understand him at first, but at length found out that he alluded to the Judge's dinner. He then said that it was not good so to spend the Saturday evening, as it should be spent in preparing for the duties of the next day. Upon my telling him that the dinner was on Monday, he was satisfied. I conceive that this is a very pleasing proof of the sincerity of the man: it also afforded a caution to Missionaries not to mix with the world; it is a stumbling-block to the Heathen. They are most adept in discovering inconsistencies; and, humanly speaking, we do not know what effect might have been produced on the Native Assistants, had I really gone to a dinner party on the evening preceding the Lord's Day on which the Sacrament was to be administered.

#### *Results of Past Labours.*

Shortly after his return, Mr. Adley was cheered by perceiving several proofs that his former labours in connection with the Seminary had not been unproductive of good results. In a Letter, dated Oct. 13, he writes—

I have much reason to be thankful for some fruit of my labours in the Boys' Seminary, besides those employed in the service of the Mission. A goodly number have called on me since my return: many of them are filling important stations in Government offices, maintaining a Christian character, and diffusing around them a Christian influence.

About the same time, also, Mr. Adley received a Letter from a young man who had been educated in the Seminary, and who is now respectably employed at Manaar, about eighty miles from Nellore. The object of his communication was, to purchase elementary books for an English

School which he and a few other inhabitants were on the point of establishing at that place.

*Establishment of a Female Seminary.*

This was one of the first objects undertaken by Mr. Adley, after his return. Respecting it he writes, Nov. 13, 1841:

Two days after taking possession of my former residence, we opened the Seminary with 20 promising little girls; 10 being taken from the Day School, and 11 selected from a number who offered themselves for admission. Mrs. Adley passes with them the largest portion of her time, when not engaged in Tamul studies; and is deeply interested in their improvement and spiritual welfare. We cannot but hope the Divine Blessing will rest upon those efforts, and the Institution be made of great and lasting good to Nellore and the country around.

We have written to several friends at home, and shall do so to others, requesting aid for this establishment. Some will, we hope, be found to name and support a little girl for five or more years. The annual expense of each, for board, clothing, and education, will, in general, be about 5*l*.

And again, Dec. 14, he thus refers to its progress:—

The Female Seminary is proceeding in every way equal to our expectations. Much actual progress cannot be reported in so short a time; but from the attention daily given to them, the little girls have greatly improved in order and regularity: a sight of them, while going through their lessons and exercises, would, I am persuaded, greatly delight and cheer the hearts of all our friends in England who are interested in the very important subject of educating the females in India, on whom the welfare of the present and future generations must so much depend. The little girls are all of a teachable disposition; and many of them, we fully hope, are well disposed as to their morals; while some few are strictly attentive to their private devotions. Is it too much for us to hope that wisdom from above will be granted; and that some of them, under the Divine Blessing, may become mothers in Israel, and have a powerful and happy influence over their parents, and husbands, and children, and friends, in the first of all subjects—their religious and eternal interest.

In connection with the Female School, a promising field of labour has opened on behalf of the mothers and female relatives of the children. Saturday afternoon is appointed for them to visit the little girls; and Mrs. Adley has taken the opportunity to invite them to attend a meeting for reading the Scriptures and expository instruction. As most of the children are from the village, about sixteen of their mothers are usually present, and the greater part are also thus led to attend the Church on Lord's Day. This makes a very interesting addition to the female portion of our sable congregation. We trust these means will be sanctioned and blessed by our Heavenly Father.

In the same Letter Mr. Adley thus writes respecting the

*Opening of the Boys' School.*

Second only to getting the Female Seminary into train for working usefully has been the opening of a superior and effective Day School at the Station. I am happy to say that this has been commenced. I shall give a portion of my own time daily to this school, in addition to the scholars attending Morning Prayers at the Station: I hope it will thus be made little less effective than a Seminary. Two young men, who were for a few years in the Seminary, have been appointed Masters.

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

WE now resume our extracts from the communications of the Missionaries respecting the several Districts.

#### EASTERN DISTRICT.

##### *State and Progress of the Mission in this District.*

The following passages are from Mr. Williams's Report of the District for the year ending June 30, 1841:—

The inhabitants of the Eastern District, extending from East Cape to Cape Kidnapper, are, with few exceptions, professedly Christian: and there is sufficient reason to believe that this profession has been made in sincerity; for while the deeply-rooted superstitions of their forefathers have been, with one consent, relinquished, there was nothing to set in the opposite balance, save that which Chris-

tianity bestows. Human nature is ever impatient of restraint, and would not readily submit to the yoke of Christianity, so opposite as it is in every point to former habits. Where this change is met with—where a disposition to restless warfare has given way to peace, and a murderous treachery to Christian simplicity—where quarrels are settled by arbitration, and a power to resent injury gives way to amicable adjustment—where restitution is made for an injury done—and where the religious rites of the Devil give place to Christian Worship—it is clear that something more than a transient alteration has taken place—that the *strong man* who had long kept *his goods in peace* has been cast out by One that is *stronger than he*. This change continues in the case of those who were first the subjects of it; and a progressive advancement in other quarters shews that the Divine Blessing rests upon the work.

During the year ending June 30, 1841, three chapels have been erected at Nukawa, Taikawakawa, and Warekahika; a fourth and fifth are in progress at Uwawa and Table Cape; and a church, ninety feet by forty-five, is being built at Turanga.

The number of Natives attending Christian Worship is about 8680; being 3200 at Walapu and Tokomaru, 2530 at Uwawa and Turanga, and 2950 at Table Cape, Wairoa, and Ahuriri. The Services are conducted, for the most part, by Native Teachers, whose diligent attention to their work is evidenced by the fact, not only that the congregations formed are kept together, but that so much progress has been made in the attainment of Christian knowledge, as to warrant the admission of a large number of candidates to the rite of Baptism. The number of candidates during the year has been 2115; of whom 588 men and 251 women, have been baptized, with 339 of their young children; making a total of 1178. This large body of Natives, baptized at various places and at different periods, were not received to this ordinance until after long and patient examination. It has been generally noticed, that the Gospel has been first received by the Young, whose minds are naturally more open to conviction; but in the present case, although the order has not been reversed, yet the old men, including the leading Chiefs, have been among the foremost to receive the

Gospel; not only giving up, with one consent, their former practices, but submitting, with wonderful simplicity, to the course of instruction required by their Teachers. At Turanga they are assembled every alternate week in Bible Classes, with the view of building them up a spiritual temple unto the Lord; but at other places, having none but Native Teachers to lead them, who themselves are acquainted with little beyond the first principles, it is manifest, that without a special interference on their behalf by the Great Shepherd of the sheep, many are likely to go astray. It is a case, therefore, which demands prompt attention. There exists a most eager desire to possess themselves of the Sacred Scriptures; for which, in most instances, they are ready to pay: the only reason why this is not done more extensively is, that the distance of their villages precludes the possibility of transporting food for the purpose.

Visits have been paid, during the year, to Wairoa, Ahuriri, Uwawa, and Waipae; and inland to the Lake Waikare, occupying together 102 days. The results were satisfactory, as to the disposition on the part of the Natives; but distressing, inasmuch as fields *white already to harvest* are suffering loss for want of labourers. At Ahuriri, where the Natives are numerous, a profession of the Gospel is made, without even a Native Teacher having resided there; and the principal Chief has visited Turanga for the sole purpose of obtaining books.

A small party at Turanga, professing to belong to the Papists, have renounced their creed, and are most of them candidates for Protestant Baptism.

The schools are generally well attended by old and young; and a knowledge of reading, which is the chief object sought after, is rapidly advancing.

In a Letter dated Turanga, July 1, 1841, Mr. Williams explains his course of proceeding in admitting Natives to Baptism:—

It may, perhaps, be thought by some that an injudicious haste has been shewn, in admitting so large a number at one period into the Church of Christ—that it would have been better to test the sincerity of their profession by longer trial. But none, who know my past proceedings will find occasion of complaint on the score of hasty measures with regard to candidates

for this sacred ordinance. It has been my universal practice to keep back as much as possible, to allow time for proof to appear that the profession made is not merely that of the lips. The fact, in the present case, is, that the seed had been sown; and being in a goodly soil and watered by the showers of heavenly grace, the *fields* had become *white*. Who then could *forbid water, that these should not be baptised*? I passed none, not even the hoary sire of three generations, who who did not appear to possess a clear understanding of the grand truths of Salvation; and of the people generally, I can safely affirm, that I never baptized any party of Natives who possessed, on the whole, more information. This may in some measure be accounted for by the fact, that the Natives of the East Cape have, if I may use the expression, quite a propensity for attending school; and having committed to memory the Catechisms, which contain a concise summary of Christian doctrine, it is seldom that a plain question can be put without being answered; so that it becomes necessary to vary the interrogations in every way, to ascertain that the truths are really understood. The sincerity of the profession made, as in every other case, is yet to be seen; but the blessing of God appears to rest upon the work.

#### WESTERN DISTRICT.

Here, again, additional Labourers are much needed; the scattered state of the population, and the actual amount of work to be done, rendering it impossible for two Missionaries adequately to superintend the District. The Rev. G. A. Kissling's state of health forbidding his return to Sierra Leone, he has in consequence been appointed to this District of the New-Zealand Mission.

#### *State and Progress of the Mission in this District.*

The Rev. J. Mason reports of Wanganui, for the year ending June 30, 1841:—

I am thankful to be enabled to state, that our feeble efforts among this people, during the past twelve months, have not been in vain in the Lord.

On Lord's Days I have had two Natives.

and a School; and, occasionally, an English Divine Service for the European Settlers. On the week-days I have attended the Morning School, and afterward assisted Mrs. Mason in the Female School. Four evenings in the week I have a Bible class. A great proportion of my time has been occupied in visiting the Natives up the river, at Mangawero, at the Pas along the coast, northward to Taranake, and southward to Rangitikei. Attached to this Station there are thirteen Chapels already built, and three others in course of erection. The Congregations average about 1800: there are also fifteen Schools, with an average attendance of about 900 scholars.

Our work has not been thus far carried on without its peculiar difficulties and hindrances.

First, the people, though generally willing to receive Christian instruction, are very widely scattered: the majority are located, in parties of from 20 to 400 in a village, on the banks of the river, extending more than 160 miles inland. Many of these Natives rarely come to the Settlement, and some never. It is only by visiting them at their respective dwelling-places that we are enabled to instruct them in the things which belong to their peace.

Secondly, two grog-shops have been opened, and rum-drinking, though not to a considerable extent, introduced among the Natives. We have no police to restrain the more reckless and daring; but every one is at liberty to do that which is right in his own eyes.

Thirdly, we have been twice visited by a fighting party from Taupo—in August 1840, when about 120 were killed; and in April 1841, when two lives were taken. These visits were made chiefly in consequence of our Natives having forsaken their native customs, fighting, &c., and formally embraced Christianity.

The following Letter from the Rev. O. Hadfield, dated Kapiti, Oct. 8, 1841, gives a general view of the character of the work in this District, and contains some just remarks on the allowance which ought to be made, by that *charity* which *hopeth all things*, in the case of the New-Zealand Converts.

It is difficult to convey proper impression.

sions and correct ideas, in writing, or even in speaking, when endeavouring to describe the work of the Spirit; but it is especially difficult to convey those impressions and ideas, when the blessed work has been wrought upon the Heathen, to those who are necessarily unacquainted with their PECULIAR sins, superstitions, habits, and customs. Persons at home are apt to connect civilization with the reception of Christianity; and can scarcely form a conception of a real conversion, without assuming as an axiom, that the persons so converted must immediately become neat, cleanly, &c.; and they consequently question the reality of the conversion, when these results are not found. But this is an unwarranted assumption, to which the civilized Christian is led, without ground or proof that such a result is even to be looked for, or expected, as an immediate fruit of the reception of the Gospel. On the contrary, the Scriptural view of the effect of conversion, and that which agrees with what I practically witness, appears to me at least to be a deadness to worldly things, and a carelessness about the things of the body. The young convert, who turns from the world to the Lord, shuns all those things which may draw his soul and affections from his God, and again allure him to that world, from which he now feels himself, for the first time, in some degree freed and disentangled. And though, to the civilized mind, cleanliness of person and decency of habit do not appear likely to ensnare the soul, they really have that effect upon the New Zealander, as much as *gold* and *pearls* and *costly array* on his civilized brethren, however improbable such an effect may appear to be.

But I trust that tests less questionable than these of a real effusion of the Holy Spirit exist. Bishop Leighton remarks, that as without a substance there is no shadow, so where there are no real believers there are no professors. Thus, when I behold the thousands among whom I live, who lately worshipped Wiro, Maru, Uwenuku, and a host of other gods, now bowing the knee to *the God and Father of our Lord Jesus Christ*—when I behold tribes, which have been at enmity from generation to generation, living in peace, and meeting one another as brethren—in short, drunkards becoming sober, the unclean becoming chaste, and a multitude

of other reformatations, allied with a constant desire for instruction—I cannot but come to the conclusion, though in opposition to the superficial observer, that there is here an effusion of the Spirit of God; and that there are, among these people, many of the *peculiar people of God, vessels of mercy afore prepared unto glory.*

#### *Horrible Instance of Cannibalism.*

The following horrible circumstance is related by the Rev. R. Maunsell, in a Letter dated Waikato Heads, Middle District, July 12, 1841. He is speaking of his visit to Lake Taupo:—

I was just in time to meet a party returning from the western coast, to which place they had proceeded to seek satisfaction for the death of sixty of their number, who had been slain in a late invasion by them of that neighbourhood. Providentially, the people of the villages had timely notice, and fled. Disappointed of a living subject on whom to wreak their fury, they assailed the dead, and—incredible as the fact may appear, I can solemnly vouch for its truth—exhumed two bodies that had been recently buried, washed off the putrefied parts, and ate them! Horrid, however, as was the act, I cannot regard it as evidence of the prosperity of the cause of Satan: on the contrary, I believe, that as Taupo is now the last retreat of genuine Heathenism in this island, so will its *dark places* very soon shine with the Gospel light, which is now pouring forth with such mighty power through the length and breadth of the land.

#### *Value set upon the Word of God.*

The Book of Psalms in the New Zealand language is very highly esteemed: the Natives seem to prize it more than gold and silver. Our Natives are able to respond them in order, and it adds much to the beauty and usefulness of the Services of the Lord's Day. The Natives, male and female, also attend school more punctually, as they find it necessary to read over and over again the *Psalms* appointed for the ensuing Lord's Day.

(Mr. J. Matthews, Kaipara, N. D., June 4, 1841.)

In the middle of June last, when I was about leaving this place to attend a Committee at Otawao, one of my Native Teachers returned from a visit to the Uruera.

bringing with him a youth of about seventeen, who possesses the hereditary rank of what is styled an Ariki—which, as far as I am capable of discerning, is the greatest dignity known among the New Zealanders—as an applicant for a few books. I told him that I had none with me; but if he would go with me as far as Tauranga, I would comply with his request. To this, after a little hesitation, he consented; and, on my arrival there, accompanied me to Otawao, a distance from Opoiki of not less than 170 miles. By the time he arrives at home he will have travelled 350 miles. Now this stripling came to me solely with a view of getting a Testament and a few Prayer-Books: and the circumstances which led to his visit were simply these:—

Some months ago he came to Waihouahi; at which place, hearing the Word of Life, he became a professor in Jesus, and returned, with the *good tidings*, to his own people. How far they at first approved of this change in their young Ariki I know not; but one day, seeing him carry a burden on his back—which part of the body is very sacred, according to the ideas of the Natives, in men of his rank—it had such an effect upon them, that they came to him, and said, if he would procure books they too would lay aside their native *ritenga*—a word signifying both their customs and superstitions—and he should become their teacher.

He therefore came; and I doubt not that the blessed oracles will not have been thus sent for in vain.

[Mr. J. A. Wilson, Opoiki, M.D., July 5, 1841.]

The desire for the Word of Life is still undiminished: the offer of a New Testament is, in many cases, more tempting than a more costly article. In my late trip to that remote place, Taupo, I used many though vain efforts, in various parts of the lake, to get a guide to Otawao: none could be induced to accompany me. It is a four days' journey; and the guide would have to carry his own food almost the whole of the way, and to return through a barren and deserted country in the depth of winter, the frost being then severe. At last I hit upon the expedient—for I began to be not a little anxious—of offering a New Testament. It was immediately accepted: two guides accompanied me to fetch it; and a third joined us for the sake of conversation and baptism, and the chance of getting

another. For no other consideration do I think I could have induced these Natives, at such a season of the year, to accompany me. [Rev. R. Mansell, Waikato Heads, M.D., July 12, 1841.]

Since July 17th I have received a case containing 492 Testaments, which, in the course of eight days, were all appropriated. A number have been paid for by the Natives: I have received the sum of 30*l*. 15*s*. 6*d*. on account of the Bible Society, which I will thank you to pay. There is yet more money to receive; but I send this amount without delay, as a substantial proof of the desire on the part of the Natives to possess the Sacred Volume. I know not what portion of the supply will be assigned to this part of the island; but I could readily dispose of 3000, and then there would still be a constant demand for more.

[Rev. W. Williams, Turanga, E.D., Sept. 14, 1841.]

*Completion of the Book of Common Prayer in the New-Zealand Language.*

Through the blessing of God on my labours, I have been enabled to finish the printing of the Prayer Book. It has been a long while, indeed, in passing through the press; but when all the labour, from the translating to the striking off, is duly considered, and that much of it has devolved on myself, I think it will be pretty evident that no time has been lost. The greater number of the Collects were translated by the Rev. W. Williams; the Sacramental and Matrimonial Services by Mr. Puckey; and the remaining Collects, with the Epistles from the Old Testament, Thanksgivings, and Prayers, Communion of the Sick, Visitation of the Sick, Commination, Rubrics, and Articles of Religion, by myself. The last, alone, required much time, and considerable and close attention in translating, correcting, revising, and re-revising, ere they became what they now are. Thankful and humble, however, I would be, in reviewing the goodness of the Lord toward me. When I landed in New Zealand, nearly seven years ago, I often besought the Lord to grant me health, strength, and ability, to print the New Testament and Prayer Book; and He has been pleased to hear and answer my request.

[Mr. W. Colenso, Patia, N.D., Nov. 17, 1841.]

*Widely-spread Knowledge of the Gospel.*

With the consent of my Brethren I have visited Port Nicholson, my passage having been paid by the Natives. From



that place I walked overland to Waikato, a distance of 398 miles; having made known a Saviour's love at thirty-two Pae, in all of which the majority of the Natives assembled for Worship; and in every place I met with some who could read the New Testament, that invaluable treasure having found its way to every Pa, with the exception of two.

[Mr. B. Ashwell, Waikato Heads, M. D., Report for the Year ending March 31, 1841.]

#### *Hopful Deaths of two Chiefs.*

Kahukoti, our excellent Native Chief, I regret to say is no more. I have not the slightest hesitation in saying that he was, humanly speaking, the main instrument in keeping the Thames from becoming, like some of our other Stations, the seat of war. He was never averse to Christianity being introduced among his people, and for a long time past he much encouraged it. Several of his nearest relatives have been baptized, and have become steady teachers of their countrymen. The Lord's Day is strictly observed by them. Kahukoti intended to have been baptized; but one obstacle prevented it—he had two wives, and children by both of them. I have often been told that he had put one away; but from both of them being always with him, I doubted his sincerity, and therefore postponed recommending his baptism. He died, as he had lived, in peace, at our Settlement; and was afterward removed to his own place, and interred by me, at the special request of his friends. A large concourse of Natives was present.

[Mr. W. T. Fairburn, Maraeatai, M. D., June 24, 1841.]

We have lost a valuable Chief in Paul Ngaruhe, of Kaitala Valley, a brother of Manu, the Chief who was so serviceable in the first transactions of this Settlement. His illness was of the consumptive character. His death was hastened by his visiting, very lately, his friends at Wangape; to accomplish which, he had to wade through deep water before he arrived at their village. He sent for me to converse with him on Religion. His wish was to have Religion defined in few words. He particularly wished to know what would take him to Heaven: he observed, "I think I know; but I wish to hear it from you again." He died, I trust in the faith of the Lord Jesus, on Tuesday, June 22, 1841.

[Mr. J. Matthews' Report of Kaitala, N. D., for Half-Year ending June 30, 1841.]

#### *Improved Temporal Condition of the New Zealander.*

The poor Native can now obtain all that he requires, if industrious: he has land rent free, and his house he builds for himself. The time has evidently arrived, when all Christian Natives should be exhorted to assist in the erection of the great Temple, by offering their mites:—mites do I say? they are better able to give—the poorest of them—a shilling, than an English poor man a penny. I feel that even the bare urging of the Natives to join the universal Church in collections would have the happy effect of making them more industrious, that they might have something to give to those who need.

[Mr. J. Matthews, Kaitala, N. D., June 4, 1841.]

#### *Need of a superior Education for Native Teachers.*

The subject of a better education for the Natives who are engaged as Teachers, is of very great importance. I have long seen the necessity of an Institution to afford further instruction to the more promising Youths, in order to prepare them for further usefulness in the Mission. We feel that most of our Native Teachers are much wanting in true Scriptural Knowledge, and are not prepared to meet, on Scriptural grounds, the heresy which the Papists are endeavouring to disseminate wherever they go. It will also be the means of raising the Natives in the scale of society. It would be well to instruct some of the more promising in the English Language, as it would bring them on a level with many of the Europeans, and enable them to prevent wicked and designing persons from taking advantage in their dealings with the Natives.

[Mr. J. Kemp, Kerikeri, N. D., Aug. 2, 1841.]

#### *Temptations incident to Colonisation.*

The arrival of so many Europeans in this immediate neighbourhood, and the consequent introduction of much property, together with the great demand for native labour at extravagant prices, has almost bewildered the Natives; so that they not unfrequently accuse us of having cheated them in the prices formerly given, both for their agricultural produce and their labour. This need not be wondered at, when we know that for common labouring work they now get 4s. per day;

and that two young men, who were brought up by me from their childhood, are now engaged at Auckland, as carpenters, at the rate of 6s. per day. Hence we are in a great measure deserted by our Natives. Although we cannot but mourn over the present state of things, knowing the temptations to which the Natives must necessarily be exposed, we still have the confidence that the seeds of Divine Truth have taken root, and that many souls will be gathered into the garner of the Lord.

William Jowett, one of our first baptized converts, seems still to hold fast his integrity: his character stands high with all with whom he has any dealings. A respectable trader told me, the other day, that Jowett was an excellent Accountant, and a trustworthy Native; that he had deposited goods in his hands, to trade for him, to the amount of 69l.; and on reckoning with him, he rendered a faithful account of all that had been put into his charge.

[Mr. W. T. Fairburn, *Marasetai*, M.D., June 24, 1841.]

Since my return hither, after an absence of three months in visiting the Natives at Taupo, &c., I have been concerned to find that the temptations of the new Settlement, lately formed at Auckland, have proved too strong for some of our young converts. This is a time of sifting. Strongly, indeed, have we reason to pray, *Establish Thou the work of our hands upon us*. I am in hopes, however, that after the excitement of novelty has subsided, Christian principle will recover the ascendancy, and that our people will, more than ever, cleave to us as their most trustworthy friends and protectors. Of the truth of this opinion, I have lately had a pleasing proof in one of my own lads. Attracted by the very superior wages at Auckland, he went there, with some domestics of others of my Brethren. Having, however, worked there for some time, and lived with his now wealthy relations, he has returned to my service, and is working for the comparatively small allowance which we give our native labourers. This, I believe, he has done to get out of the way of temptation, as well as to be within reach of our instructions.

[Rev. R. Maunsell, *Waikato Heads*, M.D., July 12, 1841.]

#### *Aspect of the Country around Lake Taupo.*

Reference is made in some of the preceding extracts to Mr. Maunsell's

visit to the Lake Taupo. The following extract from one of his Letters, July 12, 1841, gives a description of the country about the Lake.

Of Taupo Lake I must say, that, as far as the scenery is concerned, I was much gratified indeed with my visit. The Lake is evidently of volcanic origin: its circumference is about 70 miles, and its banks are, for the most part, dark, precipitous, and barren; while the dark blue cliffs, when viewed from the eastern side, give a kind of sombre grandeur to the whole. Tongariro, one of the highest mountains in the island, and perpetually covered with snow, stands at the southern extremity. As its summit is crowned with a volcano, now in action, it is beginning to be an object of interest to visitors.

We close our account of this Mission with several passages relating to

#### *Popery.*

The following extracts are from the Journal of the Rev. A. N. Brown, Tauranga, Middle District: they refer to an earlier period than the communications from the other Missionaries, in consequence of Mr. Brown's inability, from the state of his eyes, to copy his Journal out so regularly as he could wish.

March 7, 1840.—Dr. Pompallier, a Roman-Catholic Bishop, accompanied by a Priest, arrived to-day in a small schooner. Much excitement in consequence among the Natives.

March 8.—At Otumoetai. As no bell was rung at the end of the Pa where the Papists had taken up their abode, I considered that they had perhaps abandoned the idea of holding a Public Service; and, after prayers at the Chapel, I went to visit the adjacent inclosures, but found all the houses empty. When I reached Tupapa's yard, however, I found a large assembly of Natives, drawn together to witness what must have been to them a novel exhibition. A small stage was erected, not unlike the puppet-shows carried about in England, adorned by trumpery drapery of different colours. The Priest was busily engaged in arranging a crucifix, three lamps, pictures of the Virgin Mary, a cup, &c. I turned with disgust from this

mockery of the pure and unadulterated religion, and met the Roman-Catholic Bishop, who saluted me very graciously, and inquired if I were a settler. "No," I replied, "I am a Protestant Missionary." He said that it was by invitation of the Chiefs he visited Tauranga. I remarked, that we should feel it our duty to oppose him; but that it would be, not with carnal weapons, but with the Word of God. "You mean the English Translation of it," he added; and then proceeded to make some brief remarks on the oneness, and unity, and antiquity of the Roman Church. He did not wait for any reply; but, remarking that the Natives were waiting, he bowed, and proceeded to celebrate Mass. I of course retired; but from the reports afterward brought to me, his exhibition appears to have made but little impression on the Natives, whose ridable faculties were so much excited by the gesticulations, crossings, kissing of garments, &c., that the Bishop was obliged to stop several times, and request silence. The whole Service was performed in an unknown tongue, except a few sentences at the commencement, in which the Roman-Catholic religion was described as being the "old" one, and the "only true" one. The Bishop will find, however, that the Natives will require something more than his assertions to satisfy them on these points; and that with those who possess the Scriptures the dogmas of the apostate Church will have "neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."\* After Service the Bishop sent for Tupaia and other leading Chiefs, to whom he gave clothes, &c.

March 9, 1840—Dr. Pompallier went on to Maungatapu Pa. A Native observed to me, that he now for the first time knew what the expression "believing with the lips only" meant; for the Roman Catholics, not having the Bible, had no other than "lip belief." One of our Christian Teachers told the Bishop, yesterday, that his religion could not be the true one, because he bowed to idols, which God had forbidden. The Bishop replied, that they were not idols, but remembrances. He did not, however, seem inclined to continue the conversation, and walked away.

March 19—Matthew, one of our

Christian Natives, has been engaged to-day in a controversy with the Roman-Catholic Priest. The Priest said, "There is one God—the Father, the Son, and the Holy Ghost." "That is truth," replied Matthew.—The Priest then, holding his cross in his hand, remarked, "We do not worship this; but it is to make us remember Christ." "That," replied Matthew, "is your speech; but what says the book? *Thou shalt not make to thyself any graven image.* Your image is the work of man; and to MAKE an image like that is breaking God's commandment."—Matthew then read Revelation xiv. 9, 10, 11, and asked the Priest the meaning of the passage. The Priest replied, that he did not know enough of the native language to understand him, and was walking away. "Stop," said Matthew, "you sought this conversation with me; and if you cannot understand what I say, your disciple, Haki Tara, can. I will tell him what those verses mean, and he can explain it to you. Haki," continued Matthew, "this receiving the mark of the Beast means, among other things, carrying those medals of the Virgin in your ears, and those crosses round your necks; and now, Haki, tell me what this expression means, *If the blind lead the blind, both shall fall into the ditch*?" "I do not know," replied Haki.—"Then," continued Matthew, "I will tell you. That man," pointing to the Priest, "is a leader of the blind; and those who listen to his karakia (preaching), and receive his doctrines, and bow down to his images, are blind also; and the ditch means hell, into which both parties, unless they repent, will at last fall." The Priest would not remain any longer; but turned angrily away, probably more firmly convinced than ever that the Church of Rome is right in withholding from the common people that Word which God designed as a lamp to lead us into all truth.

March 30—Journeying to Matamata. In conversation with William Thompson I learned many particulars of the late visit made by the Papists to Matamata, and I feel persuaded that their attempt to introduce Popery was a failure. The Roman-Catholic Bishop, in order, I presume, to ingratiate himself with the Natives, has been in the habit of encouraging the national dances among them. He did so at Matamata; and was reproved for it by a Christian Native, Henry Williams, as being contrary to the Gospel.

\* See 21st Article.

May 28—An old Chief observed to me that he had become a Roman Catholic, because of the similarity of that religion to the native ritenga. "We have dances," said he, "and so have the Roman Catholics"—alluding to their bowings, crossings, and gesticulations: "we have tapers, and so have they: they carry medals and crosses: we pray to Wiro, Tu, and other native gods; they pray to Peter, Mary, and other gods." This parallel, drawn by one of their own disciples, might probably disgust the Papists; but there is much simple truth in it. What has a Heathen to renounce, or what sacrifices has he to make, in becoming a Roman Catholic? Literally none.

The remaining extracts are from the communications of various Members of the Mission.

A fresh arrival of the Emissaries of the Church of Rome, consisting of four Priests and eight Catechists, two of whom have since been ordained, are actively engaged in disseminating their soul-destroying doctrines. Their Bishop intends making this place his head-quarters, and is now preparing to build a large Church. Surely it behoves us to be diligent in our Master's cause. A sharp eye is kept by them on all my proceedings.

[Rev. R. Burrows' Report of Kororarika, N. D., for Half-Year ending June 30, 1841.]

The Papists have commenced war; but the Scriptures, which are the sword of the Spirit, prevail. The opposition which the Romanists have hitherto made, has been a means of exposing their errors, and of adding some of their number to our congregations. One of these, who was a Communicant, on being asked why he left his teachers, replied, "They give us the Word of God in a language we cannot understand: you give us books in our own language, which we do understand." He then gave me a shilling for a Prayer-Book. [Mr. J. Shepherd's Report of Wangarua, N.D., for Year ending June 30, 1841.]

The Papists are making bold efforts to do mischief. There has recently been an accession of twelve to their number: two are at Tauranga. They may much perplex the Natives in their present state; but with the acquisition of the Testament, now sent out from the Bible Society, we trust to be enabled to stand our ground. The Popish Bishop is hard at work print-

ing their books; yet it is difficult to see them. The Natives who possess them appear to be ashamed of them.

[Rev. H. Williams, Pahiā, N. D., June 22, 1841.]

On my return from Wangarei, I found that the Roman-Catholic Priest had challenged the Rev. H. Williams to a public discussion at Kororarika, in the New-Zealand language, which Mr. Williams had accepted. The discussion took place on Tuesday and Wednesday, the 26th and 27th ult. On the one side were four Roman-Catholic Priests: on the other, Mr. Williams and myself. I went to the field with much fear and trembling; not as to the ultimate result, but as to my own incapacity and utter unworthiness for such a situation. God, however, graciously strengthened us, and we were more than conquerors through the testimony of Jesus. I could scarcely have considered it possible for men holding Ministerial offices in a professing Christian Church to be so very ignorant of Scripture; or that such men could prevaricate in the manner these did. God enabled us not only to beat down all their arguments with the plain words of Scripture, but also to preach to them the truth as it is in Jesus. I could not but fancy that I plainly saw the same spirit which manifested itself in many of their unhappy Church against our Reforming forefathers. They hesitated not to affirm, over and over, that our New-Zealand Testament was all false, being not the Word of God, but merely words of our own. One solitary text of Scripture—Joshua vii. 6—was all they brought forward during the whole of the first day's discussion, and this was done to defend their image worship, &c. They laboured most assiduously to get us to quit the plain Word of God; but they could not succeed.

It grieved me much to hear them tell the Natives, with a triumphant air of assurance, that, by their latest Letters, England was again returning to her right mind, and to the only true faith and Church; and that "Pusey, a great Doctor among them, is the great instrument employed by the Lord in this matter."

I do not think they will be at all desirous of encountering us again, for some time at least; and would fain hope, that both good to the Natives and glory to the Lord may arise from this meeting. It has, in a measure, opened the eyes of the

Protestant community to what the Romanists really are.

[*Mr. W. Colenso, Fethis, N.D., Nov. 17, 1841.*]

From these accounts, our Readers will see the extensive scale upon which Rome is conducting her operations in New Zealand. While humbly thankful for the grace which has hitherto enabled those whom it has pleased God to convert through the labours of our Missionaries to *stand fast* in their profession, it behoves us to be earnest in prayer, that from this *mystery of iniquity* the Natives generally may be preserved, and the Converts still further confirmed in *the SIMPLICITY that is in Christ*.

## West Indies.

BRITISH AND FOREIGN BIBLE SOCIETY.

TRINIDAD.

*Opinion of a Roman Catholic on the Importance of the Bible Society.*

THE Rev. J. G. Mühlhauser, of the Church Missionary Society's Mission at San Fernando, writes—

The day after the Anniversary Meeting I received the following Note from an inhabitant of this place:—"I have the honour to enclose twenty dollars, which I beg you to accept as a supplement of my last night's subscription, for the benefit of the Bible Society. Be assured, Rev. Sir, of my good feelings for the advancement of this Society, being one of the first to which any man of a family ought to contribute." What gives the Note particular value, is the fact that it came from a Roman Catholic.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Gospel Propag. Soc.*—The Rev. Wm. Darby, who has been prepared for Missionary Labour on the Worsley foundation, King's College, London, has sailed for Bombay.

*Wesleyan Miss. Soc.*—The Rev. T. N. T. Hull has returned from Malta (p. 136), and it is proposed that he should shortly proceed to Gibraltar—Rev. Charles Tucker and Mrs. Tucker arrived in London from Tonga (p. 243) on the 25th of June—Mr. Whitehouse and family returned from Jamaica on the 29th of June.

*London Miss. Soc.*—On Monday, the 5th of September, the Rev. J. W. Gordon, who had been on a visit to this country for the restoration of his health, embarked for Madras, with a view of resuming his labours at Vizagapatam.

### SOUTH AFRICA.

*Wesleyan Miss. Soc.*—There has been, we regret to have occasion to state, a collision of an hostile nature between the Emigrant Farmers, or Boors, and the British Troops, in which the Boors were successful, and they have taken possession of the vessels in Port Natal. Mr. Archbell (p. 72) had gone on board one of them, for the sake of security. There is little doubt that the respect entertained for him will save him and his family from personal injury; though it is impossible to say what effects may result from this hostile movement to the Mission.

*London Miss. Soc.*—By a Letter from the Rev.

J. G. Messer, Missionary at Uitenhage (p. 39), intelligence has been received of the death of his wife, of whom it is said—

She had been a faithful Labourer in South Africa for upward of thirty years; and her death, which occurred on the 30th of April last, is deeply deplored, not only by her bereaved and venerable husband and a large circle of European friends, but by the Natives generally throughout the extensive district in which she resided, who will long treasure the memory of her Christian Services, and keenly feel the loss they have sustained in being deprived of them.

### MEDITERRANEAN.

*Church Miss. Soc.*—The Rev. J. R. T. Lieder and Mrs. Lieder (p. 431) arrived at Alexandria about the middle of September last. The Rev. W. Krusé and family purposed leaving Alexandria, on their return to Germany, on the 27th of September, in consequence of ill health.

### SOUTH-SEA ISLANDS.

*London Miss. Soc.*—Mr. and Mrs. McKean reached the Island of Tahiti on the 14th of February, and Mr. and Mrs. Jesson on the 28th of the same month (p. 310).

### WEST INDIES.

*Church Miss. Soc.*—The painful intelligence has been received of the decease of the Rev. Thomas Yond. He had embarked on board the "Demerara," on his return to England on account of ill health, and died a few days afterward.

\* \* \* At page 397, col. 1, line 10, of our last Number, for "beloved Brethren," read "Mrs. Gollmer."

# Missionary Register.

NOVEMBER, 1842.

## Biography.

### MEMOIR OF MRS. MUNDY,

WIFE OF THE REV. GEORGE MUNDY, MISSIONARY OF THE LONDON MISSIONARY SOCIETY, AT CHINSURAH.

**THE** following account of the Christian character, public labours, and last hours of Mrs. Mundy, is extracted from communications received from her sorrowing husband.

On her arrival in India, in November 1832, she applied with great diligence to the acquisition of the native language, and established a small Native-Female School in the vicinity of her residence at Chinsurah. This, however, afforded her but little hope of usefulness; and her attention was soon directed to the Portuguese population around, many of whom she saw were perishing for lack of knowledge. She began her School among them with only four children, and many months rolled away before she could number sixteen; but by the blessing of God on her diligence, unwearied efforts, and fervent prayers, she has been enabled, during the last three years, to look upon seventy smiling faces surrounding her in her own and her Infant School. That she was ardently attached to the Schools, those who know her best will bear ample testimony. Her whole soul was in her work: she loved the children, and was beloved by them; and for their welfare she was willing to live and ready to die.

Her labours were, in general, of a far more self-denying character than even her most intimate friends apprehend. Her constitution was naturally weak, and she suffered and worked under such a variety of bodily infirmities as would have restrained the ardour of many persons. Although she was frequently to a considerable extent indisposed, yet she had never any serious attack, until that fatal one which has now, in the providence of God, released her from all her sufferings. Her sickness first made its appearance in the month of April last, and terminated her

sufferings and sorrows on the 7th of July. Her end was emphatically peace. She knew well that death was approaching, and frequently mentioned it to me and other friends—yet very delicately, as she saw it was a painful topic to others, though not to herself. As she lived, so she died, full of the confidence of Christian faith and hope.

The Members of the Calcutta District Committee expressed their sentiments and feelings on the occasion of Mrs. Mundy's death, in a Resolution, which we subjoin:—

Resolved—That this Committee have heard with unfeigned regret of the demise of their much-esteemed friend and fellow-labourer, Mrs. Mundy, of Chinsurah. The removal of Missionary Labourers, so eminently useful as Mrs. Mundy, is always a matter of deep sorrow to those in the field, especially in such a climate as India, and among such a people as the Hindoos, where there is so much to depress and try the faith of all, but especially of those who, like our departed friend, were engaged in the work of Female Education. When, therefore, one who has devoted her time, talents, and property, to promote the Cause of Christ in this land, is removed, the Committee would record their heartfelt sorrow, and pray the Lord Jesus Christ, the Head of the Church, to raise up many who will follow in her footsteps, as she followed Christ in devotedness, zeal, and love to souls.

## OBITUARY OF THE REV. C. F. WARTH,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY AT NASSUCK, WESTERN INDIA.

THE Nassuck Branch of the Western-India Mission has been called to sustain a severe loss in the sudden death of the Rev. C. F. Warth, who was removed, by cholera, on the 12th of May 1842.

Mr. Warth arrived at his Station in June 1836; and during the six years of his Missionary Labour was most faithful, and zealously devoted to his work. The following account of his last illness and death is extracted from the Journal of the Rev. C. P. Farrar :—

May 8, 1842—This morning I missed Mr. Warth from Divine Service; and afterward received a note from Dr. Watkins, informing me that Mr. Warth was suffering under an attack of a moderate form of cholera. I immediately went to his house, and found him much exhausted, and labouring under the impression that it was very doubtful whether he should survive. Serious but not gloomy thoughts of eternity filled our minds, and engrossed our conversation. At his request I read to him Rev. xxi.; and we spoke of the glorious and peaceful happiness of those who are citizens of the heavenly Jerusalem in that *new heavens and new earth wherein dwelleth righteousness.*

May 9—Dr. Watkins, who remained with Mr. Warth all night, and who has been unremitting in his kind attentions, proposed that he should be removed to his house; and as the symptoms of the disease are assuming a less virulent character, I made arrangements for his removal. He was better in the evening; and I have every reason to expect his complete recovery.

May 10—The worst symptoms of the disease are past; but the exhaustion is so great as to induce the utmost anxiety. I found Mr. Warth this evening exceedingly weak and helpless.

May 11—I remained last night by the bedside of our beloved brother. I drew up his will; and when he had signed it, and arranged all his affairs, he seemed determined to have done with the things of this world. He said, "Now let us go to better things." I read, at his request, Hebrews xi. I stopped at the 16th verse; and when he had contemplated for a while the glorious and peaceful character of that city and rest which God has prepared for His people, he said, "Now let us pray." I prayed that the will of God might be done, whether by his restoration or removal; for He knoweth all things—He knoweth what is best for us. Mr. Warth

enjoined me to destroy all his papers of every kind. He was preparing some music for the Mahratta Hymns, and said, I might, if I liked, preserve it; but it was too imperfect for use in its present state. There was a struggle between life and death, as it were, throughout the night.

May 12—Our dear Brother lingered in the body until this morning, when, at half-past four o'clock, he breathed out his spirit into the hands of his Maker. His countenance exhibits the utmost placidity. He died in peace with all mankind, and at peace with God through Christ. On Thursday night he repeatedly acknowledged his great sinfulness; but he also said, "He will not cast me out. His blood cleanseth from all sin. I desire to go to Him, and that all my friends may soon join me in that city which the glory of God doth enlighten."

May 13—The funeral of our dear Brother took place last night. His remains were attended to the grave by the resident Europeans; his coffin being carried by the Portuguese servants, who, of their own accord, came forward to make the offer.

May 17—I to-day received a Note from a Civilian, now in the districts; some extracts from which will shew the sentiments felt here respecting the late Mr. Warth :—

He died as he had lived, in a happy consciousness that his hopes were founded on that which could never fail him. Indeed, the picture of his death-bed is so bright as almost to cancel the loss which we all sustain. It will, however, be felt long hence by many of us; for he was an invaluable member of our small society. I shall miss him myself, as I have no doubt many others will, whenever we meet together—whenever any topic of consequence is discussed, any doubt requires solving, any difficulty explaining—and whenever a cheering and instructive companion is required. In all these particulars, he surpassed all with whom

I have yet met. I had not thought I could feel the loss of any one, not within the circle of my own family, so much; and you, to whom he was a fellow-labourer, must suffer still more. But the regret, happily, is all on our own account: as regards him, no prospect could be more cheering. He spent a week with me at Putta, immediately before joining you, and was engaged nearly the whole time in explaining and discussing Revelation, which he did with an ease which shewed how intimately acquainted he was with the subject, and with a warmth induced by his bright anticipations of the future, which he was so soon to realize. And that was no momentary feeling: a happy confidence, hope, and love, always struck me as being the pervading tone of his mind throughout life. This never deserted him: he was always the same: and it might be said of him, that though not of this world, he was one of the best men in it.

May 19, 1842.—I add to my previous quotation the following passage from the Note of a pious Officer, now in the Nassuck Districts:—

Your kind Note, just received, has deeply affected me. I rejoice, with you, that it has pleased God to take unto Himself the soul of our dear Brother, that "his end was peaceful, and his hope was joyous." Still, with you, I have that sorrow which nature will demand; and my heart is sad and heavy, when I think that I shall see his face no more in this world. It would have been a comfort to me to have been present during his last moments; to have heard from his own lips those expressions of

faith, and hope, and love, which testify the faithfulness of Him who hath said, *I will never leave thee*; and to have seen his countenance shine with heavenly radiance as the glories of the upper sanctuary were opening to his view. But God was pleased to order otherwise. We mourn; but we *sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Let us comfort one another with these words.* To me he was more than I can tell you: our sympathies flowed together on the same occasions, and on the same interesting objects. He was my counsellor in difficulties; and when his own heart was troubled, I found him an affectionate confiding friend. How often we used to talk together about your return! but neither of us thought you were coming, as it were, to take his place upon the post of duty, that he might be called to his rest.

May 21.—I will now take leave of my departed fellow-labourer, by quoting one or two remarks of our beloved Diocesan:—

I very sincerely sympathize with you and the Mission in the severe bereavement we have suffered by the death of our valued friend Mr. Warth. His activity, humility, piety, and zeal, were remarkable; and the loss of such a man will be deeply felt in our infant Mission. But it is the Lord who has seen fit to remove him; and while we bow under the dispensation, may the trial be the means of quickening us in duty, and of rousing all to work while it is called to-day.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 438.)

##### *Testimony to the Efficiency of Missions in New Zealand.*

I WAS never more pleased than by the information given yesterday, by one of the Secretaries, that a Medical Gentleman—who went to New Zealand on account of his health, sceptically disposed as to the usefulness of Missions, thinking it impossible you could ever raise that poor, degraded, and barbarous people into the character of Christians—had called at the Mission House, and informed our friends that his observations in New Zealand had led him

altogether to alter his mind; that in a chapel where New Zealanders worship, a thousand people meet, and sing the hymns which you have given them in their own language with an animation, a pathos, and a joy, which we at home seldom, if ever, witness. They respond to our Liturgy, which it seems has been translated into their language, with a loud "Amen," and nobody is offended. They listen to their Minister, it is said, with intense attention; and the remark was, that if a volley of artillery were fired against the building, it



would scarcely move them. On attending Public Worship for the first time in this country, in the City-Road Chapel, yesterday morning, the young New Zealander, now on the platform, remarked, that the chapel was better than theirs, but the congregation not so good.

[Rev. J. Dixon—at Wesleyan Miss. Soc. Ann.

#### *Liberality of Emancipated Slaves.*

Let me say a word with regard to the liberality of our people in the West Indies. We must admire the liberality of a people who devote the surplus of their wages, to a large amount, to the promotion of the Gospel of Christ. A man who had formerly been notoriously wicked, having been brought low on a bed of sickness, was visited by us. Our conversation made some impression on his mind; and the first thing which he did after his recovery was to come to the House of God. He attended regularly, and, in the course of time, gave evidence that he had become a converted character. I said to him, on one occasion, "When I have done, do you address the people." "My friends," said he, "you recollect what a wicked man I once was, but now I am a new creature: no man can tell me that I am not, for I know it. What I once hated I now love, and what I once loved I now hate. I feel that I ought to give as much to the Cause of God as I used to give to the cause of Satan when I was a wicked man. I never find, when I do any thing for the Cause of Christ, that I am a bit the poorer. I have been thinking, when Minister was reading, I might do something more than I had ever done. I mean to put down my name for 6d. per week, my wife's name for 6d., my eldest son 6d., and my eight children 3d. each. Let us all do what we can, and the Society will soon be helped out of its difficulties." Let me tell you about that man's wife, son, and daughter. The first of August last year was on a Sabbath Day; and we determined to have a Prayer Meeting on behalf of the Slaves throughout the world. I read from an American Work, called "The Testimony of a Thousand Witnesses," some striking and horrifying details regarding American Slavery: and afterward called on this man to engage in prayer: there were 500 persons present. He rose for the purpose; and I was expecting to hear him begin, when he turned round, and, with a voice choked with sobs, said, "Minister, I cannot pray; excuse me sitting down: what you have

been reading about what they are doing in America—how they sell the wife from the husband, and the husband from the wife, and how they tear children from families, is a heart-burning to me. I recollect, Minister, as if it was only yesterday, when my master owed taxes, and my wife and children were taken to be sold to pay them. I saw the constable come and take my wife and children to be put up by auction, to pay the debts my master owed. I went to the auction, and bid for them. I paid 77l. for my wife, and 45l. for my eldest boy, and 37l. for my eldest daughter; and unless my friends had lent me money, they would have been taken from me, and been wandering up and down the country. When I think of this, my heart is so full, I cannot pray: I beg you to excuse me."

[Rev. W. G. Barnett—at London Miss. Soc. Ann.

#### *Proof of the Success of Missions.*

As a proof of our success, go to living men. Come forward, fifty thousand converted Negroes! Stand up, ye Hottentots, Caffres, Great and Little Namaquas, and give proof of our call in your own conversion and holy joy! See your ten or twelve thousand people in the Societies of the Polynesian Islands, who were in a state of utter ignorance, barbarism—hardly idolatry, for they scarcely seemed to have a perception either of a material or an immaterial God;—but who are now kneeling at your altars, singing your hymns, reading your Bible, offering devout prayer in the morning and the evening, and exhibiting all the beauties and loveliness of an incipient piety!

[Rev. J. Dixon—at Wesleyan Miss. Soc. Ann.

#### *Missions the True Glory of the Wesleyan Society.*

I have often thought, that if this Society desired to give the most touching and impressive view of their position in the moral and religious world, they would not take us to this splendid Hall; they would not take us to any of their spacious Places of Worship; they would not take us even to that noble Centenary Hall which includes their convenient Mission House; but they would take us down, where I was taken myself, to those "low-browed vaults" in the lower part of the Mission House, where, amid all that is humble in external arrangements, I looked round in the various recesses, and observed the names of the various Missions which this Society

conducts. I saw "India," and "Ceylon," and "Australia," and "Van-Dieman's Land," and "Sierra Leone," and the "Gold Coast," and "New Zealand," and the "Friendly Islands," and "Southern Africa," and the "West Indies," and the "Feejee Islands," and "Ireland," and, indeed, almost every country; and, looking around me on these, I said, "Here is the true glory of the Wesleyan Society."

[Dr. Buchanan—at the same.

#### *A Child's Request.*

A dear friend of mine had been called to watch over the last illness of a lovely boy, seven years of age, whose illness was very rapid, and very severe. His mother, sitting beside him one day, asked him if he was afraid to die. "O yes, mother," said he; "I wish I had died when I was a little child, and then all would have been well with me; but now I am a sinner, and am afraid to die." She directed his mind to the Cross, and he was brought to religious convictions. A very short time afterward, he said, "I have prayed to Jesus—He has taken away my guilt—I do not now fear to die, because I believe I shall go to heaven:" and then, looking at the perishing state of men, he said, "Mamma, you know I have 12s. 6d.; give that to the Missions." And in that way, with his latest breath, he devoted his little all to the funds of this Society. With such a spirit abroad as this, is it likely that Christian efforts should flag?

[Rev. J. Waugh—at the same.

#### *Tracts lead to the Bible.*

No one need suppose that the circulation of Tracts, by this Society, will at all supersede the reading of the Scriptures. It has been stated by an agent of a kindred Institution in France, that for every twelve Tracts which he sold, he sold one New Testament. This is the result of the spirit of inquiry which the Tracts have excited. It is by being led to the truths of God, in Tracts, that many have been led to the Bible at all. It is of immense importance to get a brief but comprehensive statement of the leading truths of the Word of God in the form of a Tract. There is thus presented to the reader in a focus the substantial part of the Bible—the great truths in which all other truths centre: he at once may see his state as a sinner, and the way in which he can find acceptance with God. His mind is turned to the only Mediator

between God and men—to the Great High Priest who has entered within the veil, and has sprinkled the heavenly mercy-seat, and is dispensing the blessing of eternal life to all who come to Him. The sinner finds that the veil is rent in twain from the top to the bottom; the mercy-seat is seen; the glory of God is displayed; the character of God, as just and merciful, is disclosed; and the sinner hears the voice, "Come hither, approach to this sprinkled throne, from whence proceeds the river of the water of life!"

[Rev. Dr. Russell—at Rel.-Tract Soc. Am.

#### *Tracts Missionary in their Effects.*

We know that we cannot pervade India with thousands of Missionaries; for thousands are wanted for the millions of its inhabitants. But is it not possible to distribute Christian Tracts among them? It is not only possible, but easy. In a district near Bombay we heard that Dr. Wilson found a Christian Teacher who had been converted by means of a Christian Tract; seven more had by him been brought to a knowledge of the Truth; and then 100 more, as the result of his instructions, where no Bible had hitherto been wasted. Who, after such a fact as this, can question the important influence which the circulation of Tracts may have through Hindoostan? If a single Mahratta were thus brought to a knowledge of the Truth, why should not the whole of India, from the Himalaya Mountains to Cape Comorin? I cannot doubt the usefulness of these Tracts; and I doubt not that you are ready to come to the conclusion at which the Resolution aims—that it becomes our duty to make an increased effort for their circulation.

[Hon. and Rev. B. W. Noel—at the same.

#### *The Times call for Tracts.*

Efforts are made by Infidels and Roman Catholics to spread in every part of the world tenets opposed to the Truth which we profess to love. I will just refer to one infidel publication, which has the largest issue of any book, save the Scriptures and the Book of Common Prayer, from any press in this island. This is a publication, the characteristics of which I will not enumerate. But if these publications, so cheap, and so rapidly read, are distributing poison through ten thousands of the population, it becomes us the more especially to circulate the antidote. To shew that the Roman Catholics oppose

the Truth, as it is in Jesus, I will refer you to the unwearied efforts made in some lands, where I cannot honour them for the zeal and assiduity which they manifest. Could I perceive that there was an honest desire to promote the doctrines which they believe to be truth, and feel to be important, then my hostility, if not changed, would be somewhat mitigated, or would receive a new form. But when I hear, that, passing by the immense mass of the Heathen that are wholly untaught, they choose, as scenes of labour, the Sandwich Islands, covered with American Missionaries, preaching the knowledge of the Saviour—Tahiti, in which effects of the Gospel of Christ have been seen, such as have not been surpassed in any land—while I know that they go to the Bay of Islands, where the banner of the Gospel is unfurled—it shews me that there is a want of principle, or recklessness of spirit, which calls for the most earnest condemnation, and more zealous distribution of a counteracting influence. But the doctrines taught at home are more deadly still, because they are more disguised—because they come to our very doors—because they invade the circles of our own acquaintances—because they come to the cottages of our own land—because, hitherto, they have received no adequate check. It is because these doctrines, circulated by this instrumentality, clothed in short Tracts, distributed by hundreds and thousands through the population of our land—because they are thus perniciously and perseveringly zealous, that, therefore, I call on all those who love Christian Truth to manifest a zeal proportioned to theirs.

*[The Same—at the same.]*

There was a time when the enemies of the Gospel sneered at the circulation of Tracts—when they spoke of them in terms of no measured contempt and scorn; but they are now themselves circulating them—and why? They see their influence, and therefore meet us with our own weapons. They are, in fact, seeking to wrest them from us: but shall they wrest them from us? No: we will grasp them more firmly than ever, and use them in dependence on the Spirit of God; and we are sure they will prosper in the thing whereto they are sent. *[Rev. Dr. Russell—at the same.]*

### *Tracts the Means of refuting Error.*

The age immediately succeeding what is called the age of literature, was an age in which literary and theological labour presented itself in the form of imitation. The first efforts of printing were in imitation of manuscripts. The next age in literature and theology was the age of folios. Men committed their investigations of truth to large volumes. It was the age when principles were sifted and analyzed, and brought into new combinations; and thus mighty reservoirs of Scripture Truth were made for the use of succeeding ages. The next period was that of elaborate logical discussion, when men employed what had been written by their predecessors in the defence of truth; and rather sought to bring out that which was useful and powerful from amid their varied stores, than attempt to make the world generally acquainted with all that had been composed. The present is especially the age of Tracts. It has been said, and I think unwisely, that this feature of the present age marks its superficial and unthinking character. I believe that Tracts, and Tracts only, are the means by which we are, at present, to meet the overflowing tide of moral and spiritual darkness; by which we are to supply the strong and craving appetite for spiritual food; by which we are to counteract the insidious and serpent-like character which belongs to that system, which has been already perhaps, in this room, sufficiently denounced. I believe one reason why Missionaries have not been more successful is, that there have not been more Tracts placed at their disposal, and these publications have not been more widely disseminated among the people where they laboured. The celebrated Grotius, so long ago as his day, felt the need of a Tract. He regarded with the eye of philosophy the moral and spiritual destitution of the Heathen World; and belonging to a nation which, at that period, was sending forth its ships to every region of the earth, he thought it an experiment worth trying, to write something in defence of the Christian Religion which the sailors might leave behind them in the ports they visited. That gave rise to the celebrated Tract "Grotius de Veritate."

*[Rev. Dr. Blyth—at the same.]*

## CHRISTIAN-KNOWLEDGE SOCIETY.

## REPORT FOR 1841-42.

*Issue of Books and Tracts from April  
1841 to April 1842.*

Bibles .....	123,790
New Testaments .....	114,215
Common-Prayer Books .....	339,294
Psalters .....	11,243
Bound Books .....	359,688
Tracts .....	3,337,692
<b>Total .....</b>	<b>4,285,922</b>

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	14960	15	1
Benefactions .....	3441	13	3
Legacies .....	7442	8	0
Dividends and Interest .....	5370	0	0
Rent .....	426	8	2
	31641	4	6
On account of Books .....	57819	6	10
Ditto from Government .....	1015	16	6
<b>Total .....</b>	<b>£90,478</b>	<b>7</b>	<b>10</b>

*Payments of the Year.*

Books, Paper, Printing, Binding, .....	66910	17	7
Books issued gratuitously .....	4141	14	11
Books on account of Charities .....	192	8	3
Books for Committee and Office, .....	245	14	11
Copyright &c. of Tracts .....	25	0	0
Grants for Churches and Chapels, .....	2362	10	0
Home Grants for Schools .....	50	0	0
Scilly Missions .....	258	18	2
Newport Charity School .....	48	8	2
Foreign Grants .....	7042	16	8
Advance to East-India-Mission Fund .....	1000	0	0
East-India Mission .....	467	9	8
Foreign Translation Fund .....	1567	1	7
Duty on Legacies .....	340	0	0
Annual Reports .....	969	14	0
New Building .....	695	9	1
Repairs and Alterations .....	599	1	0
Salaries, Rent, Taxes, Office Expenses, Depository, & Sundries, .....	7424	19	2
<b>Total .....</b>	<b>£94,342</b>	<b>3</b>	<b>2</b>

*Miscellaneous Notices.*

The Annual Report mentions that in the Monthly Report for May, see page 260, the expenditure for 1841 was, in error, stated to have been 115,533*l.* 1*s.* 6*d.*, whereas it should have been 95,017*l.* 16*s.* 1*d.*; and the total expenditure for 1842 should have been 94,466*l.* 9*s.* 2*d.*, making the decrease in the year 1842, 551*l.* 6*s.* 11*d.* The amount received for Books and Tracts is less than that of 1841 by 3147*l.* 17*s.* 4*d.* This diminution appears to have been occasioned, in a great measure, by the

reduction in the price of several of the Bibles, the total circulation of the Society's publications in the past year being larger than that of the preceding by nearly 348,000 Books and Tracts. The loss to the Society during the past year on Books and Tracts furnished to Members and District Committees has been 9139*l.* 17*s.* 5½*d.* In the Retail Department, the increase of this year over the last is 1544*l.* 8*s.* 8*d.*; the amount received from Members being 6075*l.* 8*s.* 6½*d.*; from Non-Members, 3684*l.* 17*s.* 5½*d.*

*The Committee state—*

An arrangement which was made, under the direction of the Finance Committee, to furnish booksellers with the Society's publications, on such terms as to enable them to keep a stock and sell them in the regular course of business, has been carried into full effect. Many booksellers have availed themselves of this regulation.

A room for the sale of School Stationery, opened in the new warehouse, appears to have answered the purpose contemplated, as affording to Members and Diocesan Boards of Education the means of purchasing articles required for Schools on very low terms.

Assistance has been rendered to a large extent by gratuitous supplies of Books and Tracts in destitute parishes in England and Wales. Grants have also been voted for boatmen and bargemen who work on rivers and canals; and the following reference was made to the Standing Committee:—

That this Board do recommend the subject of the spiritual destitution of persons employed on canals and rivers to the special consideration of the Standing Committee, in order that such additional supplies may be granted as the exigencies of the case may seem to the Committee to require; and that the Committee be requested to report the result of their inquiries and proceedings, with reference to this subject, to the Board.

The sum of 50*l.* has been granted toward the purchase and fitting up of a vessel to be used as a Place of Worship for the Canal men.

The Grants made to Scotland

amount to 460*l.*; and the Board has promised 1000*l.* toward the support of Divinity Students in a College to be erected and called Trinity College, Scotland, when the sum necessary for the erection of the buildings shall have been raised. The Grants made to Ireland amount to 40*l.*, beside 500 Common-Prayer Books.

The Report of the Foreign Translation Committee appeared in our Number for July, pp. 321, 322.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### *Desire for the Scriptures.*

THE following Extracts are taken from the Twenty-eighth Report of the Cumberland and Carlisle Auxiliary:—

A poor man who was often reduced to great straits, but was supported under them by what he knew of the Gospel of Jesus Christ, in a time of much straitsness was in want of two things—a blanket and a Bible: he needed both: he could purchase but one, and had therefore to make his choice. He chose the Bible, and waited for better times to obtain the blanket.

A Clergyman visited a poor man last Christmas; and in entering into conversation with him, adverted to the season as a season of joy; but observed it was holy joy, joy in the Lord, not mere feasting and merriment. "Ah, Sir," said the poor man, "we know more of fasting than feasting." The Clergyman having expressed his sorrow for the state of the poor, "Sir, may I beg a favour of you?" said the man. Leave, of course, was given; and what was the favour?—some money, or article of clothing or bedding? "I have nothing," said the poor man, "but an old Bible, in small print; and I want one of a larger type, and wish to know to whom I may pay a penny a-week, or what I can spare, till I procure it."

#### JEWS' SOCIETY. THIRTY-FOURTH REPORT.

##### *State of the Funds.*

THE aggregate amount of contributions received during the past year, toward the general and special purposes of your Society, is 24,699*l.* 8*s.* 9*d.*, being an increase of 1760*l.* 9*s.* 7*d.* above the Receipts of the

preceding year. This amount has been contributed in the following proportions:—

	£	s	d
General purposes of the Society, including the Jerusalem Mission and Scripture Funds.....	22841	13	8
Hebrew Church at Jerusalem...	1313	10	2
Institutions at Jerusalem.....	346	9	8
Temporal Relief Fund.....	197	15	3
Total.....	£ 24,699	8	9

This is independent of Interest and Rent of Houses included in the amount given at p. 264.

Although there is a diminution of 307*l.* 14*s.* 7*d.*, under the head of Jerusalem Church Account, and of 433*l.* 15*s.* 10*d.* under the head of Temporal Relief, the increase of the General Fund actually amounts to 2502*l.* This result is the more satisfactory, inasmuch as the largest augmentation arises from the contributions of your Auxiliary Societies, in which there is an increase of 2255*l.* 19*s.* 2*d.* From the Irish Auxiliary, the sum of 2200*l.* has been received; shewing an increase of 301*l.* 10*s.* over the remittances of the preceding year. After defraying expenses, your Committee have in hand, for the General Purposes of the Society, the sum of 8000*l.* vested in Exchequer Bills, and 1788*l.* 19*s.* 2*d.* in the hands of the Treasurer. On account of the Hebrew Church at Jerusalem they have 1543*l.* 0*s.* 10*d.* in the Treasurer's hands. And on account of the different funds for Temporal Relief they have 500*l.* in Exchequer Bills, and 364*l.* 11*s.* in the hands of the Treasurer; making a total balance of 8500*l.* in Exchequer Bills, and 3696*l.* 11*s.* in the hands of the Treasurer.

In addition to the amounts paid by the Society, as stated at p. 264, the sum of 3000*l.* has been paid toward the Endowment Fund of the Bishopric of St. James at Jerusalem, 300*l.* toward the Widows' and Disabled Missionaries' Fund; and 2000*l.* for repayment of expenses charged on the Fund for building the Church at Jerusalem, which do not properly pertain to it. The accessions which have been made to the Patronage of the Society were stated at p. 406 of our Volume for 1841.

##### *Diocese of St. James at Jerusalem.*

In reference to the newly-erected Diocese of the Church of the United

Kingdom at Jerusalem, the Committee observe—

The Chevalier Bunsen arrived in this country from Berlin, instructed by the King of Prussia to propose, to the Heads of the Church and the Queen's Government, the erection of a Protestant Bishopric in the Holy City. From the first moment at which it was announced to the secular and ecclesiastical authorities, a blessing accompanied both the project itself and those who undertook it. Under God, our best thanks are due to Lord Palmerston, then Secretary of State for Foreign Affairs, and to the Archbishop of Canterbury and the Bishop of London. The princely donation of the King of Prussia of 15,000*l.*, constituting half the endowment of the See, excited in your Committee a desire suitably to meet the Royal Bounty; and they in consequence voted the sum of 3000*l.* toward the same object.

It had long been with them an object of deep anxiety to secure for your Missionaries, and those converted by their means, the countenance and support of the Local Powers; but the principle of the Ottoman Government defeated every scheme which ingenuity could devise. The existence of the Mission was tolerated, but could not be recognised; the Turkish Authorities deal with none but responsible Heads: and thus, while the Armenians, the Greeks, and the Latins presented, in their Patriarchs and Bishops, federal representatives of the several Communions, the Protestant Religion alone remained without recognition, and even without a name. A Jew, if converted to the faith of the Anglican Church, was not thereby enrolled among the members of an acknowledged community: he quitted the shade of the synagogue, which, scanty as it was, offered him at least the protection of a name, to join himself to a body enjoying, in no part of the Turkish Empire, a legal existence.

To obtain for the Protestant Churches a due position of notoriety and respect, the Committee fully believed was, both in the letter and in the spirit, most strictly in accordance with the principles of our Institution, and the great object of our labours. It was an occasion of surpassing joy and unprecedented exertion, when we heard that God had put it into the hearts of the two great Protestant Powers of Europe to adopt a plan, which, it is to be

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hoped, will result in reviving the Episcopate of St. James, and re-establish the Hebrew-Christian Church on the summit of Mount Zion. A consummation such as this has been the result of a long train of providential circumstances. But in alluding to a matter so important to the History of the Church and the World, your Committee cannot withhold the fact, that the Right Honourable Lord Ashley has been a principal instrument, in the hand of a gracious Providence, to effect the attainment of that great object, which kindles a hope of the approaching revival of the Jewish Church—which has certainly fixed the attention of all nations upon Jerusalem and the Jews; and that therefore to his Lordship the thanks of Israel and Israel's friends are especially due.

Neither can your Committee pass, without notice, the self-denial and zeal which this event has elicited in one of your wisest and best supporters;—a zeal in the advancement of the great cause to which he has devoted his energies and his life. By desire of the King of Prussia, and with the hearty concurrence of the Heads of the Church, the Bishopric in Jerusalem was tendered to Dr. McCaul: he demanded, however, but short time for deliberation and refusal, declaring his firm belief that the Episcopate of St. James was reserved, in the providence of God, for the Brethren of the Apostle according to the flesh.

It was noticed that an Address was presented by the Society to the King of Prussia, and His Majesty's Reply was given at p. 120.

#### *Publications.*

The following works have been issued during the year:—

Hebrew Bibles, 8vo. 282 copies—ditto, 12mo. 884—Hebr. New Test. 8vo. 404—ditto, 32mo. 1238—Hebr. Pent. and Hapthorah, 431—ditto, with German and Dutch, 1597—Hebr. Psalms, 12mo. 246—ditto, 32mo. 917—ditto, with Eng. 167—ditto, Ger. 894—ditto, Dutch, 747—Hebr. Prophets, 57—Judeo-Polish Pent. 38—ditto, New Test. 100—Eng. and Foreign Bibles, 90—Hebr. Liturgy, 81—The "Old Paths," English, &c. 409—Tracts, 6751.

Your Committee take this opportunity thankfully to acknowledge a grant of 126 English and Foreign Bibles from the British and Foreign Bible Society.

The greatly-increased circulation of the "Jewish Intelligence," which now amounts to 5500 copies monthly, may

justly be regarded as a cheering proof of the increased interest which is felt in the spiritual welfare of Israel.

#### *Episcopal Chapel.*

The Episcopal Jews' Chapel was closed for a short time during the last summer, for several desirable alterations and extensive and indispensable repairs. The sum of 134*l.* was raised by private contributions toward defraying the expenses, and the remainder has been paid from the funds of the Society. It had not been re-opened many weeks when it was used on the occasion when the Bishop of Jerusalem closed his ministrations among a congregation where he had often borne a part, prior to his departure for the Holy City. On Monday Morning, Nov. 8, the Bishop administered the holy sacrament, in Hebrew, to a considerable Hebrew Congregation; and in the Evening of the same day preached his Farewell Sermon before your Society, from Acts xx. 22—24. There was a large attendance of your Committee, and the Chapel was so crowded that many could not get in.

An Address from the Minister and Congregation of your Chapel was presented to the Bishop previous to his departure, expressive of their deep interest in that wonderful dispensation of God's Providence, under which he had been called to fill an office of the highest rank in Christ's Church, and adverting to the long connection that had subsisted between them during the many years that his Lordship, with his family, had been members of their body.

During the year, six adults and five children have been baptized at your Chapel, making a total of thirteen individuals admitted into the Church of Christ. The number of baptisms recorded in the Baptismal Register of your Chapel amounts to 332.

#### *Schools.*

Your Committee have been compelled to refuse many applications for admission into the Boys' School, for want of room.

Six boys and eight girls were admitted during the year. Four boys have left; one being bound apprentice, and the others having been taken out by their relations. Two girls have left for service, and two others have been taken out by their parents. There are now fifty-two boys and thirty-four girls in the School.

#### *Hebrew College.*

Your Committee have much pleasure

in reporting that a second year's trial confirms them in their hope that the Hebrew College will soon yield a regular supply of tried and well-trained Candidates for the Missionary Office. In the course of the year there have been nine resident Students, of whom seven are Hebrew and two Gentile Christians, two Candidates for Missionary employment not resident, and the two senior boys from the Hebrew School, selected according to the plan adopted two years since, to be prepared for future employment among their Brethren; making a total of thirteen who have had the benefit of the College. The examinations gave good testimony of their diligence; and the Committee hope that, by the influence of the Holy Spirit on their hearts, they will also be prepared to testify, by their lives, the power and the reality of the Gospel of the grace of God. Of the Students mentioned, one has returned to Jerusalem as assistant in the Medical Department, one has himself voluntarily resigned his connection with the College, and a third has been appointed to the important Station of Beyrout.

In addition to the continued assistance of the Rev. J. C. Reichardt, the Rev. J. B. Cartwright, since the beginning of the present year, has also had a share in the instruction in the College, whereby the efficiency of the whole has been much increased.

#### *Temporal-Relief Fund.*

Your Committee gratefully acknowledge the kindness of the friends of Israel who have enabled them to do something for the relief of those believing Israelites who have had to suffer from poverty and sickness. There are cases of sudden bodily affliction which imperatively call for help; and notwithstanding the kind feeling which has been evinced toward believing Israelites, we find, generally speaking, that they have to contend with great and peculiar difficulties. In many instances their early education has but ill prepared them for the occupations from which alone they can obtain subsistence; and there are many who cannot, from want of health, from age, and other circumstances, avail themselves of the benefits afforded by the Operative Jewish-Convert Institution.

#### *Fund for Widows and Disabled Missionaries.*

As it has pleased the Almighty to

remove two of the Society's Missionaries from their labours during the past year, who have left widows, your Committee have opened a separate fund, and ask for the kind support of those who can have mercy upon the afflicted and fatherless.

Your Committee feel that this fund has peculiar and strong claims on the attention of the friends of Israel. When a Missionary goes to a foreign land, relinquishing home, and many advantages, both spiritual and temporal, which he might have derived from immediate intercourse with his relatives, he becomes, in most cases, entirely dependent, as to his support, on those whose messenger he is to the House of Israel. Should it please the Almighty to disqualify him for further exertion, or to deprive his family of his presence, there is a loud and imperative call for assistance.

#### *Mission in London.*

The Rev. J. C. Reichardt, who has been engaged in this Mission for the last fourteen years, finds his labours among the Jews in the metropolis every year increasing; and his connection with the Operative Jewish-Converts' Institution, which he continues to superintend, affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrivals of inquirers from foreign parts, who come to England for the express purpose of investigating the truth of the Gospel, the number of applications for Christian instruction and Baptism has very much increased. For this reason, London has become a very important Missionary Station. At present, Mr. Reichardt has ten adult Jews under a regular course of instruction for Baptism.

The Institution, which has been established for the purpose of teaching Christian Israelites a trade, could formerly accommodate only 12 adults; but it has lately been greatly enlarged, and is now capable of receiving 30 inmates. The number is, at present, 20; of whom 14 are baptized, and 6 are still receiving instruction as Candidates for Baptism. The whole number of adults who have been connected with this Institution since its commencement in 1831, is 131, of whom 86 have been baptized. The Lord's blessing has evidently rested upon this Institution; which, though not immediately connected with your Society, as it regards support and maintenance, has

proved a valuable auxiliary. Your Committee have, in the person of its Superintendent, supplied it with the means of spiritual instruction: the Society's Chapel is open to the inmates for Daily Worship; they are also furnished with house-room on the Society's premises; and all the bookbinding required by the Society is performed by the inmates of the Institution.

The Committee have also contributed 100% toward the expense incurred by enlarging the premises occupied by the Institution.

Mr. Reichardt has also occasionally given assistance in visiting Auxiliaries, and in preaching for the Society: and he has likewise devoted much of his time to literary labours.

Mr. A. Saul continued to prosecute his labours in London with great zeal and fidelity until the close of the year; when he was directed to proceed to Brussels, as the scene of his future labours. He also visited the large towns in the West of England, where he sought diligently for opportunities to converse with his Jewish Brethren. He distributed a great number of copies of the Holy Scriptures and Tracts. At Bristol, the number of books distributed was 100 Tracts and twelve Testaments.

Mr. J. A. Pieritz has also been engaged in circulating Tracts, and in conversing with those whom he visits in their own houses. Many Jews apply to him, in order that they may be taught more fully concerning the Word of Life.

#### *Mission in Liverpool.*

The Rev. H. S. Joseph has been chiefly occupied in visiting your Auxiliaries, and pleading the cause of your Society. He has on various occasions preached to the Jews in most of the large towns of the north and west of England, and also visited them in their own houses.

Mr. Lazarus has been employed in circulating Scriptures and Tracts among the Jews who reside in Liverpool or visit that place occasionally.

#### *Increase of Inquiry among the Jews.*

In reviewing the history of the past year, your Committee cannot omit to notice the great spirit of inquiry and discussion which has been excited among the Jews in this country. The Jews in Germany have long been engaged in investigating the principles upon which the religious systems now prevalent among



them are based; and a great number have been led to reject the oral law, and to consider the traditions received from their fathers as of very questionable authority. But, unhappily, very few among them have been able to perceive the distinction which they ought to make between the Word of God and the commentaries of man. A lingering attachment to superstitions to which they have been accustomed, mixed with much doubt and distrust as to all revealed Religion, has prevailed among them, and left them in awful uncertainty as to any rule of faith and practice.

A better spirit has, however, marked the inquiry which the British Jews have been led to make. They distinctly acknowledge the authority of the Bible—they earnestly endeavour to separate between the precious and the vile in things, which, as Jews, they have been taught to believe and to practise.

The adherents of Rabbinism have, in the meantime, not been backward in professing their adherence to the *traditions received from their fathers*, and their abhorrence of those who do not adhere to them.

The Prayer Book which is used by the British Jews is free from those references to the oral law which have been so justly complained of; and their service has been curtailed of its undue length. We cannot but regard this movement as of the greatest importance.

The publication of two different Translations of the Hebrew Bible into English deserves also especial notice. They have also commenced two periodicals, which communicate intelligence concerning the affairs and interests of the nation. These, together with several other publications which have recently appeared, shew that the spirit of inquiry is spreading.

#### *Concluding Remarks.*

After centuries wasted in indifference and sloth, the Church of Christ has been in some good measure aroused to a sense of her privilege and her duty. The effort to do good to Israel is not now an occasional enterprise attempted by a solitary individual: it is a solemn, a mighty undertaking, in which God, in His good Providence, has called on the great and the illustrious, the pious and the honourable, to take their part.

Oh! let us see to it, that we do not forget our individual responsibility in our

thankfulness for the increase of exertion which we behold among those around us! Let each one pray that he may be permitted to see the good of God's chosen, rejoice in the gladness of His nation, and glory with His inheritance!

We have, indeed, abundant reason to give thanks unto the God of Abraham, Isaac, and Jacob. We see the fulfilment of the promise, that Kings shall be the nursing fathers and Queens the nursing mothers of Israel, in a most unexpected and extraordinary manner; and we are bound to look forward with humble but confident expectation to the salvation of Israel. We must acknowledge the hand of the Lord in that which we have already seen: and while we would never forget that *the race is not to the swift, nor the battle to the strong*, we would ascribe all praise and thanksgiving to the God of Israel for that which He hath already wrought by us; and pray that *the little ones may become a thousand, and the small one a strong nation*.

#### PRAYER-BOOK AND HOMILY SOCIETY. THIRTIETH REPORT.

##### *Issue of Books and Tracts.*

THERE have been issued—Prayer-Books, Homilies in Volumes, and other Bound Books, 11,770; and of Homilies and other Tracts, 46,854: making a total issue, since the first establishment of the Society in 1812, of 412,720 Bound Books, and 2,544,118 Tracts.

##### *Visits to Ships in the Port of London.*

From the 1st of April 1841 to 31st of March 1842, 3000 ships and other vessels have been visited or re-visited in the London River and Docks; and 1379 Prayer Books, 7 Books of Homilies, 64 Books of Family Prayer, and 16 German Selection of Prayers taken from the Liturgy, have been purchased, at reduced prices, by seamen; thereby maintaining the average of more than 100 Prayer Books sold to the sailors monthly. There have been 652 Books of Select Homilies gratuitously supplied to the crews of ships. Of the ships supplied with books, the commanders of 742 of them were spoken with particularly; and of these, 244 have Divine Worship on board when at sea, either regularly or occasionally, while 498 neglect the duty.

Several owners of ships have continued to manifest their high regard for this Society's labours among seamen, and have

rendered considerable assistance to its Agent in supplying the seamen with books. Most of the captains receive the Agent's visits with much kindness and civility, but not all of them: the old habit of swearing has been much checked, but it has not been wholly abandoned.

*Encouraging Facts relative to Sailors.*

The captain of a ship bound to Jamaica received the Agent with gladness; and after some conversation produced the following paper:—

*Rules and Regulations to be strictly observed on board the bark Kingston, by the Officers and Seamen; viz.*

1. That no cursing, swearing, or obscene language be used on board, or fighting on any occasion. Additional wages are allowed in lieu of spirits.

2. No drunkenness or spirits allowed on board: that every man be clean at the helm when it is his trick or turn.

3. That no scrubbing or washing be done on Sunday, Saturday being the day which is appointed for that purpose.

4. That every person on board be clean by 10 o'clock on the Sunday, and present at Prayers; the weather and indisposition to be the only preventives.

5. No person to be absent on liberty on shore on Sunday, while in the country; but each man to be allowed to go on shore alternately one day in the week, and to return sober, at six o'clock P.M.: if otherwise, to forfeit the privilege.

6. Any grievances or complaints to be communicated to the Master or Chief Officer.

N.B. These Regulations are expected to be strictly observed by every person belonging to the ship. HENRY SERGEANT, Commander.

The captain of a ship refused to have any thing to do with the Prayer Book, saying that if he looked into THAT book it would make him ill: he then walked away to the fore part of the ship. The Agent waited for another opportunity of speaking to him. When it occurred, he called his attention to the Book of Homilies, and asked him to accept it for the benefit of his crew. After he had listened to him for awhile, he asked him down into his cabin; and when he was informed of the object of the Society, he said, "I believe your object is to do good;" and when he had read some parts of the Homilies, he accepted the book, and kindly thanked the Agent for it.

The mate of a ship lying in the London Dock, a Scotchman and Presbyterian, was induced to purchase a Book of Common

Prayer. It was the first which he ever had. He was struck with the beauty of its petitions, and the prayers of thanksgiving. As the Agent passed the ship about a week afterward, the mate hailed him, and said, "You will recollect that I bought a Prayer Book of you a week ago—it was the first which I ever possessed; and last Sunday I went to one of the Episcopalian Churches. It was the first time I was ever in a church, and I never was so much overcome in my life: what with the order of prayers, the Minister and people joining together in worship—what with the singing of the children and the power of the organ—and, withal, a good sermon—I thought it was the best means of leading the mind to God."

The captain of a large ship was asked whether he desired his ship's crew to be supplied with Prayer Books. He replied very earnestly, "O yes! I have two or three hundred souls going to sea with me. Pray come and supply my people with Bibles, Prayer Books, and Homilies, before I leave the Docks." The request was attended to; and a considerable number of books were sold, by the encouragement of the captain, who expressed himself very thankful for the attention paid to his crew, and especially for the gratuitous supply of Homilies.

A captain in the London Dock was supplied with a Prayer Book, and was asked whether he had a book of Homilies. He replied that he had; for he brought it from a former vessel of which he had had the command, as he could not part with the book, the Homilies having been greatly blessed to his soul. He had been, he said, in a very desponding state of mind, when, after having read a part of one of the Homilies, his mind was so wonderfully relieved, that he immediately fell down on his knees, and, with a heart full of gratitude, thanked God: he felt such a wonderful deliverance from the power of sin, that he should never forget it.

The captain of a ship in the London River was asked if he wished to have any Prayer Books for his ship's company. He replied, "I am not an Episcopalian." He was then asked if he had a book of Homilies on board his vessel; and an Address to Commanders of Ships was put into his hands. When he had read a part of the Address, he invited the Society's Agent to walk down into his cabin. A book of Homilies was then put into his hands; and after he had examined it, he

said, "Well, Sir, I will buy a Prayer Book of you; and I beg you will accept of one shilling as a small donation from me for the Society. I wish you *God speed*, for I see that your object is good. I like religious sailors on board my ship: they are the men for me in times of danger." He then expressed his sincere thanks for the visit, and for having had his attention called to the Homilies.

A captain in the Lower Pool, when asked whether he had prayers on board his ship, replied, "Oh yes; we have a Bethel-flag on board." Inquiry was then made whether the men appeared willingly to attend Divine Worship. He said, "We don't compel them." He was asked if he invited them. "Why, Sir," he replied, "I find that oil does better than vinegar to get the men to attend such holy service." He afterward accepted a book of Select Homilies for the use of the crew, and several of the men purchased Prayer Books.

The captain of a ship in the East-India Dock was asked if he wanted Prayer Books. He said, "You supplied me with books on a former occasion, and I found them very useful: but when I was at Riga, a German Priest came on board, who, seeing an English Prayer Book on the table in my cabin, opened it at the Service for the Burial of the Dead: he then said, 'This is the book I want; will you sell it to me? for I have had to bury several English sailors, and have been at a loss for a proper Service for the occasion, from the want of such a book.' " The captain said that he would not sell him the book; but requested him to accept such books as he had, because, when he returned to England, he could get a fresh supply. He was very thankful for a renewed supply of books.

*The System of Popery, as exhibited in Visits of the "Sisters of Mercy."*

The following narrative shews the danger to which our Protestant Population is exposed, from the activity of Popish Emissaries; and sets forth the value of the Formularies of our Church—the writings of our Reformers—as a powerful means, under God, of delivering from the snare of Popery the feet of those who have been unwarily entangled in its meshes.

The "Sisters of Mercy" having heard of a poor widow woman sick in bed, seriously ill, called at the house, and tried to

persuade the widow and her daughter to join the Roman-Catholic Church: they did not however, on this occasion, obtain their wish. The widow soon afterward very much improved in health, and the daughter was taken ill: she grew much worse, and the Sisters of Mercy, continuing to pay their visits, were at length permitted to hold religious conversation with her: they urged the mother to have the Priest, but this she refused. The daughter recovered. After a while, the widow was again taken seriously ill, and her sickness was unto death. The "Sisters of Mercy" continued their visits, and ultimately prevailed on her to receive the visits of the Roman-Catholic Priest. When the Priest attended her, he told her that unless she and her daughter embraced the faith of the Roman-Catholic Church she could not be saved. He told her, also, that she would never see her husband again, for that he had died a heretic, and was damned, and had gone to hell. The poor woman, being weak in faith, and frightened, believed what the Priest had said; and from that time, until a few days before her death, she confessed to the Priest.

A Priest and the "Sisters of Mercy" continued to visit her regularly; and she was at length so far led into error, that she compelled her daughter to attend the Roman-Catholic Worship. On the first occasion of the young woman going to the Roman-Catholic Chapel, the Priest took her Bible from her. This much grieved her: it had been given her by her father, before he last went to sea. The Priest made her kneel down to the image of the Virgin Mary, and told her that the Virgin Mother was interceding for her.

The poor widow urged her daughter to follow the Roman-Catholic Religion. The widow was at last taken off rather suddenly, and died in the Roman-Catholic Faith; but her death was not announced at the convent. The Priest and the Sisters of the convent afterward told the daughter that her mother could not enter heaven, because she had not had her mouth sealed.

The young woman was now left in the world in a state of destitution—desponding, despairing, unhappy: she had forsaken the Holy Religion which her father had taught her; she was following the errors of a deceived mother; her former friends alighted her, because she had turned Roman Catholic; and no one

seemed to care for her soul. She was much afflicted in mind, for she greatly doubted the correctness of the Roman-Catholic Creed. She went again to the Chapel; but when she knelt down before the image, she prayed to God that it would please Him to convince her whether she was in the right way, or not. The Sisters of the convent continued to call at her house, but she refused to see them; for she now began to see the sad effects of her error in leaving the Protestant Church. She inquired of an old acquaintance one day whether she could be received back again into the Protestant Church. The person, being inexperienced, replied it was quite impossible, because she had altogether left the Church of England, and had joined the Roman-Catholic Church. She was kept in this desponding state of mind for some weeks. In the mean time, one of the Visitors of the Poor heard of this destitute young female. She went to see her: they entered largely into the subject: the young woman freely opened her mind, and told all her grief. On leaving her, the Visitor begged her attention to the Homily, "Of Prayer." Upon a subsequent visit, she expressed great gratitude for the kindness of calling her attention to the important subject of "prayer," and to the points of error in the Roman-Catholic Church respecting prayer; and said, "If that Homily is correct, then I must be in error." She was requested to pause a while, and to read other Homilies, such as that "Of the Reading and Knowledge of Holy Scripture"—"Of the misery of all Mankind by Sin"—"Of Salvation only by Christ our Saviour"—and "Against the Fear of Death." After she had read these Homilies, and had held many conversations with her Visitor on their several subjects, she declared that she had been very much comforted, and begged to be informed whether she might return again to the Church of England. The Visitor engaged to wait upon the Clergyman of the district, to ask the question for her; and subsequently she had the gratification of introducing her to the Clergyman, who has since received her back as a Communicant of the Church of England.

#### *Appeal.*

The Prayer-Book and Homily Society challenges support at the hands of members of the Church of England on many grounds.

It is the only Society in connection with the Church of England which has specially undertaken to supply the spiritual wants of our maritime population, by means of Agents—It alone, of all Societies, makes known the real opinions of the Church of England, as it circulates no publications but those set forth by authority—It endeavours to render the attachment of the population to our beloved Church sound, and their profession of faith intelligent, by recommending Lectures of instruction to be given by the Clergy on the principles contained in its publications.

Your Committee feel that they must not be weary of making appeal after appeal for support. They may with truth say, *Is there not a cause?* Let the sound principles maintained, and the wholesome truths set forth by our Church be widely disseminated, and we have little to fear. Let us trust, that, should the day of trial come, the sons of our Church will prove worthy followers in labour and doctrine, in life and death, of Cranmer, Latimer, Ridley, Hooper, and of that noble army of martyrs, raised up by God to bear testimony to the Truth; and that the fabric which was reared by the labours and cemented by the blood of our Reformers—and for whose faith and constitution we are determined, God helping us, to contend earnestly—may be delivered down by us unimpaired to our children and our children's children.

#### UNITED BRETHREN.

The Synodal Committee give the following

*Survey of the Missions for the Year 1841.*

The year 1841 has been, on many accounts, a remarkable one for our Missionary Work. Numerous and humbling as are the blemishes which shew themselves in its extending sphere, and perplexing as are the difficulties which not unfrequently arise, the manifold proofs afforded us of the Lord's favour, and of the blessing which He lays on the imperfect labours of His servants, encourage us to go on in the joyful confidence, that He, whose work it is, and who has helped us hitherto, will carry on His own gracious design by means of our feeble instrumentality.

The number of Brethren and Sisters at our 56 Missionary Stations amounts to 255, thirteen more than at the close of the former year. Three Brethren and

three Sisters have entered into the joy of their Lord.

*South Africa*—Very unexpected and painful intelligence reached us at the end of February: it had pleased the Lord, in the inscrutable counsels of His will, to call home to His eternal joy His faithful servant, our Brother H. P. Hallbeck, Bishop of the Brethren's Church, and Superintendent of our Mission in South Africa, on the 25th of November, at the age of fifty-seven years. He had for twenty-three years most faithfully and actively employed the distinguished talents entrusted to him by God in this office. The vacant Presidency of the Mission Conference has been committed to Br. Teutsch, who has already served in this Mission for eighteen years; and Br. Rudolph Kölbinger, Teacher in the Academy of Niesky, has been called to superintend the School Department, which forms an important branch of the Missionary Work. In other respects, the work of God has proceeded uninterruptedly at all our Stations. Enon has been visited by malignant small-pox, which attacked almost every family; and it has subsequently suffered again from continued drought, after a brief period of refreshing rains. The new Station amongst the Fingoes, at Clarkson, on the Zitsikamma, already presents a flourishing appearance. On December 12th of the preceding year the new Church was consecrated; and in the course of the present year, other buildings have been erected; while a still greater and more joyful change has taken place in the transformation of rude Heathen into eager recipients of the Gospel. At the baptism of eleven adults last Easter, the new Church proved too small to contain all the hearers; and the conduct of the baptized is worthy of the Gospel. They patiently endure the reproach cast upon them by their yet heathen neighbours. But though many of the latter still manifest great hostility to the work, the attendance at the preaching increases continually. The conversion of the Tambookies at Shiloh proceeds more gradually. Yet here also the baptized maintain a Christian walk, and remain faithful to the grace received, notwithstanding all the allurements and scoffs of their heathen relatives.

*British West Indies*—On his return, Br. Breutel paid short visits in St. Kitt's and Antigua. In these, and other Settlements in the British West Indies, the

Lord's work has proceeded in blessing. The Mission Premises at St. John's, in Antigua, were mercifully preserved from the conflagration which broke out there on the 2d of April. Opportunities for extending our sphere of usefulness are not wanting in these islands, especially in Jamaica; but the limitation of our resources, both as to the supply of Labourers and of the requisite funds for their maintenance, make it necessary for us to pause. The fatal influence of these hot climates, in producing illness or sudden death, has again been painfully felt by our Missionary Band.

*Danish West Indies*—These have attracted a large portion of our attention. We have noticed in our former Surveys the changes in progress during the last two years. In the last month of the preceding year the Brn. Breutel and Häuser arrived there—Br. Breutel, a member of our Mission Board, commissioned to inquire into the present state of the Mission, and assist in advising and introducing regulations suitable to the new calls upon its activity; Br. Häuser as Superintendent of the Mission Conference in these Islands. One main object of their consultations was, the establishment of Schools for the Negro Children, in the Island of St. Croix, where eight handsome buildings for the purpose have been already erected by Government, each calculated to accommodate from 150 to 200 children.

It is evident that Missionary Labours can have no permanence, unless the Christian Instruction of the Young be combined with the conversion of the old; and this principle has long been recognised by our Brethren. Hence, wherever circumstances allowed, our Brethren have established Schools, in which the great object was, the implantation of Gospel Truth in the heart. Hitherto, however, the system of slavery had interposed insuperable barriers in the way of Negro Education. But these obstacles are now happily removed by the Emancipation of the Negroes in the British Colonies, and the anxiety of the Danish Government to provide Christian Instruction for the Negro Children under their jurisdiction. When, in 1839, Governor-General Von Scholten proposed to our Board to undertake the general instruction of the slaves in these Islands, we felt some hesitation as to our adequacy for the charge. When, however, we reflected on the evils resulting to our rising youth from the want of education; and,

on the other hand, saw the powerful means thus put into our hands, we felt ourselves constrained to consider the invitation as from the Lord, and to comply with it, relying on His Divine assistance. On the 18th of May the first School House was solemnly opened, near the grave of Frederick Martin, the Apostle of this Mission, whose memory is highly revered among the Negroes, in the presence of the Governor-General, and the Civil and Ecclesiastical Authorities of the Island. It is indeed exhilarating to see troops of Coloured Children assembled in these Schools in perfect order and stillness, to observe their attention, to hear their cheerful singing, and to witness the effects of Christian Instruction, and the blessing which rests on the Institution.

It happened very providentially for the commencement of these Schools that we could engage the services of a number of able Coloured Teachers, educated by the Mico Charity. The employment of such Teachers is also a step toward training Assistants from the Natives themselves.

We thankfully acknowledge the support which has been given to our Missionary labours by the Danish Government and Governor-General Von Scholten, as well as by the Authorities of this Island in general. The School Houses, and, when necessary, dwellings for the Teachers, have been erected at the expense of Government; and a considerable proportion of the current expenditure is contributed by its liberality.

During Br. Brentel's stay in these Islands, the whole Mission Work, in all its departments, passed under review, and suitable measures were taken to meet the exigencies of the times.

The expenses of this Mission have hitherto been defrayed by means of the blessing which God has laid on the businesses carried on for its support. Encouraged by the example of the Great Apostle of the Gentiles, the Brethren pledged themselves to faithfulness in this branch of their labours, remembering at the same time that it must always be accounted subordinate to the proclamation of the Gospel, and the care of individual souls, in which they vowed anew to shew all good fidelity. Suitable regulations were made for the Public Services, held partly in English and partly in Creole; and the Brethren were encouraged to new activity in all the various branches of their labours. Attention was especially directed

to rooting out the remains of heathen and unscriptural usages, which still occasionally obtained in Negro marriages; and to uphold the sanctity and inviolable nature of the marriage covenant, by Scriptural Instruction—by a devout solemnization of the public rite—and by a faithful exercise of Church Discipline against offenders.

*Surinam*—The past year has been signalized by the renewal of the Mission among the Free Negroes at Bambeij, suspended since 1813. Br. and Sr. Rasmus Schmidt arrived at Gingeij, near the former Bambeij, on the 26th of December, after a journey of six days, in a narrow canoe, up the Surinam—a navigation interrupted by frequent falls and rapids—and with no other shelter for the night than what the woods could supply. But they were comforted by the joyful welcome given them at Gingeij, where the Negroes had already built a Church and dwelling-house for them, in their slight mode of architecture, and where they found twenty baptized persons, the remnant of the former Mission. On New-Year's Day the little Church could scarcely contain the number of attentive hearers. Though they have both suffered from repeated attacks of fever, and met with many obstructions, yet at Easter they had the joy to baptize the first-fruits of this renewed Mission. We commend them in this lonely and difficult post to the remembrance and prayers of all our friends. The Station commenced at Salem, in the Upper Nickerie District, in the preceding year, has met with much encouragement. On Palm Sunday the newly-built Church was solemnly consecrated, and eleven persons, the first-fruits of this Station, received Holy Baptism. The Church is accessible on foot by the Negroes, and the Missionary can likewise readily visit them. In the Colony itself the communication with the Plantations can in general take place only by water. And after all that has been effected for the promotion of the work, it has still to struggle with many difficulties. There is a large number of places to be visited: sometimes our Brethren find that they have come at an inconvenient season, and many Plantations still remain closed against them altogether. The school at Charlottenberg has dwindled away to two pupils, the rest having been discharged at the demand of their Owners. May our God grant His servants courage and perseverance in this strife between truth and error! In Paramaribo itself

the Missionary Work meets with no interruption.

*North-American Indians* — Our small congregations, gathered from the Delaware Indians, at New Fairfield, in Upper Canada, and Westfield, in the Missouri Territory, enjoyed an undisturbed rest. At New Fairfield our Brethren make visits from time to time among the surrounding Indian Tribes, to carry to them the glad message of Redemption through Christ, and invite them to pitch their tents in the neighbourhood of the Settlement. The prospects of the Cherokee Mission in the Arkansas have become more hopeful. Beattie's Prairie, the new residence of our Missionaries, has proved more healthy than Barren Fork: the Schools were prosperous, the number of pupils having increased to 70. Two young Brethren from North Carolina had set out in the autumn to commence a School midway between their former and their present residence. The general feeling of this Tribe was more peaceful and tranquil than it had been for a length of time; and Br. George Hicks, who resides at no great distance, was faithfully employing his influence with his Indian countrymen for the furtherance of the Mission.

*Labrador* — The season proved less favourable to the exertions of our people than in Greenland, and the want of necessary food was in some instances painfully felt. Yet, in these and other trials, the Lord's help was manifest. At Okkak, the Mission Family, by no means numerous, were severely visited with sickness. At Nain, the influenza was for a long time prevalent, both among the Missionaries and the Esquimaux; and the visits of traders to the neighbourhood were injurious to the spiritual course of the congregation. Hebron has of late years received but few additions from the Heathen; but our Brethren are exerting themselves to make them acquainted with the Gospel, by more frequent visits. In all the Settlements, the liberality of the British and Foreign Bible Society, in supplying them with New Testaments and other portions of the Holy Scriptures, and a gift of Hymn Books from the Society for the Furtherance of the Gospel, were thankfully acknowledged by our Esquimaux.

*Greenland* — In our four Stations at this Mission the Missionaries have in general been enabled to prosecute their labours with cheerfulness. It is true,

the scattered state of their flock during the summer months withdraws them for a time from the Means of Grace, and exposes them to various temptations. And many are also obliged to spend the winter at a distance from the Settlements, (in connection with them being alone maintained by mutual visits. Still the blessing laid on the preached Word continues to be strikingly manifest. The diligence of the children at School is likewise a source of pleasure to the Missionaries. In temporal, no want had been experienced by our Greenlanders, though several fathers of families had lost their lives in the seal-hunt. On such melancholy occasions, our Brethren were peculiarly grateful for the benefactions of many European friends, which enabled them to succour the families thus bereaved of their providers.

The London Society for the Furtherance of the Gospel among the Heathen celebrated this year its Centenary Jubilee with joy and gratitude to the Lord. The ship which forms our only communication with the inhospitable coasts of the North, had a more stormy passage than usual, and did not reach London till the end of October. We were thus anew reminded of the preserving mercy of the Lord, by which alone this vessel, so indispensable to the existence of our Settlements in that country, has regularly made the passage, since 1770, through those tempestuous and ice-bound seas.

In concluding this Report, we sincerely thank all our Brethren and Sisters and Friends who take an interest in the work and support it by their benefactions, as well as every Missionary Society which has come to our assistance; and while we wish them abundant blessing from the Lord, we commend this great work to their further co-operation and intercession.

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## Continent.

### JEW'S SOCIETY.

THE Thirty-fourth Report furnishes the following

#### *Summary of Proceedings among the Continental Jews.*

*Brussels* — Several active friends of Israel in this city have long been very anxious that a Missionary should be appointed to labour permanently among the Jews in their neighbourhood. Several

of your Missionaries have been much encouraged in their exertions during their temporary stay in Brussels: Mr. Oster has, on different occasions, had very interesting conversations with those Jews whom he met with: Mr. Saul, the Society's Assistant Missionary in London, found many very favourable opportunities for labour among them, during a visit which he paid to that country last summer. Two of the Students in the Hebrew College undertook a journey in Belgium, under the direction of your Committee, and found many openings for sowing the good seed among the children of Abraham. The Rev. C. W. H. Pauli, when he passed through Brussels last winter, had several interesting interviews with learned Jews of that place. The Committee have now appointed Mr. Saul to reside permanently at Brussels. It will be his duty to visit the neighbouring places, as opportunity may be found. Mr. Saul left London for Brussels, April 21.

*Creusnach*—The Rev. J. Stockfeld has undertaken several journeys into Rhenish Bavaria, the Netherlands, and Westphalia. He has circulated a great number of copies of the Holy Scriptures, and also of the "Old Paths," in those countries, as well as in his own immediate neighbourhood. The number circulated in the Netherlands by his exertions, during the last three years, exceeds 3000 copies. Mr. Stockfeld mentions the formation of a Society of Friends of Israel in Amsterdam, whose principal object is to supply the Jews of Holland with the Word of God.

*Metz*—The Rev. P. J. Oster has, in addition to his other labours, been engaged in carrying on a controversy with the Jews, by means of the Press; and has also undertaken an important journey in the South of France.

*Strasburg*—The Rev. J. A. Hausmeister has travelled in different parts of Germany and France. Four Israelites have been baptized during the year at this Station. Mr. Hausmeister and Mr. Goldberg devoted much time to the instruction of these and other inquirers.

*Frankfort-on-the-Maine*—Your Committee have to deplore the loss of a faithful Labourer in the death of Mr. Davenport. He was a sincere and consistent Christian; and diligent, both in studying the writings of the Jews, and in improving every opportunity for intercourse with them. He had been afflicted for several years with the complaint which at length

terminated fatally; but had been able, at intervals, to undertake Missionary Journeys; and hopes were entertained, till within a short period previous to his decease, that he would still be restored to vigorous health. He was removed on the 9th of February last.

The Rev. T. E. Hiscock had joined Mr. Davenport in July, and they travelled together during the autumn.

*Offenbach*—It has pleased the Almighty to remove Mr. J. D. Marc, who had been many years engaged in the service of the Society, from the scene of his earthly labours. He was by birth an Israelite, and was zealously devoted to the great cause in which he was engaged.

Mr. Hiscock gives the following account of the interest excited by reading the Liturgy of the Church of England at the funeral of Mr. Marc:—

The time fixed was three o'clock in the afternoon of Christmas Day. Being a holiday, the crowd was immense; not a little increased, perhaps, by the circumstance of an English Minister of the Church of England performing the English Church Service in the German Language. At the grave there was also an immense concourse of people. I addressed them in a few words, saying, "We are all assembled, as in the presence of God, for the purpose of committing the remains of our departed Brother to the grave; and we must all, sooner or later, die ourselves. But after death comes the Judgment; and there is no justification but through faith in Christ," &c. I therefore called on them all, as those who had been born in sin, and lived in sin, to confess with me their sins, as in the presence of God, and to seek the pardon of them through the Lord Jesus Christ. I then read the Burial Service. Such was the effect produced on the minds of the people by the Scriptural language of our beautiful Liturgy, that it produced quite a sensation. The people sighed aloud, and those who did so were not a few. At one time I was so overcome myself, that I feared I should have been obliged to stop. The language of many to me afterward was, "I never heard your Church Prayers before: I had no idea they were half so beautiful and touching."

*Berlin*—The Rev. C. W. H. Pauli, an Israelite by birth, who had been very successfully engaged for several years as a Teacher of the Hebrew Language at Oxford, has been appointed to Berlin. The Bishop of London ordained him Priest on the 19th of December. His Letters contain most encouraging accounts of his labours, and the prospect of an increasing sphere of usefulness. He writes—



I have formed a Hebrew Class, in which I teach Christian Jews, and those who do not yet believe in the name of our Redeemer, the language of their fathers. The advantages of such a class are numerous: it will suffice to point out the following:—1. I gain an opportunity of seeing the Christian Jews twice or three times a week, and can then bring to their remembrance the things pertaining to godliness. 2. Another advantage is, that of having an opportunity, again and again, of bringing before their minds the prophecies of the Old and New Testaments, already fulfilled, and still to be fulfilled. 3. These Christian Jews often bring with them some of their unbelieving brethren, who thus have an opportunity of becoming acquainted with Scripture Truth, and with the everlasting Gospel.

The preaching every Sunday Morning, in the Klosterkirche, continues, and is attended by many Jews and Proselytes. This German Service was commenced by you, my dear Ayerst, and God has not left your labour without a blessing; for the fruit remaineth, and will remain, to God's glory and to your joy, to all eternity! I shall, if God permit, preach also on Wednesday Evenings, in another part of this large city; so that I shall three times a week perform Public Service, and three times a week give private instruction. The rest of my time I shall occupy in visiting the Jews, and in preparing the Candidates for Holy Baptism.

When I contemplate the field of labour here, I feel a holy trembling coming over me, which causes me to exclaim, "O God! who is sufficient for these things?"

The Jews here are, for the most part, not at all difficult of access. They oppose Christianity, but on entirely different principles from those which actuated their ancestors: through their unbelief in the New Testament, and holding the traditions of the fathers, the Word of God became a sealed book to them. But the present race, as well as in different parts of Germany, France, and Belgium, have imbibed the noxious principles of the Philosophical Schools of Germany, so that they believe neither Moses nor the Prophets. The doctrine of the inspiration of God's Holy Word is ridiculed by them.

The Rev. C. Becker has resigned his connection with the Society.

*Breslaw*—Dr. Neumann, who is much known and respected among the numerous Jews who reside in this town, endeavours, as opportunity may permit, to circulate the Word of God.

*Königsberg*—The Rev. J. G. Bergfeldt has suffered much from bodily disease during the last year; but, notwithstanding

much weakness and pain, he has not been prevented attending to the duties of his office for a single day. Jews from distant provinces of Russia, as well as from other places, who have visited Königsberg for commercial purposes, have applied, in great numbers, for copies of the Sacred Scriptures to the Rev. J. G. Bergfeldt and to Mr. Noegen, who joined Mr. Bergfeldt in his Missionary Labours last summer. They have, during the past year, circulated on behalf of your Society 1493 copies of the Holy Scriptures, in whole or in part, including 620 whole Bibles and 240 Testaments. The money received for them amounts to above 107*l*.

Mr. Bergfeldt reports, that, in the province of East and West Prussia alone, 26 Israelites were baptized during the year 1841. Among those baptized by himself, Mr. Bergfeldt mentions an interesting instance of a Jew residing in Russia, who, with his wife, undertook a long journey of about 400 English miles solely for the purpose of receiving the Sacrament of Baptism. Mr. Bergfeldt visited Memel during the fair in August last.

*Dantzig*—Mr. J. C. Moritz, who resides at this town, has still had to contend with many great difficulties, owing chiefly to the bad conduct of those from whom better things might reasonably have been expected. In the midst of all, he has, however, met with some opportunities for labour.

The province of West Prussia presents a large and very important field for Missionary Exertion. His journals shew that he has found many opportunities among the numerous Jews scattered in that large province, to prove to them that Jesus of Nazareth is the very Christ.

*Poland*—Your Missionaries in Poland have often to contend with difficulties, owing to the ignorance of the Christian inhabitants, who are, generally speaking, far inferior to their Jewish neighbours in their knowledge of the letter of the Sacred Volume. The Polish Jew, who has been accustomed from his earliest youth to study the oral law with the most unwearied diligence, finds but few among his Christian Neighbours who can instruct him in the way of Salvation; but, on the contrary, meets with numerous instances of superstitious and idolatrous practices among those who profess Christianity, which prove a sad stumbling-block to him. Notwithstanding, the efforts of your Missionaries among

that most numerous and important class of Jews by whom they are surrounded have met with increasing success. Eight Missionary Journeys were undertaken during the past year from the three Stations now occupied—Warsaw, Lublin, and Kalisch; and many New Testaments, as well as portions of the Old, have been circulated among the Jews. Nine Israelites were received into the bosom of the Protestant Church, after for a long time receiving preparatory Religious Instruction.

Mr. West was admitted to Deacon's Orders by the Lord Bishop of London on the 19th of December.

The Rev. F. W. Becker, J. C. H. West, R. Smith, and Messrs. Lawrence, Rosenfeldt, and Naake, have continued to reside at Warsaw: but directions have been sent to Mr. Smith to return to Dresden; Mr. Lange having joined Mr. Zuckertort at Lublin, in consequence of the removal of the Rev. L. Hoff to Cracow. The third Station, Kalisch, is occupied by Messrs. Deutsch and Waschitscheck.

*Duchy of Posen*—The Rev. J. C. Hartmann, Mr. J. H. Graff, and Mr. R. Bellson have continued to occupy this most interesting field of labour, where, on a small track of land, no less than 74,000 Jews are densely crowded together. Messrs. Hartmann and Graff reside in Fraustadt: their labours consist chiefly in travelling and visiting those towns in the Duchy where the Jews live in great numbers. Where the Church could be procured, the Jews have freely come and listened to a sermon of your Missionary on some one of the grand topics of Salvation by Christ.

Mr. Bellson resides at Posen. He has continued to carry on the Mission, and superintended the Schools, of which there are at present ten in the Grand Duchy, which have already been a great blessing to many of the House of Israel: six of them are entirely supported by your Society. Your Missionary in this town has instructed many inquirers during the year; of whom six have been received into Christ's Church, some of them under the most affecting and heart-rending circumstances: they walk consistently with the Gospel, and *adorn the doctrine of God their Saviour in all things*. All these converts earn their bread; and some of them, though brought up under affluent circumstances and with a legal claim to their patrimony, have, nevertheless, forsaken all, and become servants for Christ's

sake. The Missionaries visit the fair at Frankfort-on-the-Oder three times a year, where thousands of Jews, from all parts of Poland, Russia, and Germany, meet together.

Your Missionaries are often surrounded by multitudes of Jews when they visit Frankfort; so that it often happens that they have no time to take their meals, but continue from morning till late at night opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom they preach unto them, is Christ. And as in ancient times, some of them have believed and consorted with them, others, moved with envy, have set the city on an uproar and assaulted the house. The crowds, which have come to hear them reasoning from the Scriptures, have at times been so great, that they have used the windows as doors for passing in and out. On the Sabbaths during the fair there has regularly been a Lecture delivered in a Christian Church, which have always been attended by many Jews, and on one occasion by no less than 800.

*Cracow*—As the Rev. T. E. Hiscock had been compelled to leave Cracow on account of health, and to remove to Frankfort-on-the-Maine, the Rev. L. Hoff has been stationed at this important place. Mr. Hoff and Mr. Behrens have frequent opportunities for Missionary Labour among the numerous Jews who reside in this ancient city.

The anger of the Rabbies has been greatly excited by the spirit of inquiry which has been stirred up: they have pronounced sentences of excommunication against all who should hold any intercourse with the Missionaries. This has not, however, produced the intended effect. The School has been kept up with evident tokens of success; and although opposition has been fierce on some occasions, still the Jews have continued to listen to the truths set before them.

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## Western Africa.

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### CHURCH MISSIONARY SOCIETY.

#### RIVER DISTRICT.

*Kissey and Wellington*—Our Readers may recollect, that at pp. 208, 209 of our Number for April 1841 we gave some Extracts from the Journal of Matthew Blakiston, a

Native District Visitor stationed at Kiskey. The following also are

*Extracts from Matthew Blakiston's Journal.*

March 13, 1841.—A female Candidate for Baptism being very sick, and unable to attend the Means of Grace, I visited her frequently, and read to her portions of Scripture. She is very poor, having neither cloth nor food; but I never heard her complain of want of food or raiment. She only spoke much of the love of God to sinners, and of the Saviour's love to sinners. She once said, "I thankful for bringing me this country, to hear this words." She had no bench to sit on; and when I went to see her, she would say, "Oh, Brother! you come; no bench for you to sit on." I replied, "Never mind, my dear Sister, I will sit any where."—She is poor; but she loves the Saviour: He was her food—her cloth. She was always content, because she believed that the Saviour would come and take her from this sinful world. When I last visited her she was very ill. I asked her, "If you die to-day, which way do you think you will go?" She replied, "I will go to my Father."—"Who is your Father?"—"Jesus Christ. I am a poor sinner; but Jesus will save me by His power."—I read to her Rev. iii. 3—12; and then prayed with her.—May some men or women, reading the character of this Child of God, say, *Let my last end be like this!*

Oct. 30.—On Lord's-Day morning I called at a house; where I met three men, a woman, and some children, to whom I thus spake:—"Good morning, Family, good morning! you making ready to go to Church?" The master of the house said, "Me no belong to Church; me no can go there."—"The people who do not belong to Church now, they no can go to Church afterward. What make you cannot go to Church? Every child live to his father's house. If you cannot go to God's House, you forget; you think there is no God." "I remember God when I eat, or work, or live in my house, Visitor. What make you coming here?"—"I know you live here, and I love you. Suppose you remembered God and Jesus Christ, you should go to God's House. Suppose you go die to-day, you go to hell;—you wicked man." "Who tell you me wicked—if me die, me go to hell?"—"Stop, friend! the Bible tell you; not I. Look at

Psalm ix. 17: *The wicked shall be turned into hell, and all the nations that forget God.*" "Me no wicked."—I turned to Rom. iii. 10, 11: *There is none righteous; no, not one, &c.* "You have little children; you are troubled with them; you feed them. But suppose the children grow, and never come to your house; what you call those children?" "Bad."—"So are you. God made you, and gave you every thing; and you say you cannot come to Him. Take care! If you forget God, God will forget you also. Sunday is the Lord's Day. Suppose a man give you one dollar, and tell you, Eat this; and he give you again one farthing, and say, Keep this farthing for me; and you eat both the dollar and the farthing; what would you be?" "A thief."—"So you do. God give you six days to work; and He only takes one day for Himself, that we should go to Church and hear His Word; and you say, 'I cannot go to Church.'"

From the Journal of John Attam also we give a few extracts, referring to the Station of Wellington:—

*Trials and Encouragements from Sailors.*

Jan. 16, 1842: *Lord's Day*—The sailors who arrived here near the time of the Evening Service, from the timber-ship lying opposite to Wellington, caused much disturbance on this holy day.

Jan. 23—I am sorry to state, that our town was again disturbed through the bad conduct of some of the European sailors who came from the vessel above mentioned.

Jan. 30: *Lord's Day*—The Master of another vessel lying near Wellington, and some of his crew, came to our Sunday School, and were much pleased with the sight. Some of the men also came to the Evening Service, and conducted themselves well.

*General View of Wellington.*

March 5—Our Day School is steadily improving; and I am happy to say, that many of the bigger boys and girls have considerably advanced in the different branches of learning. The Sunday School is also in a progressive state. I have been often much pleased with the order and attention of the people during the time of their receiving instruction. The Communicants and Candidates have been met separately by myself throughout the quarter, besides once

a week by the Teachers. The public Means of Grace have been well attended. Our present Place of Worship cannot contain all who attend on the Lord's-Day Morning. Many of the people are obliged to sit in the heat of a burning sun during the Morning Service. The Church is in a bad state; and if it remain in its present condition until the rainy season, it will become worse, and be unsuitable for holding Divine Service and School.

*Hastings and Waterloo* — The Reverend J. U. Graf, on his return (p. 520 of our Volume for 1841) from England in improved health, was again appointed to the Ministerial Charge of these Stations. He was cheered by the affectionate welcome of his former flock.

*Dec. 23, 1841*—We set out for Hastings; arriving in the middle of the day, a good deal heated and fatigued. The reception which my former people gave us, on our arrival, was most encouraging. Young and old were anxious to come and shake hands with their former Minister, and with his partner; and even those who were otherwise indifferent in matters of Religion seemed to be willing to have me again among them.

Respecting the changes which had taken place during the period of his absence, Mr. Graf remarks, March 1842—

I am glad to find a steady increase in the number of religious inquirers. I find several persons connected with the Church who formerly were but indifferent characters. One of the things, however, which I have to lament, is the formation of clubs—here called Companies; and an adherence to them, on the part of our people, which did not before exist to such an extent. These clubs not only bring our people into company with the very worst of characters, and consequently into very great temptations, but also into contact with bodies of men, whose proceedings tend to set Church Discipline at defiance, and to undermine the very spirit of Godliness. I therefore thought it my duty to take decided measures toward breaking up such an unhallowed friendship between the members of the Church and the very dregs of society; which I trust, under the Divine Blessing, will have a beneficial effect.

Among other encouraging features

in the present condition of the Station, Mr. Graf, at the same date, mentions the following:—

One circumstance full of interest in this town is, that so many YOUNG PEOPLE of both sexes apply to become connected with the Church; and that all of them are Sunday Scholars, with but few exceptions, who promise to become such. Many of them read the Bible pretty well. This is so far encouraging, as it bids fair for the future steadiness of character of the Church Members; the devotedness, intelligence, and vigour of so many young Christians being likely to excite the old members to more activity, while their influence over the heathen population is also likely to do much good.

We make two additional extracts from Mr. Graf's Journal:—

*Public Worship and Administration of the Sacraments.*

*Feb. 27, 1842: Lord's Day*—The Church to-day was not only crowded, but many had to return home. I preached to a very attentive Congregation. After the Sermon, I baptized 24 children. I had difficulty in finding suitable, i.e. conscientious, sponsors; and in performing the Service with due solemnity, on account of the great confusion occasioned by the crowd of people present. I closed the Service with the administration of the Lord's Supper, which we enjoyed in peace. The general behaviour of the Communicants was not only decent, but devout. Ministers and people often need such times of refreshing from the presence of the Lord.

*Missionary Meeting.*

*March 7*—To-day I held the Monthly Missionary Meeting at Hastings, which was rather better attended than usual. After a short address, founded on a portion of Scripture, I gave some account of the Society's Mission in New Zealand; and invited my people to follow the example of the New Zealanders, in collecting more freely toward sending the Gospel abroad. I had long wished that I could stir them up to some sort of Missionary exertion; but hitherto had not succeeded beyond inducing them to give occasionally their penny a-week. At this time I took occasion, from my recent visit to the Timanée Country, to relate some particulars of the progress of that Mission; and invited them to relieve the Society,

either by making special Collections for that Mission, or by receiving into their families some Timmanee Children, for a year or two, to be brought up and taken care of with their own children, that they might thereby have the advantage of something like a Christian training, besides the benefit of a school. As an incentive to pious parents to adopt such a charitable plan, I offered to undertake, at my own expense, the entire clothing of as many children as they might thus take under their charge. I am happy to say that the plan seemed to take the fancy of many of our Communicants; and that I can now depend on more than twelve persons, who will cheerfully, and for the glory of God, take such children, although they have a goodly number of their own. If by this means we can get the children from the Timmanee Country, a set of Monitors might be trained in the Colony, who would not only be benefitted themselves, but would prove extremely useful in the schools in their own country; and this without any expense to the Society. Of course the plan must be judiciously carried out; and the Missionary in charge of the Station should be the Guardian of the children, and the friendly Superintendent of their Benefactors.

*Waterloo*—On a review of his labours at this Station, Mr. W. Young remarks, Dec. 20, 1841:—

In the schools at my Station there are 400 children, and 261 adults, receiving Christian Instruction. There are 59 Communicants, and 54 Candidates for Baptism: these have been gathered within four years. I have reason to hope that a few of the adults have been brought to love the Lord Jesus Christ in sincerity; but I look for this in vain among my scholars.

#### *Sunday School.*

*March 6, 1842*—I have been much encouraged by the Sunday School to-day. The attendance has been both earlier and larger; and diligence and good order have prevailed throughout the School. Some of the Youths have expressed a sincere wish for a Bible; but they have not the means to procure it. I encourage them to bring me its value from the produce of their farms; but they plead absolute poverty. When I have really found a hungering for the Holy Scriptures, arising from a conviction that they reveal the will of God to mankind, and lead to the knowledge of the only Redeemer of lost

sinners, I have given a Bible to the applicant.

#### *Laying the Foundation-Stone of a New Church.*

*March 15*—I laid the foundation-stone of the new Church. The school children were arranged round the foundation, to witness this work of mercy for Africa; and the workmen, with a few of our Christian people, stood near the spot. I put into a very small glass bottle a piece of paper, containing the date, and Psalm lxxxvii. 1, sealed carefully. When the bottle was secured in a hole made in the stone, and the stone turned down, we sang a hymn of praise to the adorable Trinity. The children contributed 6s. 8d. on the spot.

#### *Establishment of Peace between the Queahs and Cussoos.*

For some time hostilities have been carried on between the Queahs and the Cussoos, in the neighbourhood of Waterloo. At last, however, we are happy to find, that, through the mediation of the British Authorities, these hostilities have terminated, and peace has been proclaimed. The proceedings on this occasion are thus described by Mr. Young:—

*Oct. 21, 1841*—I suspended the school at 12 o'clock, for the day, on account of the Treaty of Peace made between the Queahs and the Cussoos, who were the greater part of last year in the immediate vicinity of Waterloo, but could never be brought to lay down their arms until now. There were present, the English Consul, the King of the Queahs and all his Chiefs, two Bullom Princes, the Timmanee Ambassador, a Limba King, a Sherbro Chief, and most of the Liberated Africans who fought with the Queahs last year. The Society's School House was filled to excess. I suggested to the Consul the propriety of commencing the Treaty of Peace in the name of the Lord, particularly as we were assembled in the house appointed for His holy Worship; to which he readily agreed. After I had prayed to God that the people might be of one heart and one mind, and be disposed for peace, the stillness of the crowded assembly, and the great order which prevailed, indicated His influence, and that the hearts of the children of men are in His hands. Most of the Liberated Africans knelt in prayer; but the Mahomedans and Heathen sat, having on

their turbans and caps. The British Consul stated to the assembly, in a short but plain and impressive speech, the object of the Meeting; and then requested Ali Bundoo, the Timmanee Ambassador, a Mahomedan of considerable judgment, to act as Mediator between the Queahs and the Cussoos. I was not a little surprised at his eloquence and judicious management of his part of the business. He commanded great attention; and answered satisfactorily, and with remarkable readiness and clearness, the objections of each party. He dwelt long on the lamentable consequences of war; and affectionately entreated both parties to put away from their minds all hatred, and endeavour to forgive injuries to one another. In this I thought he reasoned like a Christian. In about three hours and a half the great object was attained; and one thing only I thought remained to be done, namely, that the King of the Queahs should proclaim the blessing of peace to the Cussoos with his own mouth. The old man readily agreed to my request, stepped into my desk, and made the proclamation. I shall never forget the expressions of mutual joy which each man manifested, while their forgiveness of one another was evidenced by their shaking hands. It filled my heart with gratitude to the Almighty for His great mercy vouchsafed to these poor people. It is the Lord who giveth "unity, peace, and concord" to all nations. Now their land is delivered from war, bloodshed, and desolation.

*Opening of a School at Benguema.*

The desirableness of providing instruction for the inhabitants of Benguema and its vicinity was mentioned when this Mission was last brought under the notice of our Readers. It has now been adopted as an Out-station in connexion with Waterloo; and R. Cecil, a Christian Native, has been appointed to labour there, as a Schoolmaster. Mr. Young relates in his Journal:—

Nov. 24, 1841—I went to Benguema this evening, and held Divine Service, for the first time, in the new, School-house just built by the people. Three of the communicants of Waterloo, and four of my elder scholars, went with me. On our arrival, finding that most of the people were at their usual employments, we separated; and went from house to house,

Nov. 1842.

entreating the people to come with us and hear the *words of eternal life*. The little chapel was at last nearly filled. I addressed them from 1 Tim. i. 15.

Dec. 2—I went to Benguema, to open the new school. R. Cecil, the Native Schoolmaster, had already collected the little children, 32 in number, and was trying to get them into order. Long before I reached the spot I heard the crying of the little-ones, who could not understand the purpose of their confinement, in the absence of their parents. When I entered the School-house, the shouting became intolerable. I did all I could to convince them I was their friend, and in a short time they became more reconciled. As but little must be attempted at a time, in cultivating the minds of these children, and in the formation of their moral habits, not much fruit can be expected for some time to come.

Feb. 14, 1842—I went to Benguema this evening, and had an interview with some of the Headmen. They promised to build a house for the Schoolmaster as soon as they should have gathered in the remaining produce of their farms. The little School at this place is flourishing, and the people are beginning to see the improvement made in their children. Every Lord's Day and Thursday evening Divine Service is kept by R. Cecil, when I do not go myself. The small Place of Worship where the School is kept is as a *light that shineth in a dark place, and the shadow of a great rock in a weary land*; but the Heathen do not regard it. Since the establishment of the School, however, the moral aspect of the village has improved.

March 6—This evening I went to Benguema, to hold Divine Service. There were ten adults present. I did not expect to see half that number. The little children, all under seven years of age, and some only three years old, presented a most gratifying sight: my mind was never so powerfully impressed by the conviction that the establishment of Schools among the Heathen is a great blessing. We see very little, indeed comparatively nothing, of Heathenism in all our established Missionary Stations in the Colony. I think the people at Benguema, and the hamlets on that side of the Colony, are nearly all Heathens, though the outward course of Heathenism is greatly broken. The devotedness of the people to their beloved game of chess on the Warri, and the

exposure of vegetable food for sale on the Lord's Day, are gradually vanishing as the Gospel light breaks in upon their village. During the time I was teaching, the little children were, upon the whole, quiet; and it was a source of thankfulness to see the mothers trying to keep them still. The number of children in the School is 49.

#### MOUNTAIN DISTRICT.

*Gloucester and Leicester*—The Rev. J. Warburton continues to report favourably respecting the Congregations and Schools at these Stations. The following short Extracts are from his Journal:—

Jan. 2, 1842: *Lord's Day*—I preached at Gloucester to a large and attentive congregation, and afterward administered the Lord's Supper to a goodly number. When I saw the tears fall down the cheeks of one of them, I said within myself, "There may be more feeling of the love of Jesus here than I am aware: let me thank God and take courage, notwithstanding all discouragements." In the evening I went to visit a sick communicant. She thinks she is dying; but expressed her faith in Christ, and her desire to be *absent from the body* that she might be with Him. I prayed with her.—When I entered the house, her son, a Monitor in our Day School, was reading the Scriptures to her.

Jan. 11—Mary Macauley, the communicant mentioned above, died. A short time before her death she sent to the District Visitor. She told him that she wished to bid him good bye. He asked her where she was going. She said, "I am going to my Father."—"Who is your father?" "God is my Father."—"Do you believe that God will receive you?" "Yes; God sent His Son to die for me, therefore He will receive me." She then requested him to read a chapter and pray with her; which he did, and left her: soon afterward she died. It is satisfactory to be able to add, that her conduct, so long as I have known her, was consistent with her profession.

The insight into spiritual religion, as a matter of personal experience, which some of the Christian Converts possess, may be seen from the following Extracts from the Journal of Matthew T. Harding, Native Catechist at Leicester:—

#### *Conversations with the People.*

Oct. 7, 1841—Two men came to me. One of them said, "My heart trouble me very much. On Sunday last I was in my house, as I usually do not go to church. As soon as all the people had gone to church, I went to bed; and a few minutes after there came a thought into my mind, which said, 'What are you doing, not go to church? If God sent for you this moment, where will you go, to Heaven or to Hell?' Sir, the same way when a pot is on the fire and it boils on the fire, so these questions were to my mind."—The other man said, "It was the 13th of September I went to my farm in the morning, to work. At three o'clock I returned home. As soon as I reached my gate, I fell down, and almost gave up the ghost; but, thanks be to God! if I had died, what would have been my end, but down to Hell? My heart trouble me too much, because I lived in sins: I do not love and fear God." I said to them, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Hasten without any delay; flee for your lives to Jesus, who is able and willing to save them to the uttermost that come unto God by Him.

Oct. 13—This evening I visited a poor blind man, whom I found weeping. I said to him, "Friend, what grieves you?" He replied, "Ah, my friend! my trouble is too great for me to bear. You see I have only one hand. My right hand was cut off by the doctor, through sickness; and seven years after I became blind. Again this year, my wife, who was as eyes and hands to me—this week will be three weeks since—she gone away from my house, and gone to live with a man in Freetown. Yes, although my wife forsake me, my Jesus will never leave me nor forsake me!" Oh, may the Lord dwell within him, bearing witness with his spirit that he is a Child of God!

Nov. 29—I was sent for to visit a communicant who has been sick for some time. I found him suffering great pain. I took his hand. He opened his eyes and looked at me, and said, "Rejoice with me: if the Lord is willing, I am ready. My way to Heaven is clear. What I was afraid of is taken away, through the blood of Jesus Christ. The old things are passed away. I am ready to depart, if the Lord will, and be at rest."

Dec. 17—After Morning Prayer, the fore-mentioned person sent his daughter to call me. He said to me, "The hour is come: I therefore sent to tell

you that I am going to sleep in my Lord." I asked him a few questions; but as he was unable to converse much, I prayed with him, and left him. At ten o'clock a woman came to me and said, "The man is dead."

*March 4, 1842*—This evening I visited a poor sick man, who said to me, "God is faithful to poor sinners: His goodness and mercy to a poor dying soul like me, who these nineteen years in bed. My hands and my feet are useless, by reason of sores. What pleasure have I now in the world that I should put my trust? for I have no pleasure in my feet, I cannot walk upon them; neither in my hands, for I cannot handle: also my neighbours, they have no pleasure in me; except God and His people, whom He sent time after time to tell me of Jesus. I thank God for sending His people to teach me the way of Heaven." And he said, "What the Bible says is quite true, that a father will forsake his children, and a friend will forsake his friends in times of trouble; but God will never leave nor forsake His own. This is my hope and comfort in my distress." May the Lord continue to increase his faith unto the end of this life!

*March 5*—This evening a woman came to me, and said, "My heart is quite heavy with trouble, when I remember the goodness of God to we poor African sinners, especially in this Colony of Sierra Leone. God has done great things for them. God gave His people willing minds to leave their fathers and mothers, and all their good friends in their country, and come over to us to teach us the way to Heaven. But when I saw how many are taken away by death, it trouble me very much. Woe will be unto me at the Last Day, if I do not believe what they preached to me; for the very words which they preach will be a witness against me!"

*Regent, Bathurst, and Charlotte*  
—In the instructions of the Committee to the party of Missionaries who left England in October last, it was recommended, that, in the location of the several individuals, regard should be had to the facilities for prosecuting the study of the Native Languages; and that, as far as possible, each newly-arrived Missionary should, in the first instance, be stationed with one who had been some time in the Colony.

Accordingly, the Rev. C. A. Gollmer was stationed at Regent with the Rev. N. C. Haastруп; and the Rev. C. T. Frey at Bathurst, with the Rev. D. H. Schmid, who removed thither from Kiskey.

We are thankful to say that Mr. Gollmer, Mr. and Mrs. Frey, and Mrs. Haastруп, who came out at the same time, have all safely passed through the acclimating fever.

About the middle of January, Mr. J. Beal removed from Bathurst, to take the Catechetical duties at Free-town, to which he was appointed on the decease of Mr. J. Reynolds.

From the Reports and Journals of these Brethren we make the following Extracts:—

*Religious Solitude and Inquiry.*

*Regent*—Oct. 31, 1841—After Service, a pious young man came to ask me a question concerning the sin against the Holy Ghost, to which allusion had been made in my sermon. He had always believed that God was able to save to the uttermost, and that the sacrifice of Christ was sufficient for all the sins of the world; and therefore he could not understand what sin this must be which God could not forgive. I endeavoured to confirm him in his opinion, that God is certainly able to save to the uttermost—and that, under the Gospel Dispensation, ALL THAT BELIEVE are justified from all things, from which they could not be justified by the Law of Moses—and to show him, that without repentance and faith in Jesus Christ no sin could be pardoned—and that those, therefore, who despise the salvation which God has provided for us through the blood of His dear Son, and who, against the conviction of their own consciences, ascribe the sanctifying influences of the Holy Spirit to the power of Satan, must die in their sins; because they reject the only means of life—and that, if those who despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.

Conceiving the young man to be appre-



hensive of having, perhaps, committed the unpardonable sin himself, I sought to remove such fears, by shewing that those who indeed have been guilty of this sin are too blind, impenitent, and hardened, to feel sorrow on that account; and that therefore those who are troubled in this respect may consider it as an evidence that they have not been guilty of such sin. But that, on the other hand, such serious passages as the one in question should excite us to more earnestness, and to working out our salvation with fear and trembling.

[Rev. N. C. Haastrop.]

#### *Attention to the Preached Word.*

Nov. 14, 1841—On my return from Bathurst this evening, where I had preached and administered the Sacrament, I was followed by a considerable number of school-boys, who had to pass the same road. As the hill in coming from Bathurst to Regent is rather steep, I left my horse to himself, entering into conversation with the boys. I wanted them to tell me what they remembered of the morning sermon. At first, all my questions seemed to be in vain, each refraining from giving the first answer. But after a short interval, one of the boys interrupted the silence; and immediately several voices joined in stating, to my great satisfaction, not only the chapter from which the text was taken, but also the chief points which had been dwelt upon in the sermon. I left them with a few suitable words of exhortation; and went on my lonely road with heartfelt thanks to our Heavenly Father, who thus sometimes quickens the hearts of His servants in the desert, and encourages them to abound in the work of the Lord, seeing that their labour is not vain in the Lord.

[Rev. N. C. Haastrop.]

#### *Congregations.*

Bathurst—In reference to our Station I cannot say much: it requires more acquaintance with it than it is possible for me to have yet acquired. I am, however, much delighted in seeing a good congregation at Church on Lord's-Day Morning, at Bathurst as well as at Charlotte; but it would be more satisfactory were the other Services as well attended. At the Afternoon Service there is a great difference, and the Week-day Services are also rather badly attended. The School is going on well: the Rev. C. T. Frey and myself attend the male Monitors in turns, while Mrs. Frey superintends the girls. We in

turn take the classes of communicants and candidates, and the pastoral duties of Bathurst and Charlotte. [Rev. D. H. Schmid.]

Dec. 19: *Lord's Day*—I went to Bathurst with the Rev. N. C. Haastrop, to take a part of the Morning Service. I was much pleased to observe the great attention of the congregation during the Service; and to see many adults in the Sunday School, who were not ashamed to be taught by children. [Rev. C. T. Frey.]

#### *Affection of Africans for their Teachers.*

Dec. 4—The Monthly Prayer Meeting being at Kent, we thought it advisable to spend a few days there, being still unwell. While there, we were much rejoiced to hear that a fresh band of Missionary Labourers had arrived, to strengthen our hands. We left Kent yesterday, and reached home this morning. We were heartily welcomed by our people, many of whom came to our house, and thus expressed their pleasure at our return:—"Massa stay long, Missis stay long, this time," &c. We were only absent seven days. All were ready to tell us that "plenty Missionaries come." One observed, "Ah, White Man he no fear dead (death) like Black: if he see danger so, he can't go; but White, this come he die; t'other come again. Ah, true, White he love we poor Black too much. I hope God will spare them life!" Another said, when gathering a few pence for the Society, and one or two began to make some demur, "What! you go grudge two or three copper? Society send Missionary here many year to we. Mr. Renner come, he die; Mr. Gerber come, he die; Mr. Davey come, he die; Mr. Bates come, he die; and plenty more for we." With a great deal of energy, "What you can think about! Black can do this fashion? we can send we child—he die: we can send t'oder one again? No, neber!"

[Mr. J. Beal.]

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

THE very remarkable increase in the numbers of Inquirers and Candidates for Baptism which has recently been reported in this Mission has been followed by much excitement and violent proceedings on the

part of those who still continue in their adherence to Heathenism. This was to be expected. The work of Missions consists in seeking to *turn men from the power of Satan to God*; and whenever any new victories are obtained by the soldiers of Christ over the hosts of darkness, we must not be surprised to find the rage of the great enemy of souls excited, and his opposition increased. While a considerable number of new Inquirers have been driven back by persecution, it is a matter for great thankfulness that none of the baptized, nor even of those who, though unbaptized, have been for any length of time under instruction, have fallen away. At the same time, this fact very painfully illustrates the inadequacy of the number of Missionaries in Tinnevely to meet the wants of the inquiring population, and ought to cause, among British Christians, many deep searchings of heart, increased exertion, and more fervent prayer.

From the Reports of the several Districts for the Half-year ending December 31, 1841, we make the following lengthened extracts:—

PALAMCOTTAH DISTRICT.

*Report for the Half-year ending  
Dec. 31, 1841.*

*Abolition of the British Government's connexion  
with Idolatry.*

This year has been distinguished by one event which will always be remembered with satisfaction, and the influence of which will extend to future generations—the abolition of the connexion which had hitherto subsisted between the British Government and the Idolatry of this country. Not indeed that this abolition is fully completed—we believe it is not; but the Supreme Authorities have decreed it, and some steps have been taken toward putting it into execution. The unholy alliance of a Heathen Church with a Christian State has at length been repudiated, and the separation must take place. Although, perhaps, we do not anticipate such immediate and evident benefit to Christianity from this measure as some appear to expect, yet we cordially rejoice in it as a great aid to our

Cause, and render unfeigned thanks to God on account of it.

*Strenuous and Systematic Opposition of the Heathen to Christianity.*

The year has also been marked by perhaps the most serious combination of the Heathen against us that has yet been experienced. Before the Government Order just referred to was promulgated, in the early part of the year, the increase of persons placing themselves under Christian instruction was, in almost every district, great beyond precedent, and indeed astonishing. This of course excited the animosity of the higher castes, and those of the same castes who still adhered to Heathenism. Various complaints, some of a most serious nature, made by the Heathen against our people were thrown out by the Authorities as false and malicious; and in some instances the complainants and their witnesses were punished, which of course still more inflamed their hatred and opposition.

The Government Order coming upon them while in this state of excitement, aroused them to something like fury. Deputations from different parts met at the great seat of idolatry, Trichendoor, where they held consultations upon the best means of stopping the influx of new converts to Christianity, and reclaiming those who had recently slipped away from their old yoke. Some of the leading men in these consultations were old and inveterate enemies of the Christians; and being of inferior caste, but men of property and influence, they felt their pride gratified by being taken into the councils of Brahmins and other men of high caste, and became anxious to distinguish themselves by zeal and violence.

The more respectable and wily of them plied the oar of misrepresentation, in getting up petitions to the Government against the Christians, the Catechists, the Missionaries, and even against the European Authorities who had dismissed their false complaints. One or more of these petitions was published in a Tamil Newspaper at Madras; and, as a specimen of their spirit, we need only select the heading of it. After enumerating thirty-seven of their names, they proceed to petition against “the murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice, carried on by the Missionaries—who have recently been strolling about in this Zillah teaching the Christian Veda

— and by the ever-wicked Maravars, spurious Shanars, Pariahs, Pallars, and other low-caste mobs, which they have now got into their possession."

Others circulated false reports, such as, that an order had been issued by the Government prohibiting all the people of five castes, which they named, from embracing Christianity; that the new Collector was opposed to the Missionaries and their native converts; that one of the Missionaries, gone to Madras on leave, had been called there to be tried for misdemeanours, and would not be allowed to return; that another had been fined, and, in vexation, had put an end to his existence.

Others again, not trusting to the might of these weapons, took up some of a more tangible kind—sticks and clubs, and, it is said, even fire-arms—and gathered together large mobs. First they attacked the people at Yeraal, belonging to this Station, where thirty families had been under instruction only a few months, and where we have had a good School for several years. They forced every one of the people to rub on ashes, taking property out of their houses, and only restoring it on the condition of their paying a fine, and giving a pledge to abandon Christianity. Besides which, the mobs beat one of the Inspecting Catechists and several Catechists, and then got up a false complaint against them of highway robbery. Through the aid of the Native Authorities, and the refusal of their European superiors to re-examine the cases, both complaints were thrown out; and the people who had been forced to backslide lost all heart, and declined representing their grievances to the Heathen Authorities, when they saw that, contrary to custom, the Christian Authorities refused either to examine cases in the first instance, or to revise them in case of appeal.

The mobs, having succeeded at Yeraal, now carried out their plans in the districts of the Rev. A. F. Cammerer and the Rev. J. Thomas, where the new converts were most numerous; and in the same way forced many hundreds to return to devil-worship. At last, the representation of one of the Missionaries that his own house and village were in danger produced a good effect: peons were sent in disguise; and having themselves seen the mobs, they made such reports to the Authorities as led to the issue of warrants against a few of the principal men. As, however, the people who had been forced back to Heathenism

were all new comers, with little knowledge of Christian principle, and as the prospect of further loss was much greater than any encouragement afforded them, they were not disposed to come forward with evidence; and the prosecutors escaped without punishment, except in one or two instances. But the warrants, and the apprehension of several of the principals, had the effect of quelling further disturbances; and since that we have not had combined resistance in any great degree. Recently, however, a mob collected in a village, at night, where one of ourselves was staying, and a disturbance was with difficulty avoided, their object being forcibly to prevent the enlargement of a Place of Worship which had that day been commenced. The case was promptly investigated by the Magistrate, and the offenders punished.

#### *Effects of the Persecutions.*

It has been no small comfort to find that many, even of the new people, remain steadfast, notwithstanding all these difficulties, and that the mobs did not attack the older congregations: indeed, they scarcely seem to have calculated upon the probability of driving them away from the refuge of the Christian Church. We are, moreover, truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of Christian Truth and the daily Means of Grace. We believe, too, that this trial has been, and will be, of great service to the Christian congregations, in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for His sake. There is, also, a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers to despise the Heathen: such checks, therefore, though in themselves unjustifiable, are likely to prove salutary.

Another good effect has been, an evident sympathy throughout the Christian body for those thus exposed to trial, extending wherever the news of the opposition had reached; and thus we trust that unity of feeling termed "the communion of Saints" has been promoted by these afflictions. One instance of this is worthy of being mentioned here. A Christian of long standing, a Communicant of excellent character, lately died, giving good evidence of his faith and hope. When dangerously ill, he became delirious; and the great subject of his wanderings was the distur-

bance at Yeraal just mentioned, the successful violence of the Heathen, and the loss of the new people. To this we could add many more instances of the deep interest taken by the Christian people in the spread of the Gospel and the conversion of the Heathen. Surely no man can regard this as a slight proof of the blessing of God upon the labours of His servants, and of the reality of their success. Our hearts have often been depressed with sorrow during these trials and persecutions; but we now rejoice in the consolations which have been afforded by the results we have mentioned. As for the people who have gone back, it may please the Lord to bring them again to the fold: He is powerful enough to lead them back, even by those who have driven them away.

The number of baptized adults has greatly increased; and we believe the total of Communicants, in all the Stations, will exhibit also a considerable accession.

#### *Catechists.*

The Catechists have continued to give us, upon the whole, much satisfaction. One pleasing feature we ought to notice—the patience with which many of them have borne the troubles above mentioned, and the lively interest they have manifested in the success of our Heavenly Cause. Some of them have been called to suffer severely, both by disgrace and loss, for their work's sake; in every case, we firmly believe, unjustly. One has been dismissed for improper conduct.

#### *Congregations.*

Much having already been said of these, we need only add that the increase in this Station over the last half-year is 803 souls; the total number under instruction being 3494, of whom 1145 are baptized, and 230 communicants. During the last half-year, 54 adults and 79 children have received baptism; and the Lord's Supper has been administered in eight places. Our visits have been constant, and very gratifying to ourselves.

#### *Seminary.*

The Rev. S. Hobbs reports upon the state of this department as follows:—

On the return of the boys from the vacation, in July, the number was 24. Of these, four are now employed in the Mission; one has been dismissed; and two others, one of whom had but lately been received, left of their own accord; thus reducing the original number to 17. More new boys were received in the beginning of the half-year; and one, who was mentioned

in the last Report as having been dismissed, was re-admitted, on his repeated application and professions of penitence. This makes the number, at the close of the year, twenty-seven.

The Examination was held in the Church at Palamcottah, at the beginning of the year; and the friends who attended expressed themselves highly gratified with the improvement which the boys appeared to have made. The fifth class, consisting of new boys, read the New Testament very creditably. The fourth class read the Old Testament, and were examined in Tamul Geography respecting Asia. The third read very well, and repeated the Tamul Grammar, and Watts's Divine Songs in English. The second repeated English Grammar, and were questioned on Geography in English. The first were examined in English Reading, Latin Grammar and Construction, and repeated some English Poetry. There was no time to examine them in Arithmetic; but the fourth class were prepared with the tables, the third with several rules of Arithmetic, and the first and second with Algebra. They are also all well exercised in Scripture History.

#### *Societies.*

The Tamul Tract Society, the Book Society, and the Native Philanthropic Society, held their Anniversaries on the 5th of January, at which all the Missionaries, with their Catechists, Schoolmasters, and many people from various congregations, attended; and at the same time the prizes were distributed to the authors of the successful essays of the second class of Catechists, of which the subject was "Female Education."

The Tract Society has, during the last year, published six new Tracts, three numbers of a Periodical for children, two Hand-bills, and a Tamul Hymn Book. The total numbers printed were 53,000 Tracts and Books, and 20,000 Hand-bills.

We must here notice the small District Church-building Funds. Since the establishment of the first in the Asirvadapooram District, another has been established in the Visoovampooram District. The Anniversary of the first was held on the 19th of December, in Asirvadapooram, under a great tree—the Church being too small; and was attended by the Rev. J. Thomas, as well as by two of ourselves. It was a very interesting Meeting, and well attended: not the smallest part of the gratification arose from learning that more than 100 rupees had been realised during the year, exclusive of the benefactions kindly made by one or two friends in England, and which had not then reached their destination; and that a

grant of money had been voted for building the first Church in connexion with this Fund. The principle of these Church-building Funds is, that every member of the congregation, capable of earning any thing, shall give his best day's income in the year to its support.

(Signed) G. PETTITT.

S. HOBBS.

JOHN DEVASAGAYAM.

*Palamcottah, March 11th, 1842.*

#### NORTHERN DISTRICT.

#### *Report for the Half-year ending Dec. 31, 1841.*

During the year 1841, Christianity has made rapid progress in the Tinnevely Mission; but opposition, amounting to persecution, has been proportionately violent also.

#### *Influence of Caste and Heathenish Customs.*

Caste, and other heathenish principles and customs, seem to exercise a greater influence on the mind and conduct of the Christians in the north of this province than any where else. Soon after we settled at Nulloor, the congregation, which is composed of Shanars, made a complaint against a few low-caste Christians whom we brought with us, on account of their drawing water out of a well which the Shanars had before exclusively enjoyed. They spoke of it as of an unheard-of thing:—"We, being Shanars, how can we take water out of the same well with the Pariahs and Pallars?" By often expostulating with them on the nature of Christian and brotherly love, they gradually gave up their point; and now Christians of different castes are drawing water out of the same well, apparently with the greatest good-will and harmony. In this District, also, the congregations shew a much greater aversion than is shewn in other places to be instructed by a Catechist of a lower caste than their own. Their aversion is so great, that though they will not, on his account, renounce Christianity, yet many of them become less diligent in their learning and in their attendance on the Means of Grace. By opposing this aversion, we are in danger of disturbing the order and peace of the congregation; but by yielding to it, we should be tolerating a heathenish principle, which would be a far greater evil. I have a Head Catechist, who, according to the flesh, is of low caste, but I hope a good man; and Christians of different castes, higher than his, are placed

under his care. Some Catechists also enjoy the same honour; with which, however, they would rather dispense, as they find it very troublesome; but I tell them that they must submit to it, for the sake of Christ and His cause.

In my last Report, I mentioned that the Christians had at last discontinued uniting Heathenish ceremonies with their marriages and burials. The experience of another half-year has confirmed me in the belief that they have done so sincerely and for ever: all the marriages and burials have been performed with Christian propriety.

Two instances have occurred in Kuruvenkotei—a congregation which has always given us much trouble—where the parents, yielding to former engagements, have given their daughters in marriage to Heathen men. The authors of this painful disorder were of course excluded from the Congregation; and it was besides severely visited on the other members, who, unitedly, might have prevented it. I withdrew the Catechists, whom I did not restore until the people gave me assurances that no instance of the kind should occur again in the Congregation. Our generation at least will pass away before the people shall be altogether disentangled from their Heathenish customs and relations.

#### *Observance of the Lord's Day.*

The Lord's Day is observed throughout the Mission; when the people abstain from their usual work, attend the Service of God, and, in some places, make collections for the poor. Many a Christian finds this day to be indeed a day of blessing. Some attend Service twice, and some only once. To this, however, the Congregations in the Zemindary of Ootoomalei form a painful exception; some of the people being in the habit of absenting themselves from Divine Service, to attend a fair held in the neighbourhood. The temptation to this evil is certainly great; first, because they and their ancestors have always been in the habit of doing so; and secondly, because there is no fair in the neighbourhood where they can transact their worldly affairs with so much advantage to themselves. I have made several efforts to put an end to this unchristian habit, but with some they have been fruitless. They think that, by returning betimes, so as to attend prayer in the evening, they have sufficiently sanctified the Lord's Day.

*Necessity of Charity in judging of the Tinnovelly Converts—General Condition of the Congregations.*

I have thus stated the evils still existing among the Christians committed to my care; and there may be several others which I do not yet know. It would be very wrong, however, to conclude that the Word of God is fruitless among them. He must have little knowledge of the nature of the kingdom of God, of the human heart, and of the plan of Salvation itself, who can imagine that the outward Church of Christ is free from all glaring evils, and that true believers are at once freed from the influence of their own evil hearts, and the habits of the world that *lieth in wickedness*. According to the declaration of our Saviour Himself, tares will always grow among the wheat. Sins and disorders of every kind prove the great depravity of the human heart, and not the inefficacy of the Gospel of Christ. In my district I have abundant instances to prove that the Gospel is efficacious, and prospers in all things whereto it is sent. Suffice it to say, that there are, in this part of the vineyard, a good number of true and holy Christians, who love the Lord, His Word, His Service, His servants, and His people; who have abandoned the corrupt practices of the world, and live a life of righteousness; who shew a true zeal for the advancement of the kingdom of Christ, and are willing to suffer for Him rather than deny Him. It is true that these dispositions appear through a great many deficiencies and disadvantages; but they are not, on that account, of less value, less genuine, or less beautiful. Many, who do not come up to this standard, show, notwithstanding, that the Gospel has been beneficial to them; and all are now freed from the outward sin of idolatry, and enjoying the Means of Grace, which we ought not to account a small thing.

*Opposition of the Heathen.*

The opposition to the Gospel, from the Heathens, has been violent—in one instance amounting to open persecution. While some of the Catechists and other Christians of the Zemindary of Ootoomalei had met together at Kamanoor for the purpose of edification, a troop of armed men, led by the Headman of the Zemindar, surrounded and entered the Church in which they were assembled, and flogged and ill-treated them—one of them, the old Catechist Ignatius, to such a degree, that his life was for some time in great

Nov. 1842.

danger. I saw the poor man three days after: he was in the greatest pain, unable to move, breathing with difficulty, and expectorating blood, in consequence of some internal injuries he had received. The Zemindar's party had no sooner performed this iniquitous act, than they preferred a complaint to the Tahsildar, accusing our people of robbery, and some other great crimes. The affair at last came before the English Authorities, who, notwithstanding the great influence and the deep-laid plan of the adversaries, were able, by a long and thorough investigation, to arrive at the truth. Our people were honourably acquitted; and the adversaries, being found guilty of all the charges brought against them, were punished as they deserved. Several were put in prison, and the others had to pay fines.

I reported in my last, that the Merasadar of Alankoolam had succeeded in getting the School-room of that place destroyed. I have now much pleasure in mentioning, that, notwithstanding all his opposition and false complaints, we have at last succeeded in getting a building, which will, for the present, answer the double purpose of a Place of Worship and of a School-room; a Christian having given up a spacious Heathen temple, of which he was the owner. The Merasadars made a complaint that the man had no right to dispose of it; which, however, was so frivolous, that it was at once rejected. At Vadiyoor, also, we have got a little Church, in spite of the Zemindar of Ootoomalei, to his sorrow, but to the great comfort of the Congregation. The School-house at Nulloor is also completed: for the present, we make use of it as a Place of Worship. It is spacious enough to contain more than two hundred people.

*Visits to the Congregations.*

I have made several long journeys among the congregations. In one to Cumbum, Mr. Hobbs accompanied me. As the congregation at Cumbum and the others in that extensive valley are so very far from any Mission Settlement—being at least 120 miles from Nulloor—and as there is much hope that the ground which produces good fruits in a nearly uncultivated state would produce much more when properly cultivated, it would be very desirable that a Missionary should be stationed at a convenient place, to take charge of all the congregations in the Valley of Cumbum, and those in the most northern region of the Tinnovelly

Province. With my best endeavours, I can visit those Congregations but seldom; and no arrangement can compensate for the loss of the benefit arising from a Missionary residing among them. In every congregation which I have visited—I have visited nearly all, and some of them repeatedly—I have found some people who have applied diligently to learning; and nothing is more evident than that the Word of God is blessed among them. A Christian of Elandapooram, whom I believe to be a true disciple of Christ, after he had repeated the beautiful passages of Scripture contained in the Catechism, without missing one word, said, "When I repeat these beautiful passages, and meditate upon them, it seems to me as if nothing could shake my faith: they give me such joy! Still, at other times, my faith is weak, and I can only say, 'Support me, O Lord! and give me grace to persevere to the end.' My wife hates the Gospel, and teaches my only daughter to do the same. She dares even to ridicule me when I pray: this is also a great trial for me." I must observe, that this and another man of the same place were the only persons who stood firm when the congregation was forced away from the Gospel by violent opposition.

*Administration of the Lord's Supper.*

I have administered the Lord's Supper at Nulloor, Veeracairalampoor, and Callattikinaroo;—at Nulloor every month, when an average of 33 people attended: at Callattikinaroo 80 persons were present. The increasing desire which some manifest for the Divine Ordinance is a pleasing sign that they grow in true piety.

*Baptisms.*

The list of the baptized shews an increase of 109 persons; though I have only baptized 90; viz. 33 men, 15 women, and 42 children. A few Roman-Catholic families, who have forsaken the worship of images, and joined us, make up the number. I require of the Candidates for Baptism that they possess a competent knowledge of the most essential points of the Christian Religion; that they produce a valid testimony of their good conduct, while they have been under Christian instruction; and that they make a public declaration and confession of their faith before the act of baptism itself. The Lord has given us abundant proofs that baptism is more than a mere ceremony—that it is a holy institution, in which He is pleased to communicate new graces to

the soul. The baptized have, on the whole, given us much satisfaction by their conduct, except some who were baptized in the Roman-Catholic Church.

*Number under Instruction—Catechists—Preparandi.*

The list shews an increase of nine villages, and 333 persons, baptized and unbaptized; so that during the year 1841 there has been a total increase of 650 souls, including 176 baptized, and of 15 villages.

I have endeavoured to render the Monthly Meetings as useful to the Catechists as I could, in instructing them further in those things which are likely to prove beneficial to them in the performance of their duties. They have committed to memory a portion of the Acts of the Apostles, which I have explained to them. I have also continued to instruct them in the Geography of the Land of Canaan; and have made them write Sermons on passages of Scripture, as usual. Many give me much satisfaction by the desire which they evince after divine knowledge.

To the Preparandi I now explain the Epistle to the Romans. Last October I finished dictating and explaining to them a short Dictionary of the proper names of the Bible. They have each a manuscript of it; while writing which, day after day, they have obtained a tolerable knowledge of the historical parts of the Bible. I am now dictating to them an abridged Harmony of the Four Gospels, which I am translating from an English Publication. Three of them I have sent as Assistant Catechists to the congregations: two of whom, particularly, gave me much satisfaction while preparing for the work.

*Schools—Itinerants.*

By the kind assistance of Christian friends, we have erected a building for a Girls' School at Nulloor, which we consider an important branch of this Mission. The want of means had obliged us to reduce the number of the girls to ten; but the Lord having since bountifully supplied us, we are again increasing the number. The three Boys' Schools, established at a reduced expense, as reported in my last, are still going on pretty well. I had no opportunity to establish more at the same rate. When visiting the congregations, I visit at the same time the schools which may be in the neighbourhood: I examine the children in their lessons, and catechize them; and always seize this opportunity

to preach Jesus to the Heathen, who sometimes, on such occasions, assemble in great numbers. My other duties prevent me from giving so much attention to the schools as I should wish; but our Head Schoolmaster, who is a Christian, and a very diligent and clever man in his business, takes so much trouble with them, that they continue in a very efficient state.

The two Catechists have been travelling, as usual, through the northern and darkest regions of this province, announcing Him who came to be the Light of the Gentiles, and distributing Tracts among their countrymen. They have been supported almost entirely by the free contributions of their Fellow-Christians of the Northern District.

P. P. SCHAFFTER.

#### SUVISESHAPOORAM DISTRICT.

*Report for the Half-Year ending  
Dec. 31, 1841.*

##### *Congregations—Baptisms.*

Under this head there has been a steady increase, not so much by new villages having put themselves under Christian instruction—though this has been the case in two or three instances—as by new people joining the already existing congregations. At the end of June last, there were 1293 families, or 4586 souls, under Christian instruction in the district. Now there are 1463 families, or 5284 souls—an increase of 170 families, or 698 souls. Add to this, 684 souls, the amount of increase during the half-year ending in June, and the total increase during the year 1841 will be 1382 souls. Of the 5284 souls, 286 men, 277 women, and 415 children, in all 978, are baptized; and the rest are preparing for that rite.

I have been enabled to visit all the congregations during the last six months, and have had occasion to administer baptism to upward of 230 persons, including children.

During the year past, the congregations have contributed to the Nagercoil and Palamcottah Tract Society, 35 Rs. 10 a. 11 p.; and to the Friend-in-Need Society, 33 Rs. 7 a. 4 p.; in all, 69 Rs. 2 a. 3 p. The Friend-in-Need Society has had an income of 95 Rs. 11 a. and 7 p.; which has all been distributed to the needy of the congregations, as also occasionally to Heathens.

##### *Catechists.*

The present number of Catechists is 53. My weekly and monthly exercises with them have been the same as those stated in

my last Report. With the exception of two instances, their conduct has been as satisfactory as can be expected. Their contributions during the last year have amounted to 98 Rs. 15 a.; viz. to the Palamcottah Book Society 37 Rs. 7 a. 10 p., to the Nagercoil and Palamcottah Tract Society 31 Rs. 10 a. 2 p., and to the Friend-in-Need Society 35 Rs. 13 a.; besides their monthly subscriptions to the Widows' Fund.

##### *Schools.*

At the end of June last there were 22 Schoolmasters' and 14 Catechists' Schools: now there are but 15 Schoolmasters' and 13 Catechists'. In June there were 1065 children receiving Christian instruction: now there are only 733, a decrease of 332. These 733 children consist of 404 Christians and 329 Heathens: 100 Christians and 86 Heathens, in all 186, are in the reading class. The children have given 5 Rs. 4 a. 10 p. to the Book and Tract Societies. The Schoolmaster whom I mentioned in my last Report as having been baptized, I have promoted to the office of Assistant Catechist. One or two of the Schoolmasters have inclined to apply for baptism; but having given them to understand that I would only baptize them with their wives and children, they have become a little backward. However, in the present advanced state of Christianity in Tinnevely, I think we should require this of them; as it will not only be a stronger proof of their sincerity, but also a kind of safeguard against backsliding, to which they are more easily tempted when their wives and children remain professed Heathens. The conduct of the Schoolmasters has been satisfactory. Their contributions to the above-named Societies have amounted to 38 Rs. 13 a. and 9 p.

##### *Female Education.*

It is with deep regret that I have to announce that Mrs. Müller has been obliged, from want of funds, to suspend her Boarding-School; and is anxiously waiting for more subscriptions, not only to open it again, but also to be enabled to continue it. The number now receiving a Christian education is fifteen, twenty-three less than in June last. The want of funds has moreover prevented Mrs. Müller from giving a cloth to all the girls, as usual every half-year; and from conveying them, as before, to Suviseshapooram, for a general examination. We would hope for better times; and entreat ou



friends not to disappoint our expectations, nor defer the realizing of it too long; remembering, that *hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.*

J. J. MÜLLER.

*Survivashapooram*, Dec. 29, 1841.

#### MEIGNANAPPOORAM DISTRICT.

*Report for the Half-year ending Dec. 31, 1841.*

##### *Persecutions.*

It was my happiness to draw up the Report of the half-year ending June last under circumstances, according to human notions, far more propitious than those in which I am placed at present. Then it seemed highly probable that the greater part of the population in this neighbourhood would speedily come under at least the outward influence of Divine Truth. While things were going on thus prosperously, a bold and reckless persecution broke in upon us, and threatened overturn, not only the work which had been done recently, but that which had stood for years against less furious assaults. That many influential Heathen had viewed with rancorous apprehension the progress which Christianity was making, was evinced on various occasions; but none of them had the boldness to organize a system of opposition. Subsequent circumstances, however, led to this. It was rumoured that the connection of the Government with idolatry was about to be dissolved; upon which many of the inhabitants, instigated by those whose craft became endangered, met together for the purpose of organizing a society and petitioning Government against any change in the management of the pagodas. This was the first ostensible reason for their meeting together in large numbers, and for the establishment of something quite new among the Natives of these parts, namely, the "Viboothi Sangam;" that is, the "Ashes Society," the members of it being required to swear by the sacred ashes, the badge of Siva's followers, that they would be true to the old religion and to the customs of the country, and firm in their opposition to Christianity. It was not, however, enough for these zealots to seek the continuance of that support which had so long been rendered to keep the tottering fabric of Hindooism from crumbling to the dust: they resolved also to commence a systematic and vigorous persecution against the Christians, and, if possible, to exterminate Christianity from the land. A branch of the "Viboothi Sangam" was

established at Trichendoor, the principal seat of idolatry in this neighbourhood; and its emissaries were sent to demand the attendance of the influential persons in my district, who had recently professed a desire to receive Christian instruction. By threats to rob their houses—threats which were carried into effect in numerous instances—and by various other methods of annoyance, many of the people were induced to backslide. But as bringing every one to Trichendoor was hopeless, operations were commenced in the different villages; and to shew a bold front, a crowd of about 500 persons assembled within a mile of my house, and threatened to rob the village in which I live. Prayer houses were pulled down, houses robbed, Catechists and people turned out by force from Places of Worship, persecuted with false complaints, and unjustly treated by the subordinate Heathen Officers of Government, whose duty it was to protect them.

##### *Effect of the Persecutions—Baptisms—Communicants.*

About one thousand souls, after having come within the precincts of mercy, were drawn, or rather forced, back again to the region of the Curse; and perhaps may never have another opportunity afforded them of obtaining the salvation of their souls; for it usually happens, that backsliders become more hardened than the worst heathen, and often prove the most violent opposers of the Gospel. There remain, however, of those who have recently come over from heathenism, between two and three thousand; and as they are daily becoming more and more acquainted with Divine Truth, I have strong hope that they will continue steadfast. It is a gratifying fact, that none who had been any length of time under Christian instruction went back during our troubles, and not one baptized person: and I am thankful to say, that, notwithstanding these great and incessant troubles, the people have by no means relaxed in attention to their Catechisms and the usual means of grace. Many have been approved as Candidates for Baptism. On Christmas-day I baptized 109 at Pragasapooram; and altogether, during the year, 246. Between 40 and 50 new communicants have been admitted; and in every village there are persons now waiting to be received. The Communicants amount to 195; and the Lord's Supper is administered twice every month; once here, and once at Pragasapooram. It affords me

much satisfaction to find that the communicants walk consistently with their Christian profession. I meet them once a month, to deliver an ante-communion lecture; which has proved, under the Divine Blessing, a profitable means of grace, and has afforded me an opportunity of knowing something of the state of their minds, of ascertaining their progress in religious knowledge, and of setting fully before them the nature of the Holy Eucharist.

#### *Schools.*

The Schools have suffered on account of the late troubles; but they are reviving, and I hope soon to have the usual number of children in attendance. The number of girls is 86, being only 4 less than in December 1840. The girls being entirely the children of Christian parents, the number is not so liable to fluctuation as that of the boys. At present there are 466 boys, being a decrease on the former year of 74. Almost all the children of Heathens were withdrawn from our schools during the persecution, as it was one part of their plan of opposition to keep their children from attending. This was wise policy, as the children would unavoidably be influenced by the strictly Christian education which they receive from us.

J. THOMAS.

*Malganapooram, Dec. 31, 1841.*

#### COCHIN.

The transfer of the head-quarters of this Mission from Cochin to Trichoor was mentioned in our Number for July last. Two School-rooms, and a residence for the Missionary, have been built at Trichoor, and some progress has been made in the erection of a Church. As the Rev. H. Harley intended removing thither in January, the Report from which the following particulars are extracted is the last while Cochin continued to be the chief location of the Mission.

#### *Report for the Half-year ending*

*Dec. 31, 1841.*

#### *Baptisms, and Desire for Instruction.*

Within the last Quarter, two Heathens of the Nair Caste, and three of an inferior caste, have received Baptism. An application has been made, on the part of other Heathens, to be placed under our instruction. Many of those around Trichoor appear to be favourably inclined for instruction; and as the Committee have sanctioned the transfer of the English

School from Cochin to Trichoor, an opportunity will be presented of divesting their minds of the superstitious notions in which they have hitherto been trained, and instilling Scriptural truths in their stead.

#### *Progress of the new Church at Trichoor.*

We feel very thankful for the assistance which has been granted toward the building of the Church at Trichoor. The Cochin Circar has kindly allowed fifty candles of teak-wood for it; which, under the circumstances of the case, is a liberal grant; but still far short of the actual demand. Considering that it will be the first Protestant Church erected in these parts, and that it must stand out as a witness against the surrounding idolatry, we shall feel very thankful for any fresh subscriptions which may be made toward it, as the present funds are inadequate for the purpose.

#### *Catechists.*

The Catechists and Readers have been going on in a satisfactory manner, and have continued to preach and distribute Tracts among the people to whom they have been sent.

#### *Congregation.*

The Native Congregation have daily had access to the Means of Grace; and on our leaving for Trichoor, a Catechist will be placed here to instruct the members in the Word of God.

#### *Visit to Tuttamungalum and Chittoor.*

*Aug. 3, 1841*—Having been long anxious to visit the districts to the north of Trichoor, and an opportunity having now presented itself, I left Trichoor at midnight for Chittoor, which is about thirty-six miles distant.

On the morning of the 5th of August I arrived at Tuttamungalum, and put up at the bungalow. I found that the place was full of people whose business it is to extract the juice of the palmyra. There may probably be about 250 families. They are called Elloovens, and correspond in every respect with the Shanars of Tinnevely. I went among them, and spoke on the subject of Religion. They owned that they worshipped idols, for they knew of no other form of worship; but they were brought to acknowledge that an Idol could neither save itself nor them. They are in a state of great ignorance; but appeared to be possessed of some energy of character; and I am not without strong hopes that we may be able, in carrying on our operations among them, to bring them, through the blessing of God, out of their present degraded and wretched state, to

know Christ and His salvation. They do not appear to be particularly biased toward their present creed; and as the contaminating influence of the Romish Church has been but little felt in these parts, there is the greater probability of success in our operations. I told the people that I would endeavour to send, at no distant period, a Reader here, and also a Schoolmaster to instruct their children. They said that they should be thankful for any instruction which might be imparted to them. I then left, and distributed books among other castes of people living here. The population of this place is great; and there is a large proportion of Mahomedans, who have built a mosque, and are generally engaged as traders.

Aug. 6.—I crossed the Annamulla river, which flows between Tuttamungalum and Chittoor, and arrived at Chittoor about an hour afterward. Here, too, there is indeed a large field for operations, as the population is very great, and almost

entirely composed of Heathens. The Brahmins who have settled in this place have come from foreign parts, and are numerous.

A great number of Nairs, Villalals, and Brahmins, came to see me; and as they had never before been visited by any European, they stayed long, and I had an opportunity of speaking to them on the concerns of the soul. I gave to the Villalals at whose house I was staying a copy of the Gospels, and also some Tracts; which he seemed at first loathe to receive, knowing the intention with which they were given. After reading a small portion, he at last took them. To many of the Brahmins I gave some also; and they severally began to read them with avidity, not having before seen them: the subject seemed to interest them. Many of the weavers were urgent in their demand for books, and to them I gave some also.

(Rev. H. Hartley.)

Summary of the Madras and South-India Mission to December 31st, 1841.

Districts.	Catechists.	Schoolmasters.	Baptized Persons.	Deaths during last year.	Candidates for Baptism.	Communicants.	Schools.	Boys in Boys' Schools.	Girls in Girls' Schools.	Villages.
Madras.....	4	9	234	10	4	98	5	50	121	2
Magalore.....	1	7	40	..	6	20	7	35	5	..
Tinnevely: Palamcottah District.....	37	34	1145	114	2360	320	23	1276	48	96
Northern ditto.....	83	17	1161	176	2571	360	28	680	37	12
Surieshapooram ditto.....	83	18	478	30	4306	68	28	578	127	90
Satanakoolam ditto.....	36	18	907	208	8233	180	12	362	474	48
Melanganapooram ditto.....	36	20	1063	247	3744	191	19	468	86	61
Dohnavoor ditto.....	20	22	374	74	1450	67	21	888	46	46
Cottayam: Cottayam Village District.....	1	6	..	15	..	118	4	145	54	1
Ditto District.....	7	10	..	..	..	66	9	298	50	2
Mavelcar ditto.....	4	6	230	8	3	80	6	153	22	3
Cochin: Cochin District.....	9	13	300	19	5	82	9	294	12	9
Alleppe: Alleppe District.....	7	14	410	14	25	47	10	309	57	2
Total.....	267	192	6842	1945	19706	1467	181	5684	1173	461

## West Indies.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### Conversation with a Negro.

In a Letter acknowledging the receipt of 2000 Bibles and Testaments, the Rev. Joseph Ketley says—

An aged Black Brother, not ten minutes ago, left me, who, having heard of their arrival, came to see; and though he has a good copy, which he has preserved from the days of the martyred Smith, he felt obliged to purchase; "Because," said he, "I see God's words are all coming true, that the knowledge of the Lord shall cover the earth, as the waters cover the sea. Yes," said he, "if our fathers could but

see what we see—I bless God that I have lived to see so much; and should like to be young again, to live to see more that the Lord has promised! The Bible that I have bought of Mr. Smith for twelve dollars: it was the best to be had at that time; and besides which, he had it in use for himself; for he wrote texts of Scripture in the spare leaves, which I will bring for you to see. Ah, what different times!—At twelve o'clock that night Mr. Smith baptized me; and it must be half-past when I bought the Bible, and paid him the twelve dollars."—"But why baptized at midnight?" said I. "From fear," he answered: "I dared not that my master should know. I had to walk many miles, from Plantation, in

the dark, to La Resouvenir: and I had to be back again before daylight broke, to the room which was my prison; for if I had been missing when the overseer came to see in the morning, it would have been worse for me.—“In prison!” said I, “how in prison?” “Why,” he replied, “I had been guilty of teaching one of my fellow-slaves the Lord’s Prayer, and my master heard of it; and for this I was condemned to be flogged, and put in the stocks in a room; but the stocks not being locked, I managed to liberate myself, and, by means of a cord fastened to the window opening, I let myself down; and by the same cord I was able to get back again, and was there before six o’clock, so as to be safe. If,” said he, “you were to cut my hair off just here (pointing to his head), you would see how I have been made to suffer, for no other crime than trying to learn myself, and teaching my matties. They said I was spoiling the peo-

ple by teaching them, and would not suffer it; and I was taken before the Fiscal (now called the Sheriff), and sentenced to be punished. But what have I lived to see!—Why, I once paid six bits (about 2s. currency) only for the Alphabet printed on a small piece of paper, scarcely bigger than my hand!—that paper I was obliged to hide, lest it should be seen by my master: but now I can get even a Bible for less money!—Yes! I know God shall fulfil all His word, and *the knowledge of the Lord shall cover the earth.*” This individual has long been engaged as a Teacher in our Sabbath School: it is often affecting to hear him address the children, reminding them of their superior advantages, as compared with his younger days. Besides the Bible, he has purchased two of your Diamond New Testaments; and having seen them, he says he will make all his class a present of one each, as the best gift he can put into their hands.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. F. Bültman left Sierra Leone, on a visit home, on the 30th of August last; and landed at Dartmouth on the 20th of October (p. 20).

*Bishop of Barbadoes*—The Rt. Rev. Thomas Parry, D.D., Bishop of Barbadoes, took his departure for his Diocese on the 16th of September (p. 391).

*Bishop of Gibraltar*—The Rt. Rev. George Tomlinson, D.D., Bishop of Gibraltar, sailed on the 20th of October (p. 391).

*Bishop of Guiana*—The Rt. Rev. W. Piercy Austin, D.D., sailed on the 3d of Nov. (p. 391).

*Baptist Miss. Soc.*—Dr. Prince, and his colleague, Rev. John Clarke (p. 24), arrived in London on the 8th of September.—On the 13th of October a Jubilee Meeting was held in Exeter Hall, when several Resolutions were adopted, of which the following are extracts:—

—That this Meeting, contemplating with holy joy the results of Missionary Labours, would ascribe all the glory to God; and desire for ourselves, and all our co-adjutors, more of the *spirit of grace and supplication*.

—That, regarding with peculiar interest the African Race, on account of the dreadful oppression under which they long groaned in the West Indies, and to which, in other places, they are still subject, this Meeting reviews the history of the West-Indian Mission with the liveliest gratitude to the God of all grace, for the power with which the Word of Truth has been attended, for the zeal, fidelity, and prudence of the Missionaries, for the affection of the converts toward the Missionaries and among themselves, and for the spirit with which they have resolved, not only to meet their own expenses, but to assist in sending the Gospel to other parts of the world.

—That, taught by the experience of past difficulties, and animated by the remembrance of the glorious results already attained, we would view the vast field yet unoccupied, and the dangers and diffi-

culties which still present themselves, with a calm determination, in reliance on God, to persevere in our work, and with a firm persuasion, that, as it is His cause, it must and will ultimately and universally triumph.

—That the attention of the Society having been directed toward Africa by the earnest entreaties of the Churches of Jamaica, and our Brethren, the Rev. John Clarke and Dr. Prince, having, at the request of the Committee, visited the Western Coast of that Continent, and established a Missionary Station in the Island of Fernando Po—this Meeting welcome their return to their native land with feelings of ardent gratitude to God for the protection and success afforded them.

In the evening of the same day another Meeting was held at Finsbury Chapel.

*Missionary Hymns*—A small Collection of Missionary Hymns has been published by the Secretary of the Juvenile Branch of the Church Missionary Society in Liverpool, which we doubt not will be very acceptable to those who take an interest in such Associations. The Prayer used at the Meetings of the Parent Society is prefixed.

### INLAND SEAS.

*Church Miss. Soc.*—The Rev. John Mühleisen (p. 311) was admitted to Priest’s Orders, by Bp. Alexander, at Jerusalem, on July 30th.—The Rev. J. L. Krapf was united in marriage to Miss Rosina Dieterich, (p. 131), on the 22d of Sept.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. Stolzenburg was admitted to Deacon’s Orders at Calcutta, on the 21st of August last, by the Bishop of Calcutta, in connection with the Church Missionary Society.—The Rev. E. Sargent and Mrs. Sargent, Rev. J. T. Tucker and Mrs. Tucker, Rev. S. Hobbs, and Miss Barton, safely arrived at Madras on the 23d of September (p. 311).

### AUSTRALASIA.

*Church Miss. Soc.*—The Rev. C. L. Reay, Rev.

W. C. Dudley and Mrs. Dudley (p. 471 of our Volume for 1841), safely arrived at Sydney on the 14th of April last. Mr. Reay, in a Letter dated June 16, 1842, informs us that they were on the eve of proceeding to New Zealand.

#### WEST INDIES.

*London Miss. Soc.*—Mrs. Henderson of Demerara departed this life on the 13th of August.

#### NORTH-WEST AMERICA.

*Church Miss. Soc.*—Despatches have been received from this Mission, dated August 1842. They inform us that the Rev. W. Cockran's health had much improved since his labours had been lightened by the arrival of the Rev. A. Cowley; and that he had determined to remain at his Station (p. 311).

## Miscellanies.

### UNITED PRAYER ON NEW-YEAR'S DAY.

FOR the SEVENTH time, the friend who has in former years invited to Union in Prayer, on the First Day of the Year, for the abundant grace of the Holy Spirit, has renewed his call. He states in a Circular just issued—

The purpose of this devotional union, as mentioned in former Invitations, is to bring the true members of the mystical body of Christ into the posture of humble suppliants before the Throne of Grace; that, whilst offering up their prayers in different places, and following their own accustomed mode of worship, they may *with one mind and heart* entreat our Heavenly Father, for the sake of His Dear Son, to vouchsafe an abundant grant of His Holy Spirit in His quickening, enlightening, enlivening, strengthening, consoling, purifying, and sanctifying operations; such a grant as may, at the same time, quicken the dead in sin, enlighten the ignorant, enliven the lukewarm, comfort the afflicted, strengthen the weak and feeble-minded, and purify and sanctify the whole body of Christ.

As subjects for earnest intercession, attention is called to the disturbed and endangered condition of the Established Churches of England and Scotland. After detailing his views of these evils and dangers, he adds—

United Prayer for our Established Churches is the more peculiarly called for at the commencement of the New Year, as Her Majesty's Ministers have made known their intention to bring forward measures, in which the spiritual welfare of both Churches is deeply involved. Surely every Christian Patriot will fervently pray that He, *by whom Kings rule and Princes decree justice*, may specially guide Her Majesty's counsels at this crisis; and that when the eyes of all the Nations are turned toward our country, they may deeply reflect upon the responsible position in which, as a Protestant Nation, we are placed, and seek to advance His glory who is *King of kings and Lord of lords*.

Another reason for this devout union is, the peculiar circumstances in which the Lord's Ancient People, the Jews, are now placed. A converted Israelite has been consecrated Bishop of the Church of England and Ireland in Jerusalem, has arrived there, and is now exercising his episcopal functions. He has laid the foundation-stone of a Protestant Church on Mount Zion, and has preached the glad tidings of the Gospel in the Holy City.

The intelligence of the happy conclusion of the war with China, and of the near prospect of peace in India, arrived after the Circular was issued. These are great events, and call loudly for hearty thanksgivings to our merciful God. These countries may well occupy a conspicuous place both in the grateful acknowledgments and the fervent intercessions of the approaching New-Year's Day. China never before furnished such ground of hope that God was about to afford her a time of mercy.

The Circular thus concludes—

There are other very important calls for prayer: for still Infidelity stalks abroad—still Nominal Christianity prevails—still the Eastern Churches are unrevived—still the Church of Rome is in great activity—still Mahomedan Imposture holds its sway—and still innumerable multitudes in Heathen Lands are bowing down to idols. Entreating you to bear these and other interesting topics in remembrance, I would again affectionately invite all who love the Lord Jesus Christ in sincerity, to commence the New Year by uniting in THE GENERAL CONCERT FOR PRAYER, ON SUNDAY THE FIRST OF JANUARY 1843, FOR THE OUT-POURING OF THE HOLY SPIRIT.

# Missionary Register.

DECEMBER, 1842.

## Biography.

### MEMOIR OF CORODEN H. SLAFTER,

MISSIONARY OF THE AMERICAN BAPTIST BOARD OF MISSIONS,  
WHO DIED AT BANKOK, APRIL 17, 1841.

THE death of the Rev. C. H. Slafter was mentioned in our Survey, at p. 145 of our Number for March: we have since received the following sketch of his life:—

Coroden H. Slafter, the subject of this notice, was born in Norwich, Vermont, Jan. 31, 1811. He removed, with his parents, to the town of Lawrence, St. Lawrence County, in New-York State, where he resided until the year 1831. In a revival which occurred in the town during that year, he became, it is believed, a subject of renewing grace, and united with the Baptists, under the pastoral care of the Rev. Silas Pratt. Immediately on embracing the Saviour, he manifested a strong desire to render himself useful in His cause. He soon began to feel impressions of duty to preach the Gospel; but being without the means necessary for procuring an education, his mind, for a time, laboured under much embarrassment. In the spring of 1833 he repaired to the Hamilton Literary and Theological Institution, a total stranger—without pecuniary means, and without patronage or recommendation, other than that afforded by a simple statement of his feelings. His appearance and conversation inspired confidence, and awakened an interest in his behalf. He received encouragement; and commenced a course of studies at the Institution, which he pursued for five years with fidelity and success.

A considerable portion of the expense of his education was defrayed by the labour of his hands, and by occasional donations from the Churches in the vicinity, to which he ministered.

His amiable disposition, and a mild, conciliating manner, soon won for him general esteem; and the consistency of his conduct, and, above all, the deep and fervent tone of his piety, rendered his influence

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on the Institution, and on all with whom he had intercourse, salutary. Few persons, it is believed, have ever left that or any other Institution with a more irreproachable character, or with a larger share in the confidence and affection of those with whom he was associated. His vacations, and most of the Sabbaths during term-time, were spent in preaching to destitute Churches. His labours were blessed; and many, there is reason to hope, were led, through his instrumentality, to embrace the Saviour.

He was early interested in the cause of Missions. Even before his conversion, what he had heard and read on the subject had made a deep impression upon his mind: and while pursuing his studies, on looking over the field, the condition of the "poor perishing heathen" presented a claim which he could not resist. After prayerful deliberation, he consecrated himself to the work with singular zeal and energy of purpose; and from the often-repeated expression of his feelings afterward, we have reason to believe that he never regretted his choice.

He was one of the company of Missionaries who sailed from Boston in the ship "Aphthorp," in December 1838; and arrived at Bankok *via* Singapore, on the 22d of August 1839. From that period to the time of his death, which occurred on the 17th of April 1841, he manifested an unabated interest in the work to which he had devoted his life, and an increasing desire for the salvation of the Heathen.

Mr. Slafter possessed some traits of character of peculiar value to the Missionary. His constitutional ardour of feeling was tempered by a mild and amiable

disposition. His manners were simple and prepossessing, and usually gave him easy access both to the religious and the irreligious. His piety no one could question. It was of that deep and ardent kind which diffuses itself over the whole character, and directs the whole course of life. Those to whom he addressed the great truths of the Gospel believed him to be sincere—they felt that he was in earnest; and more often than is common, we believe his fervent and affectionate appeals found their way to the hearts and consciences of his hearers. His energy of character, and the singleness of heart and purpose with which he devoted himself to the great work in which he was engaged, rendered him an active and enterprising Missionary.

He had formed the design of visiting every part of the kingdom of Siam, and of carrying the Word of Life to those who could read, or would listen to the simple exhibition of its truths. For this purpose he had fitted up a family boat, in which himself and his companion had made several excursions, upon the Meiknam, and the canals which connect this with other principal rivers. He had al-

ready penetrated farther into the interior than any other Protestant Missionary had ever done; and had distributed Tracts and Portions of Scripture where the knowledge of God and His salvation had never before reached. It was in the midst of these useful labours, in which his heart and hands were alike wholly engaged, that he received the summons which called him hence, as we doubt not, to his eternal rest.

When first informed of the probable termination of his disease, he expressed some disappointment. He could not believe his work was yet done: his heart was so much set upon doing good to the perishing souls around him, that the thought of leaving them in their destitute and hopeless condition was painful to him. But, on a little reflection, he seemed to resign himself wholly to the will of God: "For," said he, "He is able to carry on His work without us." "For several days before his death," says a Letter from Mrs. Slaughter, "his joy seemed to abound: not even the shadow of a cloud appeared to interrupt the peace which he enjoyed."

### OBITUARY NOTICES OF THREE FEMALE NATIVE SCHOLARS,

AT MYSORE, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

At p. 204 of our Number for April, reference was made to the death of these children: we now give some particulars, as furnished by the Rev. Colin Campbell.

Three interesting girls belonging to the Mission School have been removed by death during the year. The first died of cholera, after only twelve hours' illness. She was a strong, healthy girl, and her sudden death appeared to make a deep impression on the other children. She was only a few months in school, so that her character was not much developed; but latterly she greatly improved in disposition and conduct, was very fond of the school, and thus gave us hope that there was something good in her mind.

Ruth, another very interesting girl, who was formerly in the Boarding School at Bangalore, was also taken under Mrs. Campbell's care for about seven months. For a considerable time back her body had been in a most deformed state, and she was a great sufferer till the day of her death. She had, however, a very good knowledge of the Gospel; and, what is better still, she had evidently imbibed much of its spirit. While with us in

Mysore, she was the admiration of all who had an opportunity of observing her meekness and patience in suffering. As long as she could bear it, she was carried from her little house to Mrs. Campbell for reading and sewing, in both which she took great delight. She was one of the best readers. She fell asleep in Jesus on the 23d of November, and we doubt not we shall meet her among the saints in glory.

The other girl died on the 21st of December, of typhus fever. She was an orphan, and had been under our care for eighteen months. Though rather slow to learn, she manifested a quiet and teachable disposition. She could read the Scriptures, had attained a knowledge of the grace of the Gospel, and declared on her death-bed that her whole trust was in Christ. A few days before she died, she said to one of the other girls, "I am going to be beside Ruth." She and Ruth were about twelve years of age.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.			Income.			Year.			Income.														
ANTI-SLAVERY.						Year.						Income.											
£ s. d.																							
British and Foreign . . . . .						1841-42	2890	13	10	London . . . . .						1841-42	8074	0	2				
												Netherlands . . . . .						1840-41	5125	10	0		
												Rhenish . . . . .						1840-41	2583	5	0		
												United Brethren . . . . .						1841	17255	1	2		
												Upper Canada Committee . . . . .						1841-42	755	3	7		
												Wesleyan . . . . .						1841-42	101608	2	4		
																		SEAMEN'S.					
												American Seamen's Friend . . . . .						1841-42	2785	0	0		
												British and Foreign Sailors' . . . . .						1841-42	3724	1	10		
												Destitute Sailors' Asylum . . . . .						1841-42	915	4	3		
												Destitute Sailors' Home . . . . .						1841-42	6115	9	7		
												Episcopal Floating Church . . . . .						1841-42	233	11	0		
																		TRACT AND BOOK.					
												American Tract . . . . .						1841-42	17584	7	6		
												American Baptist Tract . . . . .						1841-42	2508	6	8		
												American Boston Tract . . . . .						1841-42	6323	15	0		
												Berlin . . . . .						1841-42	339	15	0		
												Church-of-England Tract . . . . .						1841-42	363	5	0		
												French Protestant Tract . . . . .						1840-41	987	8	2		
												Irish Tract and Book . . . . .						1840-41	1915	3	8		
												Prayer-Book and Homily . . . . .						1841-42	2496	8	1		
												Religious Tract . . . . .						1841-42	54839	16	6		
												Toulouse . . . . .						1840-41	716	0	10		
																		MISCELLANEOUS.					
												Aborigines' Protection . . . . .						1841-42	256	2	3		
												African Civilisation . . . . .						1841-42	2967	0	0		
												American Colonisation . . . . .						1840-41	12184	10	6		
												American Peace . . . . .						1841-42	625	0	0		
												Brit. & Foreign Temperance . . . . .						1841-42	683	16	1		
												Christian Instruction . . . . .						1841-42	1243	6	10		
												Christian Knowledge . . . . .						1841-42	90476	7	10		
												Church Pastoral Aid . . . . .						1841-42	18880	15	2		
												Church-of-Scotland Col. Miss. . . . .						1841-42	4160	0	0		
												Clerical Aid . . . . .						1841-42	11089	14	11		
												Colonial Church . . . . .						1841-42	3007	8	5		
												District Visiting . . . . .						1840-41	450	14	8		
												Foreign Aid . . . . .						1841-42	1768	11	8		
												Hibernian (London) . . . . .						1841-42	7049	12	3		
												Irish Soc. of London & Dublin . . . . .						1841-42	4138	12	3		
												Irish Scripture Readers' . . . . .						1841-42	2243	15	11		
												London City-Mission . . . . .						1841-42	5353	17	11		
												Lord's Day Observance . . . . .						1841-42	602	19	1		
												New B. and F. Temperance . . . . .						1841-42	2137	6	10		
												Peace . . . . .						1841-42	865	1	3		
												Reformation . . . . .						1841-42	1424	11	11		
												Suppression-of-Intemperance . . . . .						1840-41	818	17	4		
																		Total . . . . . £ 1,047,338 19 9					

### United Kingdom.

#### NATIONAL EDUCATION SOCIETY.

##### THIRTY-FIRST REPORT.

##### *Decrease of Impediments.*

THE excellent and pious men who, so many years ago, conceived the truly Christian and Patriotic Design of educating the Children of the Poor in the

principles of the Established Church must have found continual impediments, which nothing but true faith in God, and the charity which hopeth and endureth all things, could have induced them to encounter, or have enabled them to overcome. There is, certainly, cause for devout thankfulness, that these hindrances and discouragements are greatly dimi-



nished; though much yet remains, and always will remain, to exercise the Christian Patience and Benevolence of the friends of Education and the Church.

*Mode of Appropriating the School-Building Fund.*

In the disposal of your fund for School Building, the object which your Committee have invariably kept in view has been to call forth the largest possible amount of local efforts, and to produce the greatest attainable extent of Church Education. The whole number of cases is 316; the total sum granted is 15,881*l.*; and the number of scholars accommodated is 52,180; being a larger number by 11,907 than in any preceding year\*.

The largest grants are given to populous parishes and manufacturing districts; though the greatest number of grants is made in small sums to parishes either thinly peopled or of very limited extent. Your Committee have voted to St. Swithin's, Walcot, near Bath, 200*l.*; to St. Michael's, Manchester, 250*l.*; to Barnsley, 250*l.*; to Hunslet, near Leeds, 200*l.*; to Huddersfield, near Macclesfield, 175*l.*; to Colne, 150*l.*; to Maidstone, 180*l.*; to Mossley, 150*l.*; to the districts of St. Andrew and St. James, Bethnal Green, 300*l.*; to the district of Trinity, Blackburn, 125*l.* In most of the above cases there is every reason to believe that the assistance voted by your Committee is sufficient. But in others there is much ground for apprehension that all the aid which your funds can afford will not enable the applicants to avail themselves of the Parliamentary vote. It is very painful to reflect, that, for want of a few hundred pounds, a whole township is, in many instances, abandoned to ignorance and barbarism, to socialism and infidelity.

*Government Method of making Grants.*

The arrangements made by the Heads of the Church with the Committee of Council, in August 1840, still continues to regulate the proceedings of Government. Grants are awarded in proportion to local contributions; and the recommendations of the Society are received and acted upon, so far as the public service admits, in a spirit of confidence and cordiality.

\* In former years, the Report included the whole number of children for whom school accommodation was provided, whether by grants from the Society, or from the Lords of the Treasury on its recommendation.

*Factory-Children Education.*

Your Committee resolved to make more than ordinary exertions to provide Education for children employed in mills and factories. Their experiment has been followed by the most gratifying results. Favourable Reports have been received from Bradford, Leeds, St. James's, Heywood, from Bingley, and other places.

*Inspection under Church Authority.*

One of the two Clergymen who succeeded the Rev. Edward Field, M.A., the Rev. George D. Hill, M.A., made a tour of inspection through a considerable portion of the diocese of Winchester, when fatigue and ill-health obliged him to retire. The Rev. Henry Hopwood, M.A., in the course of ten months, beside visiting the Archdeaconries of Buckingham and Salop, has made a tour of inspection through the diocese of Canterbury, and is now similarly employed in the diocese of Oxford. He examined 309 Schools. Your Committee have been much gratified by the kind and cordial reception which their Inspectors everywhere experienced, and by the readiness of the Clergy and School Managers to adopt their recommendations.

*Schools received into Connection.*

Your Committee have the satisfaction of stating, that beside numerous Schools united indirectly through the Diocesan and District Boards, the Society has, during the year, received Schools directly into union with itself in 253 places.

*Training School.*

There have been received on probation, and trained for the service of the Society, 49 masters and 58 mistresses; while 34 masters and 30 mistresses, previously appointed to schools, have been admitted for instruction. The total number amounts to 171. So lamentable, however, is the want of efficient teachers, that your Committee have the painful task of repeating what they stated last year—that they have been under the necessity of rejecting a greater number of applications for teachers than they have acceded to. With the view of obtaining additional room, the establishment for men has been removed from Cannon Row to Manchester Buildings, Westminster; where accommodation is provided for 36 inmates, under Clerical Superintendence. The establishment for women continues to be carried on in Smith Square, as formerly, though under a matron of higher qualifications.

*Training College.*

The dormitory, in the establishment at Stanley Grove, Chelsea, for the accommodation of 56 pupils, has been completed; a chapel to contain 400 persons has been erected and consecrated; and a Model School, as a place of practical instruction for the pupils in the art of teaching, is now in operation, and attended by 110 scholars.

The original outlay upon this establishment exceeds 20,000*l.*: the annual expense to the Society is estimated at 2000*l.*, and will be strictly limited to that sum. The payments of pupils (of course not included in the above sum) are at the rate of 25*l.* annually from each pupil. Each pupil, after a probation of three months, is apprenticed to the Society till the completion of his twenty-first year. The number of apprentices is at present 35; of whom ten are entirely free, and ten charged 15*l.* a year, instead of 25*l.* For these exhibitions special grants have been voted.

The pupils will not necessarily remain three years under tuition, but will be sent out as teachers and assistants as soon as they have attained a certain standard of proficiency. The studies will be suited to the situation of a parochial schoolmaster, or teacher of the poor. He may be taught the rudiments of Latin; but the object of such teaching will be, not to ground him in a learned language, but to give him a more complete command of his own. The branch of knowledge of which he will learn most will be the knowledge of the Gospel; which, if it be sound and practical, will never tend at any time to unfit him for his station.

*Institution for training Female Teachers.*

An establishment for Female Pupils, corresponding in character with Stanley Grove, has been opened by your Committee at Whitelands, in the parish of Chelsea. Accommodation is there provided for 40 young females, who will remain under instruction for at least twelve months, at 15*l.* a year to each pupil. The annual cost of the Institution is estimated at 750*l.*

*Practising Schools.*

To the four establishments which provide means of training and instruction for two classes of teachers, senior as well as junior, of either sex, it was necessary that Practising Schools should be added, in which

the art of teaching might be exercised and exemplified upon children. At Stanley Grove the Practising School is on the premises. The arrangements at Whitelands are not yet complete. At Westminster, the Central Schools and the Infant School are resorted to for practice by the adult teachers of Manchester Buildings and Smith Square.

*Central Schools.*

The state of the Central Schools continues satisfactory. At the Institution in Tufton Street adult females are instructed in the Infant-School System. The Girls' School is under the same management as before, and is improving both in numbers and regularity of attendance. As regards the Boys' School, your Committee have to express their regret at the resignation of the Rev. G. Moody, M.A., who, for urgent reasons of a domestic nature, has withdrawn from his employment. He still, however, directs the proceedings of the Schoolmasters' Society for Mutual Improvement. In the selection of a successor, the choice has fallen on Mr. Wilson, Master of the School at Norwood. As Mr. Wilson is a layman, the clerical superintendence of the School is undertaken by the Secretary.

*Organising Masters.*

The Society has at present five teachers employed in this capacity. One has been employed to organise a Factory School at Bradford. A second has been engaged in similar duty at Birmingham, and is now visiting Schools in Shropshire under the Salop Board. The remainder have been employed under the Boston, Hertford, Buckingham, and Leicester Boards. The usefulness of teachers acting in this capacity is evident, not only from the number of applications for their services from every part of the country, but also from the satisfactory accounts given of their efficiency from unquestionable authorities.

*Dépôt.*

The establishment of a Dépôt for school books and materials, including forms of register, &c., by the Society for Promoting Christian Knowledge, has contributed, in a degree fully equal to what was expected, toward lessening the cost, improving the quality, and facilitating the acquisition and distribution of every requisite for Schools. The reduction in the price of such articles may already be rated at above 20 per cent., and is likely to become considerably greater.

*Object of Diocesan Boards.*

Since Her Majesty's Privy Council and the National Society contribute toward building Schools, the chief purpose of a Board in the country is rather to make grants toward maintaining and improving such Schools as are already built and established, than to contribute toward the erection of new buildings. By contributing to the support of Training Institutions and Model Schools; by giving aid toward sending masters or mistresses from country parishes to be trained; by increasing the salaries of teachers in poor places with small schools; or, in the case of large schools, by voting grants toward the support of monitors and school-assistants, by providing books and school-materials, or granting allowances toward the purchase of them; by contributing toward the expenses of Organising Masters; by making grants toward opening, as well as toward repairing school-rooms; by aiding in the erection of school-residences; by encouraging the formation of school-libraries, and by other similar methods, these valuable institutions cannot but essentially promote the progress of Church Education among the people.

*Average Cost of Children's Education.*

The general average, drawn from a combined view of all the data, is 10s. 7d. annually for each child.

*Dissolution of the Subscription Committee.*

The benevolent work of raising funds in behalf of your Society has, ever since the Meeting at Willis's Rooms in 1839, under the Presidency of his Grace the Archbishop of Canterbury, been carried on with zeal and energy proportioned to the magnitude of the object. The annual subscriptions to your Society have, by their means or otherwise, been raised from 1400*l.* to 6000*l.* a year. The Subscription Committee having, in a great degree, effected the object of their formation, are now resolved to discontinue their labours. On this occasion, your Committee desire to return thanks in the warmest terms to Lord Ashley the Chairman, and the other members, for their spirited and exemplary co-operation. Now the task of raising subscriptions has again devolved on your Committee, and funds are to be collected, as much as possible, by ordinary means.

*Funds.*

Parochial Collections by the Queen's Letter, received since last

Report, amount to 3384*l.* 3s. 3d. The receipts of the Society, from Subscriptions, Donations, Bequests, and Interest, amount to 6577*l.* 19s. 10d. Besides this, 819*l.* 8s. 9d. has been received for Interest on the portion of the Collections made by authority of the Queen's Letter not as yet expended.

*Appeal.*

The aim of your Society to educate the great body of the rising generation in sound Religious Principles, and thereby to fit them, through the Divine Blessing, for usefulness here and for happiness hereafter, is the noblest to which the powers of the human mind can be directed. It is an object which every man is called upon especially and pre-eminently to promote. There is no way in which a man can give better proof, either of his wisdom or his goodness, than by exertions and sacrifices in the cause of National Education—there is no way in which a lover of his country can more effectually consolidate and preserve those social institutions which have for ages been the glory and the security of this favoured land—none in which the practical philanthropist will find that a benefaction, if well expended, will go so far—none in which the man of enlarged mind and provident benevolence can more decidedly satisfy himself and others that his views are not limited to selfish interests and mere matters of immediate expediency—none by which the promoter of Christian Knowledge can more effectually maintain and diffuse a Missionary Spirit throughout the mass of our population, and send forth rightly-disposed colonists to become the fathers of nations at the extremities of the earth—none by which the servant of God can be more happily assured that he is led by the Spirit of God—none, finally, by which the follower of Christ can better testify his resemblance to the Divine Model, his Blessed Master, who, both by word and deed, shewed the tenderness of his solicitude for those little-ones, of whom he pronounced that *of such is the kingdom of heaven.*

BRITISH AND FOREIGN SCHOOL SOCIETY.  
THIRTY-SEVENTH REPORT.

*Model Schools.*

MORE need not be said respecting your Model Schools, than that they continue

to maintain the high reputation which they have so long deservedly enjoyed. The various courses of Instruction have been carried on with renewed spirit and energy: the influx of boys during the year has been unusually great. Week after week large numbers, entreating to be admitted, are necessarily rejected. Yet in spite of this incessant endeavour to limit the numbers, nearly 700 boys have not unfrequently been in attendance. The Girls' School has also fully maintained its numbers; and in relation to the extent and quality of the instruction communicated in both Schools, your Committee earnestly invite the inspection of the public.

The number of boys admitted during the year has been 682, and of girls 450; making the total number now on the books, 52,828.

#### *Training Department.*

The numbers of the year are thus stated:—

For Boys' Schools: in training, April 1, 1841, 23; received since, 94. Appointed to Schools at home, 72; abroad, 9; withdrawn 10: remain, 26.

For Girls' Schools: in training, April 1, 1841, 18; received since, 86. Appointed to Schools at home, 62; abroad, 9; withdrawn, 10: remain, 23.

To the Committee of the British and Foreign Bible Society your thanks are again due for a liberal supply of Bibles with marginal references, for the use of the Teachers. A copy of the Holy Scriptures is, by this means, presented to every Teacher on leaving the Institution.

Your Committee have again had much pleasure in instructing, and otherwise assisting, many of the Labourers who have been selected by the Ladies' Society for promoting Education in the East, and by the Committees of the London, Baptist, Wesleyan, and Moravian Missionary Societies, as their Agents in Foreign parts.

#### *General Operations.*

The leading feature in the Reports of the Local Schools during the past year is, the constant recurrence to the principles on which the Schools are established. Disputed and misrepresented as these are almost everywhere, it is gratifying to find that those who have tried and proved them manifest increased attachment to them.

Of the many moral and spiritual benefits which are constantly reaped by the

children, by their parents, and by society at large, in consequence of the good seed which is so early and so largely sown in your Schools, proofs happily multiply on every hand.

#### *New Schools.*

Fifty-five new Schools have been opened during the year. Among these, the following may be worthy of special notice; viz. Windsor, Thirak, Lynn, Wokingham, Stourbridge, Bristol, Warminster, and Pentonville, London. In all these places most praiseworthy exertions have been crowned with signal success. At Windsor, by the munificence of one individual, who generously subscribed the sum of 1500*l.*, two beautiful rooms have been erected for Boys' and Girls' Schools.

#### *Parliamentary Grants.*

The aid of Government in the erection of School Rooms has this year amounted to 1377*l.* Of the 28 applications made to the Lords' Committee of Council, 11 are still under consideration. The Schools aided will furnish accommodation for 2330 children; and the total estimated cost of the erections will be 4832*l.*

On the formation of the new Committee of Council on Education, your Committee felt it right again respectfully to memorialize the Government, stating their position and circumstances, renewing their application for copies of Reports made by the Inspectors when visiting British Schools, and soliciting a continuance of the aid hitherto granted in the erection of British Schools. The Deputation presenting the Memorial were assured that their wishes should be met by the Government. The Lord President also expressed the gratification which he had felt in visiting the Model Schools, and the building then in progress for the Teachers intended to be trained in the new Normal School.

#### *Grants.*

During the year, 109 grants have been made to Schools, chiefly of Books and other School Material. Many of these, though necessarily small in amount, have been highly valued, and have proved to be of great service.

#### *Reduction in Price of School Material.*

Your Committee have effected a large and general reduction in the price of all School Material. To accomplish this, they felt it necessary to pass a Resolution, that, for the future, orders should only be

executed for pre-payment: this will enable them always to keep the price of every article required in a British School at the lowest possible point.

During the year, the Fourth Daily Lesson-Book has been published, which completes the series.

This book includes a brief outline of English History—a course of General History, Ancient and Modern—a complete series of Lessons on the various branches of Natural Philosophy, so far as they can be taught in British Schools—a course of Natural History—and an extended series of Geographical, Chronological, and Scientific Questions, with Notes and Appendices.

#### *School Inspection.*

Mr. Althans has paid 382 visits of inspection to 164 Schools in and near London, containing 22,000 Scholars. He has also assisted at 27 Public Examinations, when he has usually closed the proceedings with an address to parents, in reference to the Education of their children. He has also attended 13 Public Meetings in favour of Education. Mr. Cornwell has also paid 139 visits to Schools; and has afforded valuable assistance to the Teachers in effecting improvements.

Mr. Althans observes—

The discipline of the Schools is generally improved, and the amount of instruction imparted is greater than it was a few years ago. Although in many Schools the scholars who now attend do not quite equal in age those who were formerly under instruction, yet the amount of Scriptural Knowledge is on the increase; and even among the junior scholars this increase is very apparent.

#### *Finances.*

Your Committee have first to report, that as yet no advantage has accrued to the Society from the bequest of the late William Rowlett, Esq. Although the Society will ultimately reap a large benefit from that legacy, it may be many years before much can be realized: they are but residuary legatees. In the state of the finances generally, they by no means see any ground for discouragement.

#### *New Normal School.*

In relation to the New Buildings, your Committee are happy to report that the principal erection, including the whole of the male and half of the female department, is now in a state of completion.

The special subscription of last year

reached 9800*l.*: it now amounts to 10,620*l.*; which, with the grant of 5000*l.* received from Government, furnishes 15,620*l.* toward the amount required; leaving a deficiency, still to be met, of at least 5000*l.*

#### *Appeal.*

Of all the evils which afflict society, the deepest and most dangerous are those which are the evidence and the result of wide-spread ignorance. Other calamities may be partial or temporary; but ignorance is an enduring curse. To grapple with this foe, to enlarge the intellect and to improve the heart of the poor man—to teach him industry, forethought, and economy—to elevate his character—to multiply his resources—to expand his affections—to purify his taste—these are the purposes of your Association—these the tendencies of your Schools. To assist Teachers in acquiring the knowledge requisite to accomplish these great ends—to induce suitable young persons to make the business of teaching a permanent profession—to enable the patrons and supporters of Schools to obtain an agency capable of carrying out their benevolent wishes—to improve education generally, and, by improving, to extend it—to elevate the Teacher, morally and intellectually—for these purposes your new buildings have been erected—for these they must be sustained; and in proportion to the necessities of the case—to the wants of the country—to the claims of our Colonies—to the weight of the obligation which rests upon us to pour light and truth over a dark and ignorant world, will be the force of the appeal which your Committee now make for prompt and liberal support.

#### *CHURCH-OF-ENGLAND TRACT SOCIETY. THIRTIETH REPORT.*

CONTRIBUTIONS, 116*l.* 15*s.*—Sales, 239*l.* 10*s.*—Tracts issued: by Sales, 92,625 in separate Tracts, and 4150 in bound Volumes; and by Grants 7939: Total 104,714—Tracts printed, 174,000—New Tracts published: "Some account of the Life and Martyrdom of the Rev. George Marsh, who was burnt at Chelsea, for the Profession of the Gospel of Christ, on the 24th of April 1555.

#### *State and Prospects of the Society.*

The Committee would unfortunately urge on their Christian Brethren—on all

who wish to see the great doctrines of the Reformation upheld among us — on all who desire to contend earnestly for the faith once delivered to the saints, and who would wish that the truth as it is in Jesus should be promulgated, rather than the dogmas of those who put tradition in place of God's Word, and teach for doctrines the commandments of men, to come forward and support this Society by their subscriptions, and by a free circulation of its Tracts: and they would also earnestly entreat those of their brethren who have time and talents for the work to contribute to the Society's list of publications, by supplying additional Tracts calculated to uphold the Scriptural principles of our Church, and to guard her members against the prevailing errors of the times.

#### *Calls to Tract Distribution.*

It is while men sleep that the enemy enters the field and sows tares. This has been deplorably verified in the field of Tract Distribution and cheap publication. Many Christians have, it is to be feared, grown weary in this department of well doing, and are sleeping away the season of opportunity; but the enemies of truth and godliness have not slept. The Atheist and Socialist have not slept: they have been assiduously pandering to the corruptions of human nature by their profane and dissolute productions — The fomenters of political discord have not slept: the circulation of those mischievous penny publications, by means of which the working-classes are excited to discontent and goaded on to sedition and insurrection, is truly alarming — The abettors of Popery have not slept: that mystery of iniquity has been alive and stirring, and its evil leaven is, in various forms and under various specious modifications, being rapidly diffused among us — The propagators of Dissent have not slept: they are not insensible to the influence which an assiduous circulation of cheap publications is likely to produce on the public mind. They accordingly employ themselves in furnishing the community with this species of aliment, prepared after their own manner, and often in a form calculated to draw away the hearts of the people from the Church.

While all these parties are wakeful and active, how greatly is it to be regretted that there is not a countervailing energy and activity in the movements of such an Institution as the Church-of-England Tract Society.

#### *The Times favourable to the Society.*

The circumstances of the times are peculiarly favourable, were there funds available to take advantage of them, for the operations of this Society in distant lands, and more particularly in our Colonies. The creation of several new Bishoprics in our Foreign Dependencies opens an enlarged sphere for the exertions of every Christian Society whose energies flow in the channel of episcopal order and discipline; and especially of such a Society as ours, whose Tracts are so largely devoted to the illustration of the Formularies of our Church, its history, and martyrlogy.

It is truly gratifying to your Committee to adduce the following testimony of the Toronto Church-of-England Tract Society as to the reception which the Tracts have met with.

The Tracts have been uniformly received with the greatest readiness and thankfulness by all Denominations (Roman Catholics alone excepted). One distributor says, "In many cases the people meet me at their doors with the Tracts in their hands, at the regular hours of distribution."

Many of the distributors also report, that "not only are the people thus ready and eager to receive them, but, if any thing should occur to prevent them from going round on the regular day for distribution, great disappointment is expressed by all."

#### BAPTIST MISSIONARY SOCIETY.

##### *Letter of the Committee to the Congregations in Jamaica.*

We have already called the attention of our Readers (p. 255) to the fact of the congregations of the Baptists in Jamaica having resolved to defray their own expenses: the occasion has called forth a Letter from the Committee to them, the principal part of which we now subjoin:—

Often as you have engaged our affectionate and anxious thoughts, we know not that we have ever felt concerning you either more ardent gratitude or more deep solicitude than at the present moment. Through the goodness of God, and His copious blessing on the labours of thirty years, you have been conducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of Divine mercy; and at length you have made known to us your resolution to sustain, without further aid

from us, the entire expenses of the work of God among and around you.

We rejoice in the step which you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it.

Do not imagine for a moment, beloved brethren, that your separation from us as a Society will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the Grace of God; and while we are expending on regions yet destitute of the Gospel (and partly on your father-land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

You are quite aware that representations have been made, both to the world at large through the press, and to us in a direct manner, unfavourable to your Christian character, both as individuals and as Churches.

Knowing the pious and devoted character of the Brethren whom we had sent to labour among you—*men who have hazarded their lives* for the diffusion of the Gospel in Jamaica—we never believed—we could not believe these accusations. Promptly and earnestly, indeed, did we feel ourselves bound to make inquiry into them; and we have rejoiced on all occasions to find that they cannot be substantiated. We, in common with yourselves, are Baptists; but we know that, in Christ Jesus, nothing availeth but a new creature and faith which worketh by love. We attach value to nothing short of an experimental knowledge of our sin and ruin, and a sincere reception of Christ Jesus the Lord, leading to a holy walk and conversation. And if it had been so that your seeming religion consisted of superstitious notions, and comported with unholy practices, our very hearts would have been broken. No considerate person, however, will expect to find the Churches of Christ altogether free from imperfection and inconsistency; and we have not been concerned to maintain any such position in reference to you.

Among the allegations made to your disadvantage, one has been, that the system pursued in some of the Churches (known as the leader and ticket system) directly, and even necessarily, tends to make the Churches superstitious and corrupt. We have never interfered with the internal arrangements of any Church connected with the Society: it has been our rule not to do so, and we are not now about to depart from the rule. Nevertheless, we commend this charge to your serious consideration. When a practice does not rest upon direct Scriptural Command, it is always to be carefully watched, lest, however well intended or really useful, it may produce, although not necessary, yet accidental evil. In this respect, dear brethren, we entreat you to have an open and discerning eye. If either Inquirers' or Members' tickets beget superstition or false confidence, even though the instances be few, consider whether some way may not be found of securing the good without the evil. Or if the habit of paying subscriptions when tickets are given be liable to abuse, so that either the party receiving a ticket may think he is buying it, or the party giving a ticket may use it to enforce subscription, try and think of some better mode. We do not for a moment believe that you wish to foster these or any other evils; and we are willing to make great allowance for the unspeakable difficulties amid which your modes of action have grown up; but as no human expedient is of perfect wisdom, so it is proper for us always to be on our guard against mischief, and ready to supply a remedy. Tenacity of current usages is not at all to be commended in such matters.

While remaining in connection with the Society, each Church was in a measure insulated from its companions, working in its own sphere, and looking for help toward England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary, in this respect, to adopt a new system, and to commence a plan by which the stronger Churches shall help the weak. Some of you have, for a considerable period, not only met all your own expenses, but contributed largely to Christian and benevolent objects beyond the limits of the island. It will now be highly important for such Churches to make their resources

available for the assistance of their Sister Churches, and to direct their liberality toward strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the Churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the Gospel over the entire surface of the Island.

We remind you further of the peculiar and most interesting position in which Divine Providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by His eminent mercy toward you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the Gospel, not only in Africa itself, but to persons everywhere of African descent. But you have yet much to learn before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that Holy Book which makes us wise to Salvation! Above all, should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno, cherish large desires after improvement.

We cannot close this epistle without expressing our affection in a direct manner toward our beloved Brethren, the Pastors who have taken the oversight of you in the Lord. We give thanks to God that He has enabled them to sustain, in a great fight of afflictions, the responsibility which they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the Churches; and they will allow us to express our earnest hope, that in the room of a common relation to the Society, which has hitherto cemented them, they will become eminent for that unity of

spirit with each other which is a more perfect, and now more necessary bond. Our mouth, as well as our heart, is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the Apostle—*If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.*

What shall we say more? Brethren, our hearts' desire and prayer to God for you is, that you may be saved. May He graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness.

## Continent.

### UNITED BRETHREN'S MISSIONS.

THE Synodal Committee have issued from Berthelsdorf, under date of the 15th of October last, the following Statement of the

#### *Income and Expenditure in the Year 1841.*

Receipts of the Year.	£	s.	d.
Brethren on the Continent .....	1671	17	3
Friends on the Continent .....	1410	2	0
Brethren in Great Britain .....	1120	12	3
Friends in Great Britain .....	2921	11	6
Brethren in North America .....	179	5	6
Friends in North America .....	80	8	6
Brethren's Society in Pennsylvania .....	1230	0	0
Legacies on the Continent .....	1805	12	6
Legacies in Great Britain .....	951	19	9
	11171	9	3
On account of West-India Funds .....	6083	11	11
Total .....	£ 17,255	1	2

#### Payments of the Year.

Missions—			
South Africa .....	347	4	6
Antigua .....	1360	9	6
Barbadoes .....	401	10	3
Jamaica .....	1317	6	0
St. Kitt's .....	2136	8	0
Tobago .....	366	0	9
North-American Indians .....	275	6	0
Labrador .....	61	11	3
Greenland .....	504	4	0
Pensions—			
To 20 Married Brethren and 8 Widowers .....	800	4	6
To 47 Widows .....	552	9	0
To Children at School .....	2286	1	0



To Youths apprenticed.....	190	6	9
To Girls' allowances.....	99	10	6
Expenses of Management.....	872	17	11
Extraordinary Disbursements...	294	16	6
	11866	6	5
On Account of West-India Funds,	4468	16	3
Total.....	£16,335	2	8

*Remarks of the Synodal Committee on the Deficiency of the Funds.*

At the end of 1840 there was a deficiency of 7348*l.* 19*s.* 4*d.* Toward the liquidation of this debt, 1011*l.* 17*s.* has been received, by which the amount of debt was reduced, at the close of 1841, to the sum of 6337*l.* 2*s.* 4*d.* On this subject the Synodal Committee remark—

All our dear Brethren and Sisters, and all the esteemed friends and promoters of our Missions, will doubtless unite with us in the tribute of heartfelt gratitude with which we approach the throne of our God and Saviour for having again thus far helped us. At the same time, we feel ourselves called on to express to you our most affectionate thanks for the lively participation in the pressing necessities of our Missionary Work, which has been generally manifested during the past, and still more in the present year. The simple statement of our difficulties contained in our last year's Circular, and an impressive Appeal spontaneously issued in November last year by the Brethren's Society in London for the Furtherance of the Gospel among the Heathen, on occasion of their Centenary Jubilee, not only to our congregations in Great Britain, but also to our Missionaries and Negro Congregations in the British West Indies—and still more recently, a similar Appeal put forth by our highly-valued friends of the London Association, to which, for more than a quarter of a century, we have been indebted for so many munificent contributions from England—have been received with open hearts. Nor have gratifying instances been wanting in Germany and other parts of Europe, and in North America, of more or less considerable offerings being laid upon the altar of the Lord, toward the liquidation of these arrears, and diligent and faithful hands being busied in the same hallowed cause.

With so much the greater confidence do we now give expression to our earnest wish, that those of our Brethren and Sisters who have hitherto, from various

reasons, and perhaps in expectation of such a special appeal on our part, delayed to make any extraordinary effort toward the accomplishment of this object, will kindly consider the present Circular as such an appeal, and follow the impulse of their own hearts. The result of these combined and extraordinary exertions cannot, of course, appear in full measure till the close of next year's statement; by which time, judging from our present prospects, we may hope to see a considerable portion of the debt liquidated. Desirable, however, as it appears, to see the debt extinguished as soon as possible, we have been yet more anxious to restore the equilibrium between the receipts and the expenditure of our Missions; as otherwise all our efforts would be fruitless, and despondency would be the result. We have, therefore, kept it steadily in view, to fix a limit to the extraordinary outlay incurred for new buildings in the British West Indies—the fund to supply means for this purpose remaining considerably in arrear, as was last year intimated would be the case; and, at the same time, to lead our free Negro Congregations, by degrees, to defray, by their contributions, the current expenses of their own Mission. The invitation to this effect has already met with a cordial reception from them; and this year's statement shews a cheering diminution in this head of our expenditure.

Our Mission Stations in the Danish West Indies have in former years, as is well known, covered their own expenses, by the proceeds of the businesses carried on in them. Of late, however, this source of income has been gradually diminishing, from the increase of competition, and the new calls made upon the time and energies of our Brethren in the spiritual and educational departments of their labours; so that it will not, in future, be adequate to their support. We have, however, received the assurance of our Missionaries in these Islands, that, by faithful application to the businesses still left them, and by strict frugality, they will do what they can for the support of this, our oldest Mission. The salvation of immortal souls, and the spiritual care of those that believe, must indeed here, as everywhere, remain our chief object; yet we will not undervalue that faithfulness in temporals, a due attention to which so materially alleviates the burden of maintaining our whole Missionary work.

The Lord has laid his blessing on the industry of our Brethren and Sisters at the Cape of Good Hope, so that they have been enabled, by their own exertions, to defray their own Mission Expenditure, the expense of voyages alone being brought to the account of our Mission Fund.

In Surinam, also, the Lord continues so to bless the industry of our Brethren, that they have again been able to provide the greater portion of what was necessary for the maintenance of the Mission, though their expenses are continually increasing with the extension of the work committed to them. For the remainder we have been indebted to the kind liberality of the Zeyst Society for the Propagation of the Gospel, and other Christian friends in Holland.

The Brethren's Society for the Furtherance of the Gospel has again, as hitherto, borne the expenses of our Labrador Mission; nothing but the travelling expenses of Missionaries while in Europe being charged to the general fund. This is matter for the greater thankfulness, as the cargo of oil and skins brought home in 1841 was but small.

While we fervently thank the Lord for having not only helped us hitherto, but also given us the cheering prospect of being relieved from our financial difficulties, we feel a double obligation, on our part, to do every thing we can to prevent the recurrence of similar embarrassment. May our Saviour grant to us, and to all who are favoured to serve Him in our wide Mission Field, not only the firm and child-like faith which He ever requires of His servants, but that faithfulness and wisdom, also, which He Himself celebrates as of especial excellence in a householder!

On looking at the internal course of our Missions, we find manifold cause, on the one hand, to praise the wonders of Divine Grace; but, on the other hand, to mourn over the evidences afforded of the power of sin, and the wrath of the Enemy, who yet considers the heathen world his territory, and will not suffer the prey to be plucked from his grasp, if he can help it. Hence it is difficult, if not impossible, to give a faithful picture of Missions; as the heart is, at one time attuned to notes of triumph, while, at another time, persevering prayer alone preserves it from dejection. We feel, therefore, most inclined to be silent, and to rejoice before the Lord in humble gratitude for the good,

while we weep in secret over the attendant evil.

In reference to the above Circular, the Committee of the Brethren's Society for the Furtherance of the Gospel observe—

They have a subject of thankful commemoration; to which, though referring rather to the current year than to that whose financial history they have been called to review, it is impossible to refrain from advertg. They have to acknowledge, with humble and devout gratitude, the blessing which the Lord has already caused to attend the casting-in of their own mites, the abundant offerings of their Brethren and Sisters here and in the West Indies, and the still larger supplies which have been derived from the liberality of their Christian friends in England and Ireland, chiefly through the unwearied exertions of the London Association. By the contributions from these several sources, the Deficiency Fund, established by the Society in December 1841, has been gradually raised to upward of 3000*l.*; the whole of which, there is reason to believe, will be applicable to the reduction of the debt of 6337*l.* 2*s.* 4*d.*, with which the accounts of 1841 close. Encouraged by these tokens of the Divine favour, the Committee would once more express their belief that the important object which their humble efforts and their earnest appeals were designed to secure is in a fair way of being attained.

## Western Africa.

WESLEYAN MISSIONARY SOCIETY.  
ASHANTEE.

THE Rev. T. B. Freeman, in a Letter addressed to the Secretaries, gives the following account of his

### *Negotiations with the King.*

The Lord has been mercifully pleased to crown our efforts in Ashantee with success. Our important negotiations with the King have been brought to so comfortable a close, that he has taken Mr. Brooking under his protection, as a resident Christian Missionary in Coomassie; given us land in a very healthy and airy part of the town, on which to build a Mission House; allows the people to attend Divine Service without restraint; and treats us with uniform kindness and attention. This great and important advantage having

been gained, we humbly hope that all other arrangements will, under the blessing of God, follow in due order; and that a character of permanency will soon be given to the Ashantee Mission.

Many of the Chiefs and Captains occasionally attend Divine Service; and, we may reasonably calculate on their hailing with pleasure the establishment of Schools, &c., as they become better acquainted with us, and are able to form some correct ideas of the claims of Christianity. The King seems very anxious to introduce improvements into the country, as far as the prejudices of the people will admit. His carpenters are sent to the Mission House to work at the same bench as ours; and I expect that, by this time, he has sent men to our saw-pits, to learn to cut boards, &c. During my residence at Coomassie, he often visited us at the Mission Quarters, and gave us many proofs that we have, by the blessing of God, secured his confidence.

A short time before I left Coomassie, a dreadful fire broke out, and destroyed at least half the town. Had such a catastrophe taken place during my former visit, they would have attributed it to the anger of their Fetish on account of my being in the town, or to some baneful power which they would have imagined me to have possessed and employed to their discomfort: but such a change has now taken place, that, in the midst of the awful dangers with which they were surrounded during the raging of the flames, and while they saw us actively engaged at the most dangerous points endeavouring to check the progress of the devouring element, they recognised us as their friends; and the King himself called at our quarters, a day or two afterward, and personally expressed his thanks for our exertions.

*Letter from an Ashantee Prince.*

The following abstract is taken from a Letter written by Prince William Quantamissah, nephew to the King of Ashantee, and one of the Princes who has lately returned after a visit to this country:—

I am happy to inform you, that, through the mercy of Heaven, we safely arrived here on Monday, the 13th of December, in the year of our Blessed Lord 1841, and were honourably received by our uncle the King. Our much-respected friends, the Rev. Messrs. Freeman and Brooking, your

Society's two able and worthy Missionaries, were with us; so our journey from Cape Coast up to Coomassie was very comfortable. His Majesty is much pleased with the handsome carriage your honourable Society was kind enough to send him; and I assure you that your Society has done much for Ashantee in sending him this carriage. For this I have two reasons; and I will explain them to you. First, the carriage will civilize and improve the town of Coomassie. Instead of the old streets, which are narrow and dirty, on account of the carriage the King has ordered new streets to be made, passable by the carriage; therefore the carriage indeed will improve and civilize our country, thank God to say! The second reason is plain and simple—that the King, instead of being carried by men on their heads and shoulders, will now be carried by the carriage: and again, the carriage will take, in some measure, half of the distresses and hard labour from our fellow-neighbours' heads and shoulders: therefore, permit me to say, your noble Society deserves all praise.

I would have written to you seven or eight epistles before this, but I had to wait for opportunity to send what I was preparing. When we arrived at Cape-Coast Castle, we received, through the hands of the Rev. Thomas B. Freeman, volumes of books, which we have now with us, and for which we return you our thanks. I do assure you, that though we are now parted, and perhaps we shall never see each other again, yet neither time nor place can obliterate from my memory the kindness of my well-wisher.

Pray never cease to help Ashantee, and poor Africa at large.

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## South Africa.

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### BRITISH AND FOREIGN BIBLE SOCIETY.

FROM a Letter, dated Aug. 18, 1842, written by the Rev. J. Read, sen. to the Society, we extract the following

#### *Review of Missionary Operations.*

I recollect the time, in 1801, when it was believed there was but one Hottentot in the whole country that could read a verse in the Bible; but now there are thousands. At Missionary Institutions within the Colony are very many, besides those at Missionary Stations: there are also very many now in almost every town and village, from one end of the Colony

to the other; and Dr. Philip and I have had an opportunity of witnessing the wide extension of the Gospel beyond it. Not to touch upon Caffreland, I shall confine myself to Stations to the north and north-east of the Colony. We first visited the two infant Stations among the Tambookies, and the Bushmen Station; the last, and one of the first, conducted by Native Agents; the other, by my youngest son Joseph, assisted by two Natives. Although these Stations are quite in their infancy, yet some of the children—even Bushmen children—begin to read the New Testament. After leaving the Tambookie Country, we bent our way to the Great River, as also the Caledon River, and came to the French Stations: there we witnessed scenes such as we had never witnessed before in any part of Africa—good substantial Churches, with overflowing congregations, and overflowing Schools—Week-day and Sunday Schools, as also Infant Schools. The eagerness to learn to read the Bible, and to be acquainted with its truths, is beyond what we have ever seen—this is from the younger children to those with grey hairs. The towns and villages are on the sides or on the tops of the mountains; and nothing can equal the sight of seeing these people pouring down the mountains, at the ringing of the bell, either for Church or School, all with their books in their hands. They have a printing-press, by which parts of the Scriptures, Tracts, &c., are printed; but the printing the whole of the Bible will fall to the lot of the European Bible Societies. The people to whom the French Missionaries have been directed are Basootas; their Chief or Sovereign, Mashish, is decidedly friendly, has learnt to read, and is far advanced in civilization: he has two sons also Christians: his chief Warrior, and several of his first Counsellors, are become Christians. The French Brethren have seven Stations: the Wesleyans have also seven; and at some of them, it is said, things are equally favourable. We only saw five of the French Stations—Beersheba, Morijah or Moriah, Thababocia (the residence of the King), Bethalie, and Motito. These Stations are to the north-west of the Colony, toward the sources of the Great Orange River. We afterward bent our way to the northward, to the Stations connected with the London Missionary Society, six in number, that we visited in that direction, viz. Philipolis, Griqua Town, New Lattakoo or Kuruman,

Bonegelong, Lekatlong, and Moncaines: the last, and last but one, of these are conducted by Native Agents; the last connected with Griqua Town, the other with Kuruman. Besides these, there are numbers of Out-Stations, with regular Worship and Schools, conducted by Native Agents, especially in the Griqua Country: at these, the state of things is equal to, if not beyond, that in the Basoota Country: the Stations have been longer standing, education is equal, and the number of apparent real conversions to God are very numerous: among them are very many young Chiefs who have been added to the Lord, whose influence is great, who are Native Teachers, and have been much blessed. The Griqua-Town Missionaries have been particularly blessed in this part of their work. Heathenism is disappearing rapidly; and Christianity is triumphing, and civilization is following as rapidly. The scene is changed, as light from darkness, since my late valued friend Mr. Campbell and I visited them in 1813. The wilderness is become like the Garden of the Lord. *It is the Lord's doing, and is marvellous in our eyes: to Him be all the glory!*

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

THE Rev. G. M. Valentine and the Rev. J. S. S. Robertson are engaged in the same departments of Missionary labour as when this Mission was last brought under the notice of our Readers. The labours of Mr. Sargon, also, have been very useful, in superintending the Mission-Schools scattered about Bombay and the neighbouring villages, in reading and expounding to heathen servants in Christian Families, and in holding weekly discussions with the Beni Israel in the Hebrew School.

### *The Money School.*

Of this Institution Mr. Valentine writes, June 18, 1842—

The average daily attendance, when nothing unusual is occurring among the Natives to keep them at home, may be reckoned about eighty, exclusive of the Mahratta department, which may contain as many more.

One of the chief difficulties in this

School, as in most others of a similar character in India, has been, to induce the pupils to remain long enough to obtain the full advantage of the education which it provides. On this subject Mr. Robertson observes, June 14, 1842—

Young men come and learn English with us for two or three years; and then, finding themselves able to write and talk a little in English, they leave us, in order to earn their livelihood as Clerks in Government Offices. The institution of Scholarships is the only means of securing their attendance sufficiently long to give them a sound education. I am happy to say that the means are now ready for founding, in the Money Institution, two and a half Scholarships, to bear the name of James Farish, Esq., late a Member of Council here. The fund for the Scholarships, of which there are to be an equal number in the Money Institution and the Scotch Missionary Institution, has been raised by the Christian friends of Mr. Farish, as the most appropriate monument which they could erect to perpetuate the memory of his residence in India.

*Hindrances and Prospects.*

The difficulties which impede Missionary labour in Western India, and the hopeful indications of more successful results than have hitherto appeared, are thus referred to by Mr. Robertson, in the same Letter:—

Western India seems a most unproductive soil: much labour has been spent, and, unbelief would say, almost in vain. But when I look to what is now going on in the Bengal and Southern-India Missions, and think on the little promise they also once gave, I thank God and take courage; and say, to ease my desponding heart, "The day of the Lord in Western India will also come." How would you feel, on being answered by a Brahmin, after telling him of the true means of deliverance from sin, that he had no sin from which to be delivered; that he was only one of the many parts of God; so that whatever he did, good or bad, must be viewed as done by God. Such an answer we often receive, from young as well as old.

I have often been struck, since I came to India, by finding, "in working order," many of the worst parts of the ancient Greek and Roman theology, which, in former years, I supposed could only figure

in poetry and romance, and never be capable of practical application among the common people. Their enormous wickedness is indescribable. Part only of their daily conduct is faithfully portrayed by St. Paul, in Rom. i. 26 to the end. Yet such a people the power of the Holy Spirit can subdue. O may He arise and come among us! Until then, what can we do?

Blind veneration for the Brahminical Order is passing away. Instead of the honour in which the Brahmins were once held, they are now everywhere fast sinking into neglect and beggary. We cannot but mourn to see them in this state, as individuals known to us; but for the common good we rejoice to see it. In a peculiar sense, they are the emissaries of Satan; and the influence which, in by-gone days, they have exercised over the lower castes is past belief to one who has never seen a specimen of it. It must, then, be to us like a ray of the dawning morn, to see their power thus crumbling away. The Word of God is declared by Missionaries of various Societies, Tracts and Portions of Holy Scripture are distributed, prayers are offered continually, and entreaties and exhortations are made; and what more can we do for these heathen, but hope that the Lord's day to visit them is coming? The effect of all this is, I believe, easily told, at least so far as it is visible. All who have been educated in Mission Schools, and have been long conversant with pious Europeans, hold views of the natural attributes of God and moral duty derived rather from the Christian Scriptures than from the Hindoo Shasters. This does appear to me a very great step, as it would also to you, if you had been vexed to the heart, as I have often been, by hearing the blasphemous Pantheism of Hindoo learned men who have never had their views modified by European learning.

We now give a few extracts from Mr. Valentine's Journal:—

*Confirmation of two Native Converts.*

Nov. 25, 1841.—About 130 persons were this morning confirmed at the Cathedral by the Bishop. Among them were a man and woman, who, in 1840, joined the Mission in Bombay, and whom, for some days past, I have been instructing, preparatory to the rite. The woman has hitherto been under the care of Mrs. Robertson; but will, in future, live with us as a servant. She was baptized by me about a year and a half ago, and, we

trust, is under the influence of a gracious principle.

*Visit to the Island of Caranja.*

Dec. 29—I left Bombay with Mr. Sargon and a young Brahmin, to visit the Island of Caranja. Near the landing-place was a large Dhurmsall, built by a Parsee for the accommodation of travellers, containing departments appropriated to different religions. In the Mahomedan quarter we settled ourselves for the night. The village consisted of an extensive distillery, belonging to Parsees in Bombay, and some poor fishermen's huts. In the Dhurmsall from sixty to seventy travellers gradually assembled to pass the night; and we made an effort to collect them, that we might speak to them the Word of God; but only a few could be induced to attend. To these the Brahmin read a Tract, and I afterward addressed them at length.

Dec. 30—I walked out before sun-rise, and entered into conversation with some poor fishermen. Upon inquiring the name of their god, they replied "Oom-ber." I asked what sort of God he was. They said he was a stone. I said to them, "What advantage can be gained from a stone? Such a god can do nothing for you. I suppose he has a mouth; but he cannot eat." I endeavoured to point out to them the folly and sinfulness of such worship, and the true nature of that God who created heaven and earth.

We left this side of the island as soon after breakfast as the tide would admit, and came round to a large Hindoo village on the opposite side. I sat down in the village, and began to read a Tract; and after some time, when a considerable number had assembled around, I endeavoured to address them. The people did not evince any disposition to be rude; but were respectful and kind. We distributed among them all the books we had with us; and great numbers, both old and young, came to us on our return to the boat, where we had a larger stock; and till nightfall we were engaged in talking with them and giving them Tracts and Books.

Dec. 31—We slept last night in the boat, and early this morning returned to Bombay.

*Conversation with a Jain Priest.*

March 5, 1842—With the assistance of the Pundit, I conversed a long time

with an old Priest of the Jain sect.\* The old man advanced the notion that the human soul is a portion of the Infinite Spirit; and asked me if I knew in what part of the body it was situated. I told him that I did not, neither did he: it was known only to God. He said that there were 35,000,000 of hairs on the human body, and that the soul was placed in one of those hairs. He was an ascetic, as all the Jain Priests are, living in celibacy, and professing to have his senses mortified.

*Summary, June 30, 1842.*

There are 2 Native Communicants, and 11 Schools containing 494 Boys, including 80 at the Money School learning English, and 61 Girls.

By the return of the Rev. C. P. Farrar to the Mission, the Rev. C. C. Mengé has been enabled again to direct his labours more immediately to the Mahomedan population of Nassuck.

**NASSUCK.**

In a Letter dated May 26, 1842, Mr. Mengé thus gives a general account of the

*Congregations and Schools.*

I continued my morning visits to the prison regularly, until the heat became so great that I was obliged to give them up. The prisoners generally received me well, and listened to me attentively. The Natives connected with the Mission have been assembled in the Mission Chapel every morning, when I have read to them a chapter in the Bible. On Lord's Days we have had two regular English Services, conducted by me and my brother Missionaries. The late Mr. Warth addressed the Natives in the Chapel in the afternoon. I have continued to instruct the Boys of the Hindoostanee School in the Scriptures between the Morning and Afternoon Services.

The four Schools under my superintendence, viz. the English School, the Hindoostanee School, the Mahratta Boys' School, and the Mahratta Girls' School, have been well attended, and the progress of the scholars has been as good as could be expected.

I have had occasional opportunities of speaking to those who would listen to the

\* The Jains resemble the Buddhists, and have three large temples in Bombay.

great truths of our blessed Religion, in conversation with Natives who have visited me at home, and with those of the poorer classes whom I have addressed by the way-side.

*Examination of Schools by the Bishop—Visit to the Lena Caves.*

The following Extracts are from Mr. Mengé's Journal:—

*April 1, 1842*—The Bishop of Bombay reached Nassuck this morning in excellent health, accompanied by Dr. Sabbon. In the afternoon, his Lordship examined the Schools in the Old Wada; and Mr. Esdale, who had arrived in Nassuck for the purpose of examining the Government School, examined a class of the Mahratta Girls. His Lordship afterward went into the English School, and examined the boys of the first and second classes in English Reading, Spelling, Writing, Ciphering, Geography, and Astronomy. At the close of the Examination, his Lordship was pleased to express his satisfaction with the progress of the boys.

*April 2*—In the morning, the Bishop examined the Mahratta Schools in Mr. Warth's house. In the evening I joined a Prayer Meeting at the Travellers' Bungalow, at which his Lordship is staying.

*April 3*—The Bishop preached an excellent Sermon from 1 Peter i. 13—16. His Lordship took occasion to encourage us in our labours, by bidding us hope to the end for the grace that is to be brought unto us by the revelation of Jesus Christ. Between the Morning and Afternoon Services, the Bishop examined the first class of the Mussulman Boys on a portion of Scripture which they had been required to read. At his Lordship's desire, I took the whole of the Evening Service in English.

*April 4*—We spent this day at the Lena Caves, the Bishop wishing to see them on his journey to Bombay. These caves are about five miles from Nassuck, cut into the solid rock of a hill, on the side of the road leading to Bombay. Three of the caves are very spacious. The images are curious, and many of them in a state of good preservation: they are evidently the work of Jain people, or worshippers of Buddha. The Natives believe that these caves were excavated by the gods, in a single night.

*Account of the two young Brahmins, Dajee and Ram Krishna.*

The Baptism of two Brahmin Youths, named Dajee and Ram Krishna, was mentioned. At p. 390 of our Number for August 1841, reference was made to the formidable difficulties which they had to encounter in embracing Christianity. In a Letter recently received from the Rev. J. S. S. Robertson, dated June 14, 1842, we have been furnished with full particulars, which serve to shew still more clearly the fearful obstacles which stand in the way of Hindoos of high caste, when they are brought, by the grace of God, to forsake Heathenism, and become followers of the Lord Jesus. Mr. Robertson writes:—

*Ram Krishna's application for Instruction and Baptism, and Renouncement of Idolatry.*

On the 1st of July 1840, I arrived in Nassuck. A short time afterward, a lad, about 15 or 16 years old, of the English School, named Ram Krishna, began to visit me almost every evening; on which occasions I spoke on the principal doctrines of the Gospel, making, at the same time, several remarks on the sin and evils of Hindoo Idolatry. My audience, in addition to my own family, consisted of several Youths—not always the same—of the English School, who would accompany Ram Krishna. He often requested permission to remain after the others had left, saying he wished to tell us in private something of great importance. Permission being one evening obtained, he told us that he wished to become a Christian. We at first did not give him much encouragement; but told him to go on with his studies, and to read the Bible with serious attention. He at length became very importunate, and wished to be baptized; alleging, as a reason for haste, that he feared, should he die in his Hindooism unbaptized, he would be sent to the place of woe. This, of course, led me to explain the true nature and use of the Sacrament of Baptism. I asked him whether he would be able to meet opposition and persecution from his friends? if he were ready to be put out of caste, and expelled from his father's house, and to give up his life for the sake of Christ, should he be brought to the trial? We told him that he might

expect all these things to come upon him; and warned him to think well upon the consequences of taking the proposed step; and I believe we either read or alluded to Luke xiv. 25 — 33. On the night when he was first spoken to in this style, he only said, before going home, that he would reflect on the subject. A few nights afterward, he came, and said that he had been thinking on what I had said to him, and that he was willing to suffer any thing to be a Christian. He added, "I am convinced that the Hindoo religion is false, and I am determined never to worship idols again." When he announced this determination, a thrill of joy, almost causing us to shed tears, pervaded all at the table. It was made with such boldness, and yet with such a due proportion of humility, as quite arrested our attention.

*His Expulsion from Home by his Parents, and Reception into the Mission House.*

His resolution soon brought him into trouble. One day he refused to perform some of the household ceremonies of Hindoo worship, which, in his father's absence, it fell to him, as the eldest son, to perform. On his refusing, his mother turned him out of the house. He told us of the matter; and we sent a trusty friend, living in the Mission House, to his home, who was told by Krishna's mother that she had put him out, but that it was in a rage she did so. She was asked whether she would permit her son to return. She replied, that he might come back and stay until his father, who had gone to a distant village in the exercise of his office as a Hindoo Priest, should return; and agreed not to desire her son to perform any Hindoo ceremonies in the mean time.

On Saturday, in the same week, his father came home, and that very day ordered Krishna to worship the family idol. He refused, and was thereupon again expelled from the house, his father being in a great fury. This occurred in the morning. He came to the Evening School as usual, and did not tell us any thing of the matter until the evening. As he was now destitute of a lodging, we thought it our duty to allow him to remain in the Mission House.

*Fruitless endeavours of his Parents and others to alter his determination, and remove him from the Missionaries.*

In the evening of the next day, Lord's Day, Sept. 27th, his father came, and wished to take him away. I told him that we did not force his son to remain in

the Mission House; that he was at full liberty to go if he pleased. On the father being asked about what had happened on the day before, he protested that he was altogether ignorant upon the subject; that he knew nothing about his son having been put out of the house by his mother, his objections to the worship of idols, or his intending to become a Christian. This flat denial of what we believed to be the plain truth struck us with astonishment. We then called Ram Krishna from the little room in which he was, to answer certain questions in the presence of his father. After I had put a few questions both to Ram Krishna and his father, the father still persisting in his denial of the truth, Ram Krishna, with much firmness, but with tears in his eyes, asked his father, "Have I not often told you of my intention to become a Christian; that I believed the Christian Religion to be true, and the Hindoo Religion to be false?" The father at first again denied; but afterward confessed that he did know all the things mentioned. This is one of numberless instances of the utter disregard to truth which prevails among the Natives of India; and oh, how lamentable, in this case, did it appear to us, the person being a Priest with grey hairs! The old man then wept and wailed much, and pleaded to get back his son. We asked the lad if he would go; but he said, in the hearing of his father, and in the Mahratta tongue—for as yet he could not converse in English—that it was for no good purpose his friends wished him back, after knowing that he had polluted himself by eating food cooked by Christians. His father, after pleading earnestly a long time to no effect, prostrated himself at his son's feet, in the manner of the people of the East, and wept bitterly in a lamentable wail. The effect of this on Ram Krishna was overpowering: he burst into tears, and his grief became excessive. I and my family were equally affected. Then it was that Ram Krishna tasted, and we saw, how hard it is to forsake father and mother for Christ's sake. When the poor old man saw that his son would not return with him, he seized him by the arm, with the grasp of a man in despair, and began to pull him out. The son resisted him; when the father released his hold, turned his back weeping, and went in haste from the Mission House. This scene affected Ram Krishna so much, that he was inconsolable and in



tears, scarcely taking any food or sleep for several days.

Next morning his mother called at the Mission House, in the hope that her influence over him would accomplish that in which his father had failed. She was in a great measure justified in this hope, from the very affectionate temper of her son, and his particularly fond attachment to herself. She is a good-looking woman, and young, compared with her husband. She was accompanied by two little children, the brother and sister of Ram Krishna, both of them as interesting in their looks, and as affectionate, as himself. In order to prevail upon her son to return to his father's house, she wept, removed her upper garment, pressed him to her breast, reminded him of the hoary head of his father, pointed to his little brother and sister, and asked, "Do you mean to abandon these and me to the wide world, when your father is no more?" Her tears and entreaties were all in vain. But although Ram Krishna refused to comply with his mother's request, he assured her, before she left the Mission House, that, now he had become a Christian, his love to his parents and other relations would not cease, for that the Christian Religion, more than any other, urged the obligation of this duty.

When his parents saw that all their efforts were vain, they went to the Sub-Collector of Nassuck, and begged his assistance in getting their son from the Mission House, in which they pretended he was detained by my unlawful influence. The Sub-Collector forthwith sent a Note to me, desiring me to send Ram Krishna to be examined in his Court. Ram Krishna was immediately sent, under the care of the Peon (Court Officer or Bailiff) who brought the Note. The Sub-Collector, in the presence of many of the chief Nassuck Brahmins of the sacerdotal order, then entered fully into the case. I was not present. When the examination was over, the Sub-Collector again wrote to me, to say that he now returned Ram Krishna, having fully satisfied himself that the lad was of an age at which he was capable of choosing his own religion and residence, and of being master of his own actions. While in Court, Ram Krishna was importuned by the Chief Brahmins to return to his parents, and thus put an end to their grief, and avoid bringing disgrace upon his whole family and caste, by forsaking the religion of his

fathers, and polluting\* himself by living among people of another religion. One of the Brahmins, a famous Priest, who happened to be at Nassuck at that time, pretending great kindness, invited Ram Krishna to go with him to his lodgings, when he would show him the excellence, and prove the divine origin, of the Hindoo Religion. To this Ram Krishna replied, that his entreaties were in vain, and his arguments would be as unavailing; for he knew that the chief part of the Hindoo Religion was the bowing to an idol of stone: and he asked, with justifiable scorn, "What profit can you get by serving a stone?"

It is proper to observe here, that the reason why Ram Krishna was so unwilling to return to his father's house, was, that he could not, after having eaten of food cooked by a Christian, again be received into communion with his family and caste, without performing penance or atonement, the ceremonies attending which are all idolatrous; and Ram Krishna had already resolved, with the help of the Living and True God, never again to bow to an idol, but to treat it with that horror and contempt which are always manifested toward idols by Christian converts from idolatry.

#### *Dajee's Reception as a Candidate for Baptism.*

A few weeks after Ram Krishna had mentioned his desire to be baptized, another Brahmin Youth, a year older than he, named Dajee Pandurang, offered himself as a Candidate for Baptism. He told us that he was first led to think seriously about the claims of the Christian Religion while attending the Bible Class of my predecessor, the Rev. C. Stone; but he was not then decided, and therefore did not open his mind to any one. On applying for Baptism, he told us that he was now so firmly convinced of the truth of Christianity, and so decided in his determination to become a Worshipper of the True God, that nothing would turn his mind from it. We thought him an affectionate lad, and had often been struck with his modesty and retiring habits. He had at this time been about four years in connexion with the English School, and could therefore converse fluently in English. His parents belong to the lay class of the Brahmins; so that he had been

\* The Hindoos have a word for this which inspires a strong feeling of aversion on its being pronounced.

less frequently brought into contact with actual idolatry than his fellow Catechumens, Ram Krishna. He was, besides, one of the youngest of his father's sons, and was not therefore required, in the absence of his father, to officiate at the domestic idolatry, but could, every morning, leave home for school before the time of its performance. From these circumstances, he was not necessitated to leave his father's house on becoming a Candidate for Baptism.

*Attempts to poison the Two Young Men.*

But that important step was not long to remain unattended with sad consequences; and I am now to produce, in connexion with him and Ram Krishna, an instance of the dark character of those who have been praised in the journals, histories, and poems of infidel, *soi-disant* philosophers, as "the mild, the meek, the inoffensive devotees of Brahma." After a few weeks' quietness and religious instruction, Dajee was one day in school, we believe on the 20th of October 1840, taken seriously ill. He began to tremble all over, then became giddy and convulsive, in a short time spasmodic, and at length delirious. I immediately sent for the Civil Surgeon of the Station; who, on seeing Dajee, immediately declared that a dose of the poisonous plant called 'datura' must have been given to him. Various medicines were administered; after which, Dajee's elder brother, having heard of the state in which he was, came and took him home abruptly. He continued stupid or delirious for a day or two, after which he recovered slowly; and in about a week visited us at the Mission House. He was then very feeble, and during another week remained at home, being unable to attend for instruction. In the mean time, however, he was encouraged and much cheered by Letters frequently written to him by my dear partner. To these Letters he replied in a sincere, affectionate, and sensible manner.

On a Lord's Day, about three weeks after the attempt to poison Dajee, Ram Krishna was suddenly taken ill, almost in the same manner, but with symptoms more violent and alarming. The Civil Surgeon was again called, and found such symptoms as led him confidently to pronounce that a dose of nux vomica had been taken. Strong emetics were immediately given, and quickly took effect; so

that, by the mercy of a gracious God, the dear boy's life was saved. After several days' pain and great weakness, he began slowly to recover.

This second attempt to poison our Catechumens led me to suspect that the bigotry of the Brahmins was working by some secret agent, who might at some time accomplish his inhuman purpose, not only as to the Catechumens, but also the Members of the Mission. I accordingly mentioned my suspicions to the Assistant Collector; and eventually it was deemed proper to apprehend and commit to prison a Mussulman servant of the Mission House. On the trial of this servant, however, nothing could be proved against him; but he was refused readmission into our service.

*Their Removal to Bombay; Examination by the Lord Bishop, and Baptism.*

On the recommendation of my friends, I immediately took measures for sending the two Catechumens to the Rev. G. M. Valentine, in Bombay; as it was evident that their lives were not now safe in Nassuck. They went thither; and have found in Mr. and Mrs. Valentine the tenderness of parents.

On the 17th of February 1841, on the arrival of the Rev. C. C. Mengé and Mrs. Mengé from England, I returned to Bombay, my own Station. A few weeks afterward, I took Dajee to the Bishop's house, to be examined by his Lordship as to whether he was prepared for admission into the Church of Christ by the Sacrament of Baptism. The Bishop entered into a minute and lengthened examination; at the close of which, being perfectly satisfied, he solemnly and earnestly commended the two Catechumens, by prayer, to the Chief *Shepherd and Bishop* of the Church. It was his Lordship's opinion that the baptism of Ram Krishna should be delayed for a few months, as there was a doubt whether he had yet completed his sixteenth year, that we might not be subject to any eventual claim of his person by his relations in a Civil Court, or to any taunt about receiving minors into the Christian Church before they are able to think for themselves. Dajee Pandurang was baptized in Christ's Church, Byculla, on the first Lord's Day in March 1841; and Ram Krishna in the same place on the first Lord's Day in May. I baptized both. They have since been continuing the study of English, chiefly under me; and it is muc

wished that they may, by the power of the Blessed Spirit of God, be one day fitted for making known the Gospel of Christ to their heathen countrymen.

*Urgent Need of Prayer on their behalf.*

Although these Lads have been enabled to forsake their dearest earthly connexions for Christ's sake, their Christian Brethren ought to bear in mind that they, as well as European residents, are, in this heathen land, exposed to many severe temptations. We should all remember, that although we have been received by Baptism "into the Ark of Christ's Church," we are only to count ourselves safe in proportion as we "manfully fight under Christ's banner, against the Devil, the World, and the Flesh." Let our prayers, then, be for these Youths, that they may continue *faithful unto death*, and so receive a *crown of life*: and finally, may God, in His infinite mercy, grant that these may be only the first-fruits of an abundant harvest to be reaped by the Christian Church in these dark lands, which are now too truly the *habitations of cruelty*; and then to God's Holy Name we shall ascribe all the praise.

May our Readers be led to comply with the concluding suggestion of Mr. Robertson, and to abound in *prayer and supplication with thanksgiving*, that, amidst the many trials and temptations to which these young converts are exposed, they may have grace to continue humble and steadfast—*blessed themselves, and a blessing to others!*

*Missionary Tour of the late Rev. C. F. Warth.*

At pp. 380—383 of our Number for August, some extracts were given from the former part of a Journal of the late Rev. C. F. Warth, describing a tour which he made at the close of the year 1840. Since those extracts were published, the remainder of the Journal has been received; and as the districts visited on that occasion are little known, we subjoin a short account of the conclusion of the journey.

On the 31st of October, Mr. Warth left Naudeir, and directed his steps toward Neermal. Among many

persons with whom he conversed on the way, he mentions an old Brahmin who had just arrived from Benares:—

He was formerly a distinguished servant of the Paterardhans, and afterward a revenue farmer in the Nizam's territories; but now he is reduced to beggary. He said he was a great sinner, because, when storming a fort, he had ordered the Brahmin who commanded it to be shot. In order to expiate this crime, he was now visiting all the holy places of India. He was very humble; and not only accepted the Tracts which I offered to him, but would have worshipped them if I had not prevented it. As he called me his Gooroo\*, I explained the way of Salvation to him, and invited him to come to me at Nasauk.

At the close of the day he reached Mudkheir, about twenty miles from Naudeir, and containing from 3000 to 4000 inhabitants. The next extract pleasingly manifests the state of his mind, and his meetness for that blest society to which he is now united.

The following day, being the Lord's Day, and the day of All Saints, I remained at Mudkheir; and though unwell, and far removed from the Courts of the Lord and the assemblies of His people, I experienced the truth of that comfortable article of the Apostle's Creed, "The Communion of Saints"—a communion which neither time, nor place, nor death can dissolve, because the Saints are still members of the same body, pervaded and led by the same Spirit.

The nature of the country, the employments of the inhabitants, and the difficulties and dangers of travelling in those regions, may be seen from the following descriptions:—

Nov. 2, 1840—On my way to Omree, I had to-day to pass over several rocky hills. Here a spot was pointed out to me on which, a few days ago, a poor man was killed by robbers. In this district, as well as throughout Telingana, I saw a great many embankments, sometimes very extensive, to keep the rain-water for the cultivation of rice, which begins here.

Omree is about sixteen miles from Mudkheir, and is situated in a low and unhealthy part of the country. The inhabitants, upward of 1200, speak the

\* Spiritual Guide or Teacher.

Telinga Language, and carry on a great deal of trade, especially in cotton. I had often before met with great difficulties in procuring supplies, because the people either charged high prices, or would not accept the Company's rupees; but to-day I was obliged to fast altogether, as I could procure nothing at all.

Nov. 3—As I approached Mudhull, the principal town of this district, the country became more level and better cultivated, though still large tracts were to be seen without a vestige of cultivation. Mudhull contains about 8000 inhabitants, Mussulmans and Hindoos, who speak the Mahratta and Telinga Languages. In the neighbourhood of the town are several extensive reservoirs, covered with beautiful white and red lotus-flowers, and innumerable water-fowl. I had no sooner taken my quarters at the chowrie, and given away a few Tracts, than large numbers of Mussulmans and Hindoos attended, no Missionary having been here before.

Nov. 4—This morning I rose very early, and travelled over a beautiful plain, bounded toward the south, a few miles beyond the Godavery, by a fine range of hills, and to the northward by another low range. On these low hills, as well as in the plain, large detached masses of coarse-grained grey granite everywhere met the eye. In the plain, large woody tracts alternate with fertile rice lands, numerous villages, and large reservoirs surrounded by fine wild date-trees in every direction. Nothing could exceed the beauty of the scenery at sun-rise. Far in the east the sun appeared to rise out of the plain; and poured his rays, through the foliage of the trees, upon the numerous sheets of water, and the silvery clouds which arose from the Godavery. In one place I saw the footsteps of a tiger which had just passed the same way. I understand that these unwelcome visitors are very numerous here. As I continued my journey, I observed several very high, solitary malas or sheds, generally occupied by a single man, who guards the crop. They reminded me of that passage in Isaiah, in which the solitude of the daughter of Zion is compared to a cottage in a vineyard and a lodge in a garden of cucumbers.

At Yankalapooram, where Mr. Warth arrived on the 19th of November 1840, he was again able to labour

as a preacher, as the people more generally understood the Mahratta Language. He reached Chamorsy on the 24th; and as this was the limit which he had prescribed to his tour in this direction, he commenced his return toward Nassuck on the following day. In his Journal he records a few additional painful illustrations of idolatry.

Nov. 21, 1840—Beyond Dewulmurry I met two wooden idols in a small cart, which had been brought hither and thrown away, to get rid of a disease which had broken out among the cattle of this district.

Nov. 25—Passing through a populous village, I addressed several parties, and distributed a few Tracts. One man remarked that he had twenty-five gods in his house; and if I could tell him of a new one, he would worship him likewise. In this part of the country I have frequently seen tigers of clay close by the villages, or on the village boundaries. These harmless beings are worshipped by these deluded people, in order to avert the ravages of the tiger itself.

The first place of importance through which he passed on his return was Chandapore. Of this city, and of his labours in it, he has related the following particulars:—

Nov. 26—In the evening I proceeded to Chanda or Chandapore, the City of the Moon, about twenty-four coss\* from Chamorsy. Close to the city is a large reservoir surrounded with mango-groves. I also observed an enclosed garden, in which was cultivated the leaf which the Hindoos chew with the betel-nut.† The walls of the city are of solid masonry, from fifteen to twenty feet high, and measure six miles in circumference. Chanda contains probably no more than 10,000 or 12,000 inhabitants, extensive quarters of the town being entirely covered with tamarind-trees and other plantations. This is the reason why the place is now so unhealthy. The inhabitants chiefly speak the Mahratta Language; but Telinga also is generally understood. They still carry on much traffic, though formerly

\* Forty-two coss are generally estimated to equal a degree; but the measure varies in almost every province. It may be computed as never under a mile, nor more than two miles.

† It is the leaf of a species of pepper—the *piper-betel*.

they appear to have been much more wealthy than they are at present.

Early on the following morning I rode through the town, and distributed a few Tracts. I had not gone far, when such a multitude of Brahmins, Banians, and Mussulmans gathered around me, as to prevent my proceeding any further. I immediately distributed the remainder of the Tracts which I had taken with me, shortly addressed the people, and invited them to come to my quarters. As soon as I got home, the Dharmaall which I occupied, though spacious and open, was in a few moments entirely crowded. I immediately began to speak to them of the True God, and the true way of serving Him; of Man's Creation and Fall; of the Deluge; and of the Ten Commandments. I then related some particulars of our Blessed Saviour's life, death, resurrection, and ascension, explained some Parables, and admonished them to give up their idols and embrace the Religion of Christ. All were attentive for a long time; but at last they grew impatient for books. To satisfy them, I commenced distributing Tracts; but now they almost tore me, or rather my coat, to pieces. No sooner had one party left than another occupied its place, and thus it continued throughout the day. Frequently they asked me questions, which always gave me opportunity to enlarge upon the main points of the Christian Religion. Whenever I put any questions to them, they answered very willingly.

In the afternoon, all the principal persons of the place—the Gond-rajah, Mahomedan Officers, and Hindoo Pundits and Shastrees—came to see me, and demanded Tracts. Having preached the Gospel to them likewise, and provided them with Tracts, I at last felt quite exhausted.

Having recovered myself a little, I proceeded to the principal Bazaar in the town. Here again there was a great concourse of men and women, whom I addressed at considerable length on the Judgment Day, and showed them how alone they could escape from the wrath to come. The few Tracts which I had taken with me were soon distributed; and then the people actually attempted to prostrate themselves before me, in order to obtain books. The whole town was in excitement from the novelty of the thing. Late in the evening the people still applied for Tracts; but I was obliged to send many away. A few Brahmins were dis-

posed to be insolent; but they were soon put down. The Mussulmans were at first afraid to accept Tracts, but they soon got courage; nor did they afterward return any. Many said that I gathered a large quantity of merit by distributing Tracts; that I was their Gooroo, and they would do all I said. It was a painful sight to see so many souls, apparently well disposed, scattered about as sheep without a shepherd.

Through Pandharkoura and Sawar-gaum Mr. Warth proceeded, partly along the fertile valley of the Payn Gunga and partly through dense forests, to Digraass, where he found the people remarkably well disposed, and willing to hear. In a subsequent part of the journey he was called to suffer some severe attacks of fever. Though far removed from Christian society, he was yet enabled to enjoy Christian consolation, as may be seen from the following extracts:—

Dec. 9, 1840—To-day I proceeded to Waisim, 25 coas from Digraass. In the evening I had a violent attack of fever. I thought myself on the brink of the grave: my sins arrayed themselves before me and condemned me; but after a severe conflict, I was enabled to realize the sweetness of God's promise to His children—*The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.* He refreshed my soul with the light of His countenance, and caused me to see, understand, and love the Hand which wielded the rod of affliction.

Dec. 13: *Lord's Day*—I was again laid up with fever; but felt happy, my mind being much occupied with spiritual things. I thought of the words of Leighton, "Let the soul be like a mirror, which reflects and reproduces the image of God;" or, in the words of a German author, "As the tender flower opens and yields quietly to the rays of the sun, so let thy soul open itself and yield to the impulse and influence of divine light."

These attacks, however, were mercifully not of long continuance; and did not materially interfere with his journey, the account of which he thus concludes:—

In the evening I rode to Jalgaum;

whence I reached Nassuck on the 24th of December, almost restored to health, and thankful for the Lord's blessing and protection.

#### TINNEVELLY.

In illustration of the general remarks and views embodied in the Reports, given at pp. 509—517, we extract the following particular instances from the Journals of the Missionaries :—

#### *Hindrances peculiar to India.*

*April 25, 1841: Lord's Day—Asirvadapooram.* At early Morning Prayer, the number was rather small, as the people are obliged to go out to their trees. It is very distressing to us, and a great hindrance to the improvement of the congregations, that they must go to work during a great part of the Lord's Day in this busy season. It is much the same as it would be in England, if nine-tenths of the people in a congregation lived by selling milk. The trees give the juice as regularly as the cow gives milk; and if it were not taken from the tree, and the stem from which it flows again cut, not only would there be a day's juice lost, but the tree itself would be injured for several days, and the climbers would not extract enough to pay the tax.

[Rev. G. Pettitt.

#### *Baptism of a Pious Sick Woman.*

*Aug. 29: Lord's Day—Asirvadapooram.* This afternoon I privately baptized a poor woman who is lying dangerously ill of the small-pox. I was induced to baptize her, from a conversation which I had with her last night; and which, as it greatly comforted my own mind, I will write down, for the gratification of others.

Her husband expressed a wish that I should visit her. I found her in a very small room, which I could only enter by stooping as low as possible: she was lying on a palmyra-cot, her husband and two children—a girl about eleven or twelve with a child in her arms—standing near. After some inquiries about her sickness, I asked her if she had derived any spiritual advantage from her sufferings; when, to my surprise, she began to answer me in a strain that convinced me she had. I asked if she thought that her illness was caused by the devils whom she used to worship. This may seem a strange question; but it is a notion by which the Native

Christians are for some time peculiarly tempted, when misfortunes befall them. She replied, "Oh no! It is sent by the Lord, I well know."—"And why has He sent it?" I asked; "for your benefit, or in punishment?" "For my benefit."—"In answer to whether she had found consolation in her affliction, she said that she had,—she felt it within her, and the Lord supported her."—"Are you, then, not afraid to die, if this sickness should so terminate?" "No, Sir," she said, "I am not, and I am quite willing to go; only there are my poor children to leave."—"After offering her consolation on that subject, I resumed the inquiry about the ground of her own confidence in the prospect of death. "You hope the Lord will take you to a better world," I said: "but why do you hope so? have you never displeased Him?" "O yes! I am very sinful; I am a lost sinner."—"Why, then, do you believe that God will receive you?" "Because the Lord Jesus suffered on the Cross, and shed His blood for the sinner."—"I scarcely ever heard any one use the singular in Tamul, but always the plural."—"But," I asked, "do you think He has removed your sins?" She replied, with firmness of voice, and a motion of the head, as well as her weakness would allow her to make it, which among the Natives indicates a deep conviction of the heart, "He has removed them."—"I felt unable to question her further on that point, as it seemed so much like the language of faith. I therefore turned to the Catechist, who was with me, and asked what had been her character during health. He gave me a very satisfactory answer: her regular attendance on the means of grace, her quiet and diligent behaviour, together with the fact of her having learned nearly the whole of the Nyanapothiippu—which is much longer than the Church Catechism—though probably thirty-five years of age, left no doubt of her sincerity. She proceeded, as well as she could, to say that her only trust was in the love and goodness of Jesus Christ her Saviour, to whom she prayed day and night, convinced that He alone could help her, both as to her soul and body. I was much pleased with a little incident, shewing, that, though so ill, she was not unmindful of the inconvenience of others. She said something that I could not understand; and when it was explained, it appeared that she was concerned at seeing me standing so long—my

foot would be tired. I asked how it was she had never been baptized; but obtained no very satisfactory answer. I rather think her religious impressions were not very strong before her illness, but rather operated gradually on her mind; or it might have been that her quiet and humble piety led her to keep back, under the feeling that she was not yet prepared. In examining and receiving Candidates for Baptism, it is sometimes difficult to steer between the evils of encouraging the unfit, and discouraging the sincere who have a low opinion of themselves. She said she desired to be baptized, if I thought proper. On asking her afterward if any portions of Scripture which she had learned were a comfort to her, she repeated one: *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* I think, indeed, she inserted the words "and be baptized;" but it confirmed the profession she had before made of relying entirely on the Saviour. When I spoke of the blessedness of heaven, she lifted her poor swelled arms, as well as she could, over her head, and closed them in the act of prayer; saying, that she prayed day and night to reach that "good heaven," and called upon the name of Jesus again. I felt that I could freely offer her the consolations of the Gospel, which she seemed to receive most gladly.]

This afternoon I was told she had been a little better; but it appeared to me she was worse. As soon as I spoke to her, she made an effort to tell me that she was unable to talk, and seemed more restless than yesterday. Having spoken to her a little on the nature of Baptism, and again questioned her as to the simplicity of her confidence in the mediation of Christ, to which she gave a distinct assent, I baptized her, and commended her to the mercy and goodness of God, in whom I believe she places a sincere and firm trust.

Such cases as these—and we have reason to believe that many more occur of which we do not hear—abundantly repay us for all our toil, and cheer us under the discouragement we often feel at seeing characters of a different description among the congregations. [Rev. G. Pattis.

*Visit to a Sick Communicant.*

Sept. 12, 1841: *Lord's Day*.—Alvarneri. I went this morning to see a Communicant who was unable to attend from sickness. She is suffering very severely from lumbago or sciatica, which it appears was

brought on, last Lord's Day, by her getting wet in returning from Palamcottah, whither she and six other Communicants went to partake of the Lord's Supper, not knowing that it was to be administered as soon at their own village. I remarked, at the time, how delightful it was to see five women, some with infants in their arms, and two men, come ten miles on foot, with the chance of rain, to receive the Sacrament; and how pleasing a proof it would be to Christians in England of true piety in their Indian Fellow-Christians, who seldom practise so much self-denial;—and to-day my impressions were confirmed. She was suffering much; but not a murmur escaped her lips—not even an allusion to her having taken cold by coming to Palamcottah, though I know it to be the case: she only regretted being confined to her house to-day. I asked her what she thought of this affliction. She said the Lord was trying her. Being doubtful whether or not she used the word with a knowledge of its import, I asked how He was trying her. She said, "He is refining me;" using the word used for refining precious metals, and in such a tone as indicated that she well knew what the spiritual process meant. She further expressed a simple trust on her Saviour, who suffered so much for her sins, and a desire for patience under her sufferings, with spiritual benefit as the result. I was greatly cheered by the conversation, and commended her in prayer to God, as one of His own dear children.

[Rev. G. Pattis.

*First Anniversary of the Aiswampooram Native Church-Building Fund.*

Dec. 17, 1841.—The Rev. J. Thomas presided, having come over from Meignampooram on purpose to be present. We assembled outside the Church, as there was not room inside.

After singing a hymn, and using part of the Morning Service, Mr. Thomas addressed the Meeting, which consisted of about 300 people, 190 of whom were from the other villages in different parts of the district; and called upon the Inspecting Catechist, who is also the Secretary of the Fund, to read the Report. From this it appeared that more than 100 rupees had been realized during the last year, besides the sums from England, which had not yet been received, though announced; and that it had been determined to build the first Church.

The Rules were then read over; and

afterward the accounts, with the names of the subscribers, and the amount of their subscription or contribution.

The Rev. John Devasagayam moved the first Resolution, approving the Report and accounts; and was seconded by Michael Pillay, Catechist of Athalikoollam. Several other Catechists delivered addresses, some of which were very appropriate, and calculated to make the hearers feel that they had not subscribed a day's labour in vain.

After a few preparatory remarks, a Collection was made. In conclusion, the Rev. J. Thomas addressed the assembly; and, after the usual Doxology and the Blessing, dismissed them. All seemed greatly delighted with the occasion, which was, to many, a novelty; for though Meetings of this kind are held annually in Palamcottah, to which a few of the country-people come, they have not hitherto been held in the villages. I observed from fifteen to twenty Heathen sitting under a tree, listening attentively; and was pleased to see them putting some pice into the box, when the collection was made. The amount collected was nearly six rupees.

[Rev. G. Pettit.

*Bishop of Calcutta's Sermon on the Rule of Faith.*

Oct. 10: *Lord's Day*—His Lordship the Bishop of Calcutta having favoured me with a copy of his sermon, preached May 2, 1841, about the sufficiency of Holy Scripture as the rule of faith, which I very thankfully acknowledge, I had an opportunity to-day to communicate the principal contents of it to three Catechists.

[Rev. J. Devasagayam.

*Baptism of a Pious Sick Woman at Aubinagaram.*

Dec. 26: *Lord's Day*—At nine o'clock I went to Aubinagaram, and visited a sick old woman who was very desirous for Baptism. I found her heart constantly lifted up to Jesus. She informed me that she was desirous for "wholesome milk"—meaning for Jesus, the Word of God, and Baptism. I promised to baptize her during the Service, and offered that she should be brought to Church in a cot; but she preferred to creep to Church, and sat near my reading-desk. Her ears appeared quite open to the Prayers and Word of God. After the Second Lesson, I administered Baptism. When I put to her the question, "Dost thou renounce the devil and all his works," &c., she exclaimed, "O the dead corpse!"—meaning

the world and its vanity, as dead and unclean—"I have renounced them long ago." With the same affecting manner she answered the other questions. The whole congregation, above 400, appeared to be struck with surprise. I told them, "See! what our Saviour says is true, *From the abundance of the heart the mouth speaketh.*" I felt happy for the privilege of admitting this dear Sister in Christ to the outward communion of the Church of God.

[Rev. J. Devasagayam.

*Pleasing State of the Congregation at Pragasapooram—Baptism of twenty-four persons.*

Aug. 21, 1841—This morning I rode to Pragasapooram. At Morning Prayers I exhorted the people to patience, from Luke xxi. 17—19: there was a large attendance. In the forenoon I examined the Candidates for Baptism. Close to the Church I am building a small bungalow, for my use when visiting this congregation. It was at first proposed by the people, and great part of the expense has been cheerfully borne by them. This speaks well for them: indeed they always manifest great affection for their Teachers. The congregation is a very interesting one, numbering now about 600 souls: it would afford ample work for a Pastor. The Catechist is a good man; and to him we owe, in a great measure, the excellent state of the people.

Aug. 22: *Lord's Day*—By eight o'clock this morning I had concluded a most interesting and affecting Service, having baptized 14 adults and 10 children before a crowded congregation. There were several whole families baptized; and it was most interesting to see the wife sitting on the same mat with her husband and children, a thing which a Hindoo woman will never think of doing while in heathenism. She would not, however, be prevailed upon to sit next to her husband, but pushed two of the children between. While pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost*, the deepest solemnity prevailed: all the Candidates seemed devout, and many of them earnest in ejaculatory prayer.

In the forenoon, Divine Service was attended by a large congregation of people—larger than the Church could hold. I preached to them, from the First Lesson, on the history of Naaman, which seemed to interest them very much. After the Sermon, I administered the Lord's Supper



widely dispersed, without some sign to tell them, Now it is time to leave home.

My work is prospering, and my charge increasing in number and importance. I have now 211 Church Members, of whom 81 are communicants, and the rest candidates. Their attendance is very good: they have contributed about 80*l.* currency toward building the chapel, besides a great deal of labour. My Day School increases with the congregation. I have 85 regular scholars, who make good progress in their different studies: they have learned by heart the Church and Dr. Watts's First Catechism, and a great number of Hymns and portions of Scripture. Our Sunday School is attended by about 120 people, both old and young. The whole of my congregation manifest an increased interest in the cause of Religion.

Touching the final change which the Mission is to undergo, I can only regret that it involves the dissolution of my connexion with your Society. The very thought is painful to me; yet, notwithstanding, I shall be satisfied and thankful, if permitted to keep my charge, and abide in a place in which the Lord has so richly blessed me, and accompanied my labours with so good success.

#### SOMERSET HALL.

Mr. F. Byrne reports, for the Quarter ending June 30, 1841—

#### *Congregation.*

Divine Service on the Lord's-Day Morning is very well attended; and the number appears to be increasing steadily every month. The Evening Service is tolerably well attended, considering the distance from the Station at which many of the congregation reside. Those located in the immediate neighbourhood attend regularly. Nearly all who attend on these occasions are adults.

The attendance on Thursday Evenings is not so good, being confined to those of the congregation who are located in the immediate neighbourhood. These are nearly all adults, and are very anxious to hear the words of eternal life. It is pleasing to hear how correctly the old people follow through the responses. After the exposition of a portion of Scripture, the Meeting is closed with a hymn and prayer.

There are 200 communicants; about 30 candidates for the Holy Sacrament; and several on probation.

#### *Schools.*

Day School—Several of the senior children, nearly all females, have left; but attend the Sunday School, and render me some assistance in teaching the adults. Some children, all young, have been admitted, so that the attendance is nearly the same. Many of the senior children attend only two or three days each week, being employed by their parents in the cultivation of their little plantations.

Sunday School.—The attendance in the forenoon, previous to Divine Service, is tolerably good. The adults, in particular, evince a pleasing desire to make themselves acquainted with the Scriptures, in learning to read their Bibles. While the senior class of adults are reading the portion of Scripture appointed for the day's instruction, I catechize them on each verse, and, if necessary, explain. I observe that the old people, who are waiting for the Service, together with the strangers, pay much attention to what is read, and to the remarks which are made. I find that this plan of instruction has been attended with some happy results.

#### *General View.*

The people attending at this Station continue to be teachable, industrious, and well disposed. Every part of the neighbourhood, from its cultivated and prosperous appearance, bears testimony to the exertions of the labouring class of this community. It is with peculiar pleasure I am enabled to add, that they are not an ungrateful people; but that, in their humble dwellings, these happy sons and daughters of freedom, surrounded by their offspring and relations, may be heard, praising and blessing God—adoring their great Deliverer from temporal and spiritual slavery—*under their own vine and fig-tree, none daring to prevent their sacred devotions.*

#### *Contributions to the Society.*

At a Missionary Meeting held on the 27th of June, the sum of 5*l.* 3*s.* 10*d.* sterling was collected.

#### SILOAH.

The following Extracts are from the Rev. H. L. Dixon's Journal:—

#### *Congregation—Communicants.*

April 9, 1841: Good Friday—The congregation to-day numbered about 900. Several candidates were admitted to the Lord's Table for the first time. The

Collection made at the Table for the poor, sick, and aged, amounted to upward of 3*l*. sterling; and at the last Sacrament it was still larger.

*April 11, 1841*—I this morning exhausted myself in the delivery of my Sermon. I was fatigued even before I commenced, by the extra labour of the past week; but the appearance of about 1100 people roused my energies, and I forgot all consequences.

*Removal of the Rev. H. L. Dixon to Old England.*

At the end of April, Mr. Dixon was compelled, by the failure of his health, to leave this Station: he was accordingly appointed to Old England, in the parish of Manchester, which, being at a much greater elevation, possesses a more genial climate.

In a Letter dated July 10, 1841, Mr. Dixon thus accounts for the omission in his Journal of any description of the parting scene when he left his old Station:—

It will probably occur to you, while looking over the following pages, Why, there is no account whatever of Mr. Dixon's parting from his late flock at Siloah!—I confess it; and although the period was intensely interesting, yet I have not felt myself at liberty to make any remarks concerning it, even in my Journal. For, first, I must have written a volume; and secondly, the reminiscences are too pathetic to allow me to write a calm detail. What with its being my first charge of souls, the place at which the Almighty saw fit of His sovereign grace to bless my imperfect labours to an extent which I never could have anticipated—the parting itself being abrupt, just after a petition for my remaining among them had been signed by so many individuals—so many expressions of mutual sympathy, heartfelt prayer, and of the best wishes—and the painful and tearful manner in which these mutual salutations took place—I must beg to be forgiven for passing over the event in silence.

*Visit of Mr. Dixon from Old England to Siloah—Evidence of Piety among the people.*

As no Clergyman could be appointed to succeed Mr. Dixon at Siloah, he paid several pastoral visits to this Station from Old England, a

distance of thirty-four miles. The following Extracts refer to one of these visits:—

*May 20*—I reached Siloah as early as half-past eight in the morning. About twenty people were already waiting, to "tell me morning." As soon, therefore, as I had breakfasted, I was obliged to attend to them. At ten o'clock, I attended a full Meeting of the communicants and candidates in the Chapel. After a hymn, reading, and the application of a portion of the Word of God, with prayer, we entered upon the business which had accumulated since I had left them. After the admission of seven from the list of candidates to join the ranks of the communicants, and about the same number of persons desirous of joining us in the lists of the candidates, several miscellaneous cases were brought forward, possessing more or less interest. I felt happy in being able to admit one who some months before had been proposed, but not received among us, because it was observed by some one then present that he used to be in the habit of drinking too much. He stood forward now, in a very humble but grateful manner, to say that he had not, since the time when I spoke to him, taken liquor to excess, and that lately, indeed, he had abandoned the use of spirits. Many others begged to add their testimony that he was a very altered man. His name was therefore immediately enrolled.

But to me the most interesting part was, after I had told them that the people of Old England sent their love to them as a Church, desiring that a communication might be begun between the two congregations, they all expressed their satisfaction, and wished me to tell them "How d'ye" from all of them. I said, "You must, considering your advantages, do more than that for them."—"What Minister mean?" they all wished to know. I told them, that as they had for five years, without intermission, enjoyed the ordinances of divine grace, and the people in the neighbourhood of Old England were not only few, but cold and comparatively inexperienced in the intercourse which should subsist between a Minister and his flock, they ought to testify their concern for them, by sending two of their number who could at least read the best and express their ideas the most clearly, that they might return with me, remain at Old England for a week, go into the

people's houses, hold prayers with them, and bring them out a little more. "That we will," they all answered; "and will Minister tell we who shall go?"—"O no!" I said; "if I choose, I shall perhaps make some of you feel jealous, and say, 'Why am I not to go? Why was not I chosen?'" "O no! we no do such a thing as that," they exclaimed.—"Well," I said, "the way to make it pleasant, and, I hope, to do it in the best manner, is, that I should choose one and you the other." With this they were well pleased, and two individuals were chosen in a few moments, crowned with their best wishes and prayers. "You must yet do more," said I: "you are in the habit of putting your hands into your pockets, and collecting for the cause of Christ; but the people yonder have not been, and could not be, from the inferiority of their number, in the habit of doing it to any considerable extent. You must let these our friends go without charge either to themselves or to the Old-England congregation." "O yes! we will give any thing that Minister think proper." It was then arranged that the deputies should be allowed five dollars for their expenses.

At five o'clock in the afternoon I examined five candidates for the Lord's Supper, four of whom came from Accompong. These people really surprise me. About forty of them have lately come from that place to join the congregation at Siloah.

May 30, 1841—About 700 people were present at the Morning Service at Siloah.

#### OLD ENGLAND.

The Rev. H. L. Dixon arrived at this his new Station on the 29th of April. We give a series of extracts from his Journal.

*Intercourse with the People—Congregation—Visits to May-day, Green Pond, and Elstree—Hopeful Case of a Sick Youth—Contributions to the Society.*

April 30—I went around the village of Old England, to shew myself to the people, and to bid them welcome to Mrs. Dixon and myself, whenever they might wish for instruction. They all received me in a grateful manner.

May 1—I pursued the same course to-day at Green Pond as yesterday at Old England. I feel awkward in going to a village to introduce myself. Generally, however, some little circumstance serves

the purpose. Some child, perhaps, is strolling out of doors, when I commonly engage it with a few questions. Some relative is almost sure to make his appearance, and then I contrive to get an invitation to go inside. I had no occasion thus to manage among these villagers; for some of them, remembering me, inquired about their late Minister; and what with my details respecting him, and declarations of my own feelings, hopes, and intentions as their present Minister, I was treated very kindly.

May 2—First Lord's Day at Old England. Having suffered much distress during the few days I have been at this Station, in hearing such sad accounts of its declining state and disheartening prospects, I was in some small measure agreeably surprised to find about 150 people at Divine Service.

May 11—I was cheered this morning, in going through the village of May-day, by an invitation from two persons standing at a garden-gate, to come into the house, for the purpose of conversing with an old man who was sick. This is the first expression of confidence I have received from the people of that village, and of recognition as a person interested in their welfare. The man whom I found within appeared very poor and aged, and on the verge of eternity. He was not, as I feared he would be, ignorant of the vital truths which Christianity teaches; and more than this, I could not but entertain a hope that he was in the road to Heaven.

May 15—I had more of a Missionary excursion to-day than I have had for a long time. Many of the inhabitants of Green Pond, wishing to possess some little settlement, have bought land about three miles below that place, and, since Christmas, have cleared, planted, and fenced a considerable portion of it. The people, imagining that this spot will be thickly peopled, have already called it a city, and have several times invited me to go there and "claim the people." I therefore accompanied a man, who acted as deputy from his companions, and had called for me. After a much longer journey than I had anticipated—in which I was frequently obliged to dismount and lead my horse—I arrived at a place where there was about half a mile of clearing in the middle of a wood. Every thing was in the rough, but promised much for the future. Time had not allowed the erection of houses; so that temporary huts had been put up,

just sufficient to afford their occupiers shelter from the weather.

I summoned the little party to prayers; when I commended the people, their families, and their posterity, to the care of Him who is His people's *dwelling-place in all generations*.

*May 22, 1841: Lord's Day*—We reached Elstree this morning, at a quarter past eight o'clock; and I was pleased to meet a class already waiting for their teachers, to commence the work of instruction. At ten o'clock a great improvement was manifested in the increased number of auditors, their attention to the explanation of the Word of God, and general conduct. Instead of 100, we had about 180 hearers; and instead of a great deal of walking in and out of the place, the people in general were still until the Service was ended. As soon as I could, I returned to Old England. Another School, Sunday School, and another congregation, assembled for the afternoon instruction. The awful thunder and lightning rendered the season eminently solemn.

*June 5*—I have not been able to go outside the house, on account of a severe cold; but several people have found their way to me, influenced by the conversations of the two good men sent as a Deputation from Siloah.

*June 11*—A little girl belonging to our Day School at Old England came over early this morning, to tell me that her brother Sammy was very unwell, and had for several days appeared to be in a dangerous state, being, moreover, "out of his head." I went with her to a place quite new to me, though not far distant; and arrived at the cottage where the sick lad was lying. Many persons came to the house while I was there, and a shower of rain confined them for a short time. I was glad to learn that the lad had received sufficient instruction under Mr. Gillies to read his Testament, and that he had the good sense, and I hope the grace, to love its contents; for I was told, that during the few days of his sickness he had been continually entreating his sister to read to him portions from that blessed volume, to comfort him. I asked him if he loved his Testament. He told me that he liked it quite well. I asked him if it brought any comfort to him. He said that it was all he liked to hear since he had been sick. "Do you ever pray to God to make it a blessing to you?" "I pray much for it," he said.—"Are you aware how

serious your sickness is, and that it may be God's will to take you away from this world?" He said he knew that, but was not unhappy about it.—I then read the 34th Psalm; and made short comments upon it, which he entered into in a lively manner. After commending him to the grace of God, I spoke to almost all who were assembled, and took my leave.

*June 14*—The second new Candidate here for the Lord's Supper came to-day, according to appointment, for a private interview with me. He is old, and unable to read; but his views of the doctrine of Salvation by Christ Jesus are tolerably clear. He has been labouring under convictions of his sinful state by nature since the time when Mr. Gillies instructed him. He seemed to place all his reliance upon the merits, sufferings, and free grace of Christ, to whom, he said, he wished to belong, and, by a consistent life, to honour during his remaining days.

*June 20*—The congregation this morning exceeded in number any we have had at Old England since the time of my being here—there being upward of 200. We must not despise the *day of small things*. There was a time when I had fewer hearers in the Nassau. A Quarterly Collection was begun on behalf of the Church Missionary Society. The sum collected was 3*l.* 1*s.* sterling.

#### CHURCH HILL.

The following Extracts are from Mr. H. Taylor's Journal:—

*Visit to a Pious Sick Negress—Pleasing State of the Congregation.*

*June 10*—I visited a Black Woman, who has been ill for several days. I found her rather better, and was much pleased with her affection. Tears streamed down her cheeks as I talked to her of her Saviour's love—of His correcting but merciful rod.

I lately had a very pleasing testimony to the fruits of love manifested by some of the Church-Hill People. They sang and prayed with a poor woman who died at Logwards. She said, on the day of her departure, "Bless Church-Hill members! they have been very kind to me." Now the members who attend Green-Island Church, of whom this woman was one, affect a superiority over those from Church Hill. *By their fruits ye shall know them.*

#### CHICHESTER.

The Rev. C. W. Winckler thus reports, for the Quarter ending June 30, 1841, of the

*Congregation—Communicants—and  
Schools.*

Divine Service has been regularly held at the Chapel; but during the Quarter the weather has been much against our Services. The average attendance on Lord's-Day Morning has been 400.

I had the happiness of receiving three Candidates into full Church-fellowship, and one backslider; so that the total number of Communicants amounts to 83. Though I have to mourn over five strayed sheep, I have much cause to rejoice over most of the other Communicants, who walk honestly as in the day, and let their light shine before the world.

The number of Candidates is 66. They attend weekly, as far as possible, to receive instruction.

The total number of Scholars at Alexandria is 101, and the average attendance is 55. The total number at Knockalva School is 120: average attendance, 58.

## North-American States.

### BIBLE SOCIETY.

#### *Summary of the Twenty-Sixth Year.*

*Receipts:* 134,357 dollars 8 cents; being an increase of 15,497 dollars—*Issued,* 257,067 Bibles and Testaments; making a total of 3,052,765.

### BAPTIST BIBLE SOCIETY.

#### *Summary of the Fifth Year.*

*Receipts:* 24,041 dollars 86 cents—*Appropriations for Foreign Objects:* 13,679 dollars 72 cents, of which 10,000 dollars have been expended in Asiatic, 1300 in Orissam 2020 in European Scriptures, and 359' dollars and 72 cents in various Miscellaneous Grants.

### EDUCATION SOCIETY.

#### *Summary of the Twenty-Sixth Year.*

*Receipts:* 25,922 dollars 15 cents have been received by the Society's Treasurer, and 6430 dollars by Branch Societies—*Payments:* 34,491 dollars 72 cents—*Beneficiaries:* 615 have been assisted, 67 of whom have been admitted during the year: the whole number aided by the Society since its commencement is 3456.

### SUNDAY-SCHOOL UNION.

#### *Summary of the Eighteenth Year.*

*Receipts:* 79,950 dollars 75 cents—*Payments:* 77,898 dollars 80 cents—53 New Publications have been issued during the year—The number of pages put

into circulation during the same period is 49,815,132.

### BOARD OF MISSIONS.

#### *Summary of the Thirty-Second Year.*

*ORGANIZATION*—The Board is composed of Corporate Members, elected under the Act of Incorporation: Corresponding Members also elected; and Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers. There has been no addition of the Corporate Members this year.

*FUNDS*—*Receipts:* 235,189 dollars 30 cents—*Payments:* 268,914 dollars 79 cents—*Debt:* 57,808 dollars 91 cents—*Appropriations:* from the Bible Society, 17,850 dollars; and from the Tract Society, 12,000.

*MISSIONS AND LABOURERS*—*Missions,* 26: *Stations,* 85: *Ordained Missionaries,* 136, of whom 10 are Physicians: *Physicians,* not *Preachers,* 9: *Teachers,* 13: *Printers and Bookbinders,* 12: *other Lay Assistants,* 12: *Female Assistants,* 198—being 381 Labourers sent from America. To these add 7 Native Preachers and 138 other Native Helpers, who make the whole number labouring in the Missions 526. Of these, the following have been sent from America during the year—three to Turkey, three to Syria, four to Persia, one to Siam, three to Borneo, four to the Sandwich Islands, four to the Oregon Indians, one to the Cherokee Mission, one to the Choctaws, and five to the Ojibwas. Five Missionaries have returned to the Stations previously occupied by them. Ten Missionaries and Assistants have been dismissed from the service of the Board, through failure of health, changes in Missions, and other causes; and five Labourers have been released, at their own request, from connection with the Board.

*COMMUNICANTS*—The number of Mission Churches is 59, and they are formed of 19,842 Members; of whom 4350 have been admitted during the year.

*EDUCATION*—Seven Seminaries, for training Native Labourers, contain 499 pupils: 27 Boarding Schools have 631 Scholars, and 490 Free Schools have 23,399.

*PUBLICATIONS*—*At Home:* the circulation of the Missionary Herald is 24,000 copies every month—*Abroad:* Printing establishments, 15: *Presses,* 29: *Type Foundries,* 5: *Books and Tracts* printed, containing 50,100,000 pages in the year; and from beginning, 290,294,861 pages.

**MISSIONS OF THE EPISCOPAL CHURCH.***Summary of the Seventh Year.*

*Receipts:* 29,679 dollars 27 cents—  
*Payments:* 35,549 dollars 40 cents—  
*Missions,* 6—*Labourers,* 43; being 12  
 Missionaries, 1 Assistant, 13 Female As-  
 sistants, 17 Native Assistants. *Appropriations:* from the American Tract Society, 400 dollars.

**PRESBYTERIAN-CHURCH MISSIONS.***Summary of the Fifth Year.*

*Receipts:* 60,324 dollars 32 cents—  
*Payments:* 59,039 dollars 82 cents—  
*Appropriations:* from the Bible Society, 2000 dollars; from the Tract Society, 2000 dollars: these amounts are not included in the Receipts of the Society as stated above—*Missionaries:* during the year 8 Missionaries and Assistants have been sent to Western Africa, China, and North India.

*Missions,* 10: connected with which are 12 Stations and 71 Labourers, consisting of 26 Missionaries, 1 Physician, 5 Assistants, 29 Female Assistants, 10 Native Teachers.

*Publications:* 5260 of the "Missionary Chronicle" have been circulated.

**METHODIST EPISCOPAL MISSIONS.***Summary of the Twenty-third Year.*

*Receipts:* 105,281 dollars 98 cents—  
*Payments:* 149,065 dollars 13 cents—  
*Missionaries:* to Foreign Lands, 63; Domestic, 178—*Members:* in Foreign Missions, 4317; in Domestic, 41,000.

**BAPTIST MISSIONS.***Summary of the Twenty-eighth Year.*

*Receipts:* 52,137 dollars 10 cents, exclusive of Appropriations from other Institutions—*Payments:* 57,793 dollars 94 cents—*Appropriations:* from the United-States' Government for Indian Schools, 4400 dollars; from the Bible Society, 12,000 dollars; from the American Tract Society, 2500 dollars; and from the Baptist Anti-Slavery Convention, 154 dollars 46 cents—*Missions:* 20; being 8 among the Aborigines, 3 in Europe, 1 in West Africa, and 8 in India—*Stations and Out-Stations:* about 100—*Missionaries and Assistants:* 99 from America, and 111 Natives. Seven Missionaries and Assistants have been appointed during the year; 4 to India and China, 2 to France, 1 to the Shawanese Mission. Two Missionaries and 3 Assistants have died—*Churches:* 77—*Baptisms* in the year: 780—*Communicants:*

more than 3700—*Schools:* about 44—*Scholars:* nearly 1000—*Printing:* 64,200 copies.

**TRACT SOCIETY.***Summary of the Seventeenth Year.*

*Receipts:* 91,155 dollars 14 cents, including Appropriations—*Publications printed* in the year: 245,000 Volumes, 4,812,000 copies, containing 100,108,000 pages; making a Total of 1,321,681,205 pages printed by the Society from its commencement. Of several Tracts, 100,000 each, and of two 150,000 each, have been printed. The Society has printed since its formation 118,000 copies of Baxter's Call, 77,000 of Alleine's Alarm, 75,000 of Baxter's Saint's Rest, 73,000 of Doddridge's Rise and Progress, and 67,000 of Pike's Persuatives to Early Piety—*Publications circulated:* 185,152 Volumes, 4,478,799 copies, 94,329,045 pages; and making the entire circulation, since commencement of the Society, 1,790,114 Volumes, 63,869,382 copies, 1,220,090,921 pages—*Gratuitous distribution,* 12,599,125 pages, in 574 Grants; and 3,005,385 pages have been delivered to Life Members and Directors.

**BAPTIST TRACT SOCIETY.**

No Report has been received.

**BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY.***Summary of the Third Year.*

*Receipts:* 12,040 dollars 57 cents—  
*Payments:* 12,489 dollars 12 cents—  
*Printed* during the Year: 88,632 Tracts, containing 1,006,656 pages, and more than 55,600 Volumes.

**BOSTON TRACT SOCIETY.***Summary of the Twenty-eighth Year.*

*Receipts:* 30,354 dollars 5 cents—  
*Volumes distributed,* 53,753; and in seven years, 387,670—*Gratuitous distribution:* 2476 Volumes, and 2,395,616 pages of Tracts—*Appropriations* for Foreign Lands, 4000 dollars—*New Publications:* 268 have been approved for circulation at Foreign Stations, and 32 have been stereotyped.

**SEAMEN'S FRIEND SOCIETY.***Summary of the Fourteenth Year.*

*Receipts:* 13,368 dollars 22 cents—  
*Stations:* 9.

**PEACE SOCIETY.***Summary of the Fourteenth Year.*

*Receipts:* about 3000 dollars.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Mission. Soc.*—The Rev. W. Krusé (p. 480) left Alexandria on a visit to Europe, for the benefit of his health, and landed at Blackwall on the 13th of December.—Mr. James Pollitt's services having been transferred from the Jamaica (p. 120 of Vol. for 1841) to the British-Guiana Mission, he, with Mrs. Pollitt, embarked at Southampton, for that Mission, on board the West-Indies' Steamer, on the 15th of December.

*London Mission. Soc.*—Mrs. Williams, the widow of the late Rev. John Williams, arrived in London from Sydney, on the 25th of October.—The Bath Auxiliary received from a Lady, now in India, the sum of 663*l.*: this donation was the produce of the Lady's Jewels.—Rev. Alex. McKellar embarked for Barbice on the 19th of November.

*Wesleyan Miss. Soc.*—Rev. James Walton, Rev. Wm. Moss, and Mrs. Moss, sailed for Jamaica on the 19th of October.—Rev. W. Fidler embarked for Barbadoes on the 16th of November.

*Jews' Society*—There have been 24 persons baptized at the Episcopal Jews' Chapel, Bethnal Green, during the year, of whom 11 were adults, and 13 infants.—On the 11th of October 3 Jews were baptized at All Saints' Church, Liverpool.

*London Episc. Floating Church*—This is an old sloop of war, lent by the Government expressly for a Place of Worship for Seamen on the River Thames: it is supported entirely by voluntary contributions. The ship is moored off the Tower of London, is fitted as a Church in a plain but neat manner, and is capable of containing from 400 to 500 people.

The Church Ship was opened for Public Worship on Good-Friday in the year 1829; and ever since that period, the Forenoon and Afternoon Services have been regularly performed on board on the Sabbath Day, except when the ice in the river has rendered it impracticable. The congregation is sometimes composed of Chinese Sailors, Lascars, and tattooed South-Sea Islanders; but the usual assembly is gathered from men in the vessels lying nearest the ship, from the Sailors' Home, from the Destitute-Sailors' Asylum, and from among the Sailors and Marines of the "Perseus" Receiving-ship. A party of foremast Sailors has recently attended the Sacrament of the Lord's Supper in the Ship.

Her Majesty Queen Victoria has become the Patroness of the Floating Church. The Archbishop of Canterbury is the President; and among its Vice-Presidents are the Bishops of London and Winchester.

*African-Civilization Society*—The Report of the Society lately published has supplied the following statement of the finances of the Society:—Between June 1, 1839, and June 30, 1840, the sum of 4842*l.* 8*s.* 6*d.* was received, and 1100*l.* 12*s.* 6*d.* paid for charges connected with the Niger Expedition, Salaries, and Expenses. Between June 30, 1840, and June 30, 1841, the sum of 5473*l.* 2*s.* 4*d.* was received,

and 7292*l.* 9*s.* 3*d.* paid for printing the "Friend of Africa," for Expenses connected with the Niger Expedition, Books, Travelling Expenses, and Expenses of Management. Between June 30, 1841, and June 30, 1842, the sum of 2267*l.* was received, and 2872*l.* 8*s.* paid for Printing, Travelling Expenses, and Management. The Society has a balance in its favour of 6427*l.* 5*s.* 5*d.*

*Merchant Seamen's Aux. Bible Soc.*—From the last Report of the Society we gather, that during the last 11 years the Society has furnished emigrants from the Port of London with 2135 Bibles and 2884 Testaments. In the year 1841, the Society's Agents have paid 18,523 visits to ships, and have distributed 10,254 copies of the Scriptures; the whole of which were sold, with the exception of 1 Bible and 16 Testaments. In 1842, the distribution amounted to 6847 copies, and the number of visits to 17,650. The Society owes the B F Bible Society 392*l.* 6*s.* 2*d.* The amount of Annual Subscriptions is less than 100*l.*

*English Monthly Tract Soc.*—During the three years and a half of the Society's existence 300,000 Tracts have been distributed. There are 7 Associations in London, and 12 in the country. See p. 224 of our last Volume.

## CONTINENT.

*United Brethren*—Br. and Sr. Tietzen (p. 252), of Lichtenfels, in Greenland, in company with several children, reached Copenhagen on the 26th of August, whence they have since proceeded to Herrnhut. On the 27th of October, the single Brn. Barsoe (p. 252) and Seldenschlo arrived in the "Harmony" from Labrador, and proceeded to Germany on the 4th of November.

## WESTERN AFRICA.

*American Board*—Mrs. Walker, wife of Rev. Wm. Walker (p. 175), of Cape Palmas, was removed by death on the 2d of May. Mrs. Wilson writes—

She calmly sent messages to friends, and wished it to be distinctly known that she did not regret having come to Africa; and appeared to derive much comfort from the reflection that her sickness could not be ascribed to any imprudence on her part.

*American Presby. Board*—On the 7th of May, Rev. Oren Kasson Canfield (p. 175) died at Settra Kroo.

## MEDITERRANEAN.

*American Board*—Mr. and Mrs. Wood (p. 311) arrived in Smyrna, after a passage of fifty-one days. They will labour at some one of the Stations connected with the Mission to Turkey.—Mr. Sherman (p. 69) left Jerusalem, in May, on his return to the United States, his health being much impaired.

## INDIA BEYOND THE GANGES.

*American Board*—Rev. H. S. G. French, Missionary at Bankok (p. 153), died on the 14th of February last, of a consumption, which began to develop itself in the May preceding his death.—On the 27th of March, the Rev. Isaac P. Stryker (p. 64) was removed by death. Mr. Stryker embarked at Boston, November 17th, 1840, for Batavia, with the expectation of remaining there a year, in conformity with

the requirement of the Dutch Colonial Government, and then joining the Mission on the Island of Borneo.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. Stephen Hobbs was united in marriage to Miss Barton (p. 311), at Madras, on the 4th of October.

*Baptist Miss. Soc.*—Mrs. John Parsons, of Monghyr, breathed her last on the 26th of August.

*London Miss. Soc.*—On the 22d of September, Rev. Messrs. Smith, Wardlaw, and Whitehouse arrived at Madras (p. 391).

*American Board*—Mrs. Allen, wife of Rev. D. O. Allen, died at Bombay, on the 5th of June (p. 233).—Mrs. Burgess, wife of Rev. Ebenezer Burgess, died at Ahmednugger, of the cholera, on the 24th of June. Mrs. Burgess was taken ill about eight o'clock in the morning, and died at five o'clock in the afternoon of the same day. Although called so suddenly, she met death with great composure and joy.

#### CEYLON.

*Baptist Miss. Soc.*—Mrs. Harris (p. 237), of Ceylon, has been compelled, by her state of health, to return home. She embarked at Colombo on the 22d of July.

*American Board*—Mr. and Mrs. Hutchings (p. 239) have removed from Ceylon to Madras.—Mrs. Smith, Wife of Rev. John C. Smith, of Ceylon, departed this life on the 9th of May.

#### AUSTRALASIA.

*Church Miss. Soc.*—The Rev. G. A. Kinsling and Mr. S. M. Spencer, and their Wives, arrived safely at Auckland on the 22d of May last (p. 473).

#### WEST INDIES.

*London Miss. Soc.*—The Rev. J. J. Freeman reached George Town, Demerara, on the 11th of October.

*Wesleyan Miss. Soc.*—Mrs. Foster, wife of Rev. H. B. Foster, of Jamaica, died on the 25th of August.

#### UNITED STATES.

*American Board*—Mrs. Thurston, wife of the Rev. Asa Thurston, of the Station at Kailua, embarked on the 10th of March, to return to her labours in connection with the Mission—Dr. and Mrs. Scudder (p. 234) left Madras on the 1st of April, and reached Philadelphia on the 11th of August. He has been engaged in Missionary Labours for twenty-three years—Rev. W. T. Van Doren and Mrs. Van Doren (p. 240) arrived in the United States, on the 7th of June, from Batavia—On the 29th of July, Rev. Thomas Laurie and Mrs. Laurie embarked for the Nestorian Mission.

*American Episc. Miss.*—Rev. Dr. Robertson and family reached Boston on the 10th of September from Smyrna (p. 322).

*American Presbyt. Board*—Dr. Willis Green has embarked at Boston for the Loodianah Mission.

\* \* Vol. for 1840: p. 190, col. 1, l. 32, for *during* read *before*—p. 191, col. 1, l. 12 from bottom, after 177 miles read *N. of Bombay*—p. 200, for *Calcutta*—1330 read *Calcutta*—1830—p. 376, col. 2, l. 15, for 363 read 363.

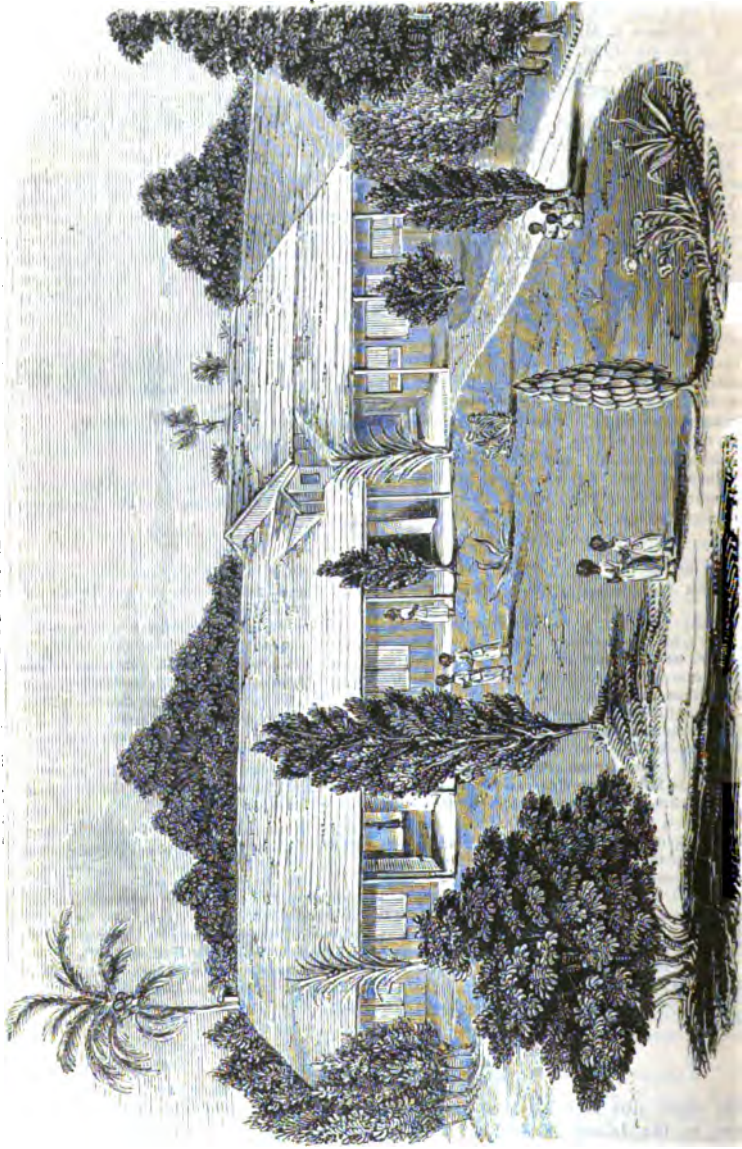
Vol. for 1841: p. 29, col. 1, for *Duinvoetsyn* read *Duinvoetsyn*—p. 42, col. 2, for *Caffuria* read *Caffuria*—p. 88, col. 1, for *Thomson* read *Thompson*—p. 152, col. 1, l. 26, for p. 233 read 223—p. 228, col. 2, l. 26 from bottom, for 117 read 11—p. 230, for *F. B. Thompson* read *F. B. Thomson*—p. 235, col. 1, for *in the Thames* read *the Thames*—p. 230, col. 1, l. 23, for *Morton* read *Monton*—p. 254, col. 2, for *Mediterranean* read *Mediterranean*—p. 286, col. 2, l. 39, for 1841 read 1840—p. 332, col. 1, for *Beahr* read *Beachir*—p. 368, col. 1, bottom line, for *Smyrna* read *Smyrna*—p. 366, col. 2, for *Phoebe* read *Phoebe*—p. 483, col. 1, l. 10, Mauritius should have been with *Africa*, not under the head of *West Indies*—p. 524, col. 1, l. 4 from bottom, French Protestant Miss. Soc. should have been 4355. *ls. 8d.* instead of 355. *lls.* for its annual Income—p. 555, col. 2, l. 8 from bottom, after *arrived*, add at *Aden*—In the Contents, p. 4, l. 6, Nellore, 190, should be Nellore, 391—In List of Engravings, for 547 read 557—In the Index, for *Houston*, S. K. read *Houston*, S. R.—Insert *Sevel*, 3-4—for *Tollemache* read *Tollemache*—To Index of Places add *Yongio*, 103.

Vol. for 1842: p. 35, col. 1, l. 25, for *Houkloof* read *Houkloof*—p. 40, col. 2, l. 10 from bottom, for *Hackney* read *Hankney*—p. 61, col. 1, for *Nov. 22, 1840*, read *Nov. 22, 1839*—p. 66, *It is now sowing time*, ought to follow the paragraph p. 67, which ends with the words *Mr. Weir*—p. 137, l. 20, for *Titian* read *Titan*—p. 144, col. 1, l. 27, for *were* read *where*—p. 155, col. 2, l. 15, for *constitutes* read *constitute*—p. 160, col. 1, for *claw* read *claw*—p. 166, col. 2, l. 8 from bottom, for *enlightened* read *enlightened*—p. 175, col. 1, before *accounts* have been received, put *Wesleyan Miss. Soc.*—p. 185, l. 32, for *Calthorp* read *Calthrop*—p. 188, col. 1, l. 30, for 104,000 read 103,500—p. 206, col. 1, l. 21, for *leave* read *leaves*—p. 224, col. 1, l. 11, for *Roston* read *Raston*—p. 228, col. 2, l. 5 from bottom, for *Poree* read *Poores*—p. 242, col. 1, l. 12 from bottom, for 1819 read 1839—p. 260, col. 1, l. 34, for 1492. *ls. 3d.* read 1492. *ls. 1d.*—col. 2, l. 2, for *Sixteenth* read *Seventeenth*—p. 397, col. 1, l. 10, for *beloved brethren*, read *Mrs. Goldman*—p. 429, col. 1, line 36, for *Prop. Gospel*, read *Christian Knowledge*—p. 496, col. 2, before United Brethren insert *Continent*—p. 517, col. 2, l. 9 and 35, for *Chittoor* read *Chetwa*.

## Miscellanies.

On the other side is a View of the Mission House and Girls' Boarding School at Nellore, in the Island of Ceylon. The side of the Building represented in the Engraving looks toward the garden. The premises at the back are large and convenient; and are well suited for a Girls' School, being completely enclosed by out-buildings and a high wall. Part of the roof of the Church may be seen on the right hand; and among the cocoa-nut trees at the back of the garden stands a large building, which is used for the Girls' Day-School.





MISSION-HOUSE AND GIRLS' BOARDING-SCHOOL AT NELLORE.

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